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# THE HOMILETIC REVIEW



An International Monthly Magazine of Current Religious Thought,  
Sermonic Literature and Discussion of Practical Issues

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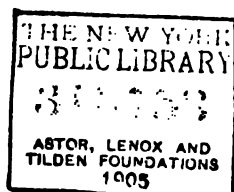
VOL. XLIX.

*From January to June*

1905

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PUBLISHERS:  
FUNK AND WAGNALLS COMPANY  
NEW YORK AND LONDON  
MCMV



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# THE HOMILETIC REVIEW

VOL. XLIX.—JANUARY, 1905.—No. 1

## EDITORIAL COMMENT

THE year 1904 has been one of unusual interest in religious matters on both sides of the Atlantic. Easily first, in importance, has been the contest between the Roman Catholic Church and the French Government—a contest that overshadows all other events in France, political as well as religious, and seems likely to grow more intense rather than less so during the year just opening. Another politico-religious event of general interest to the world is the conflict that has continued in Great Britain between the Government and the Church of England on one side and the Nonconformists on the other, over the Education Act of 1902. The year 1904 hands over to 1905 each of these contests as “unfinished business,” as it hands over also the complication arising from the decision of the British House of Lords awarding the property and rights of the United Free Church of Scotland to the small body of Free churches that had remained outside the union. The only events of a politico-religious character that America has had on hand during the year are the dispute over the friars’ lands in the Philippines (now settled amicably and to all appearances permanently) and the inquiry by the Senate into Reed Smoot’s eligibility to take a seat in that body. Germany, for some years the storm center of religious

thought, has evolved nothing during the year that has attracted general attention. The Russo-Japanese war, the most absorbing event of the world during the year, has, of course, many phases of interest from the religious point of view, since the ecclesiastical and the political power in Russia are so closely identified, and since missionary activities in the Far East are widely affected by the war itself, and will be more deeply affected, perhaps, by its results.

Among the more notable religious gatherings of the year were the Centennial of the British Bible Society, held in March in St. Paul’s Cathedral, London, and the fraternal gathering held at the same time in Washington and addressed by President Roosevelt and Judge Brewer; the Religious Education Association, held in Philadelphia, March 2-4; the Bible League, whose first national gathering was held in New York, May 3-5; the Quadrennial Conference of the Methodist Episcopal Church, held in Los Angeles in May; the Triennial Episcopal Convention, held in Boston in October; the triennial National Council of the Congregationalists. While none of these was exactly epoch-making, each had elements of general interest. The British Bible Society reported the printing and distribution

of 181,000,000 Bibles in the hundred years of its existence—an average of nearly 500 a day. Judge Brewer's address at the Washington meeting was a noteworthy defense of the Bible against the views of the "higher critics." The Religious Education Association had for its theme this year *The Bible in Practical Life*. The attendance was larger than its promoters expected, and the organization has become probably the most representative body of Christian scholars and educators ever formed in this country. The Bible League, formed to represent the conservative views of biblical interpretation, elicited much discussion in the secular as well as the religious press. The General Conference of the Methodist Episcopal Church attracted some popular attention by the discussion of its rule forbidding certain amusements, such as dancing, card-playing, and theater-going. The rule remains unmodified. Five bishops were superannuated and seven new bishops elected, namely, Dr. William Burt, Dr. Luther B. Wilson, Dr. James W. Bashford, Dr. William F. McDowell, Dr. Joseph Berry, Dr. Thomas B. Neeley, Dr. Henry Spellmeyer. The Episcopal Convention was of interest chiefly because of the attempt to enact a canon forbidding clergy of the church from remarrying divorced persons. The attempt, resisted by Dr. Leighton Parks and Bishop Huntington among others, failed, but the agitation of the question proceeds, undiminished in intensity. The provision made whereby clergy *may* refuse to marry a person divorced has lately been taken advantage of by Trinity Church, New York, announcement having been made that no clergyman connected with that church will hereafter solemnize the marriage of such a person. The Congregational Council took action strengthening somewhat the ties that knit the churches of that denomination together in a central body.

In electing Dr. Washington Gladden moderator, the Council construed the election to be, not for a term ending with the session, but continuing until the next session, the incumbent of the office hereafter to hold a certain advisory relation to all Congregational churches. An unexpected evangelistic zeal was developed in the Council, that resulted in the appointment of an Evangelistic Committee, on which we made comment last month.

The evangelistic movements during the year just ending have been of notable size and frequency. During the first part of the year great meetings were held in Chicago, conducted by Dr. Chapman, Mr. Biederwolf, and others, and these were accompanied or followed by similar meetings on a smaller scale in many towns East and West. During the summer, great tent meetings were held in Philadelphia, New York, Brooklyn, and other cities. Those held by Dr. Bayliss and others in Brooklyn and by the Presbyterian Evangelistic Committee in Philadelphia attracted special attention. The meetings recently held in Plymouth Church, Brooklyn, at which Rev. William J. Dawson was the chief speaker, were quite successful, resulting, it is reported, in some 600 converts. These meetings are discussed at some length in another part of this magazine. Under the auspices of a Business Men's Committee, a great revival was held in Atlanta, in charge of Dr. Chapman, and similar large meetings were held in Knoxville, Louisville, and other cities. Still more successful, at least in point of attendance, were the evangelistic meetings that have been conducted in Liverpool, Glasgow, Dublin, Belfast, and elsewhere in Great Britain, by Dr. R. A. Torrey and Mr. Alexander. On some days an attendance of 30,000 people at the five services held by these men was reported.

A number of noteworthy visitors have been present in the United States during the year. The Lord Archbishop of Canterbury, Dr. Davidson, delivered a series of addresses, notable for their good taste, simplicity, and unpretentious scholarship. The Rev. William J. Dawson also came to us from England, and "The New Evangelism" of which he is an apostle seems destined to develop into one of the most interesting experiments of recent years. Dr. Adolph Harnack, of Berlin, came almost unheralded, delivered a number of addresses (in German), and visited the World's Fair. His visit to the country was hardly noticed, strange to say, by the country at large. France has loaned to us Charles Wagner, the apostle of "The Simple Life," who has been made much of, owing in part to the real vitality and sincerity of his message, in part to the well-laid plans of his press agent, a well-known lecture bureau having had him in charge.

Among minor events in the religious world may be mentioned Dr. Philip Moxom's severe criticism of the administration of the American Bible Society, and the replies by its officers; the decision of the same society to publish the American revised version of the Scriptures; the futile effort to bring Prof. Borden P. Bowne, of Boston University, to trial for alleged heresy, before the New York East Conference of the Methodist Episcopal Church; the decision of the Governing Board of Union Theological Seminary not to require subscription to the Westminster Confession of Faith by professors in the seminary; and the refusal of the Nassau Presbytery to take any action against one of its oldest members, Dr. S. T. Carter, for his renunciation of the Westminster Confession. Some progress has been made in the plans to consolidate the Presbyterian and the Cumber-

land Presbyterian churches, and to unite the Congregationalists, Methodist Protestants, and United Brethren. The final steps in the process are yet to be made.

THE best two Christmas messages which the year has brought to the United States come to us, one by way of the office of the Secretary of State at Washington, the other by way of the National Civic Federation. The former message consists of the successive announcements of the signing of arbitration treaties between this country and France, Germany, Great Britain, and Portugal, and the negotiation of others. The text of these treaties (which, of course, require ratification to make them operative) is not yet made public, but they are supposed to be drawn on the line of the Anglo-French treaty, which is for a term of five years and provides for the submission of any national disputes, not involving the honor, the independence, or the vital interests of either nation, to the adjudication of the Hague Court. About twenty treaties have already been signed (not ratified) among European nations and between those nations and the United States, the movement having assumed a general and world-wide character. Of course, treaties of this kind, even if universal between nations and binding *in perpetuo*, would not absolutely guarantee the cessation of war; but they go far to prevent war, especially in the absence, as in the United States, of any of the great racial or territorial questions that have so often seemed to render the force of arms inevitable.

The second Christmas message to which we refer is also an announcement of provisions to avert war, but in this case industrial war. If "war is hell," industrial war is at least purgatory. The number of strikes chronicled in the an-



nual report of Samuel Gompers, president of the American Federation of Labor, for the year ending September 30, is 1,806. The direct cost of these strikes to the men in the Union is given as \$2,864,642.13. Of these strikes, 1,193 were won by the employees, 194 were lost, 233 compromised, 178 pending. Such statistics tell us something, but they can not tell us of the suffering, the violence, the passions unchained, the waste of time and destruction of property, the moral deterioration, the privations of women and children—all the deplorable adjuncts that go to make up so many of the strikes. There is not a great labor leader in the country, there has not been one for many years, who does not regard a strike as a deplorable, even if necessary, method of settling labor difficulties. Now comes the National Civic Federation with its Christmas message. In a little pamphlet dated "1905," it tells what the organization has done, is doing, and hopes to do, to secure "Education, Conciliation, Industrial Peace." Last year a conference was held in New York City under the auspices of the Federation, which "elicited an unanimous expression of opinion that trade agreements afford the most practical method yet devised for securing harmonious relations between employers and wage-earners." In consequence of this conference, a Department of Trade Agreements was formed by the Federation, the object of which is not to arbitrate but to avert labor difficulties.

Here are some of the facts which we have collated from this report in regard to this line of work:

The associated bituminous coal operators and the United Mine-Workers of America have a trade agreement that prevented a strike during 1904 and has secured the peaceful readjustment of the scale of wages, higher wages resulting at one time, lower wages at another. The president of the

Pittsburg Coal Company, the largest coal company in the world, says of this trade agreement: "It has brought about between the leaders of the operators and of the miners a feeling of confidence, of belief in each other, and of fairness that has secured peace. Nothing in my judgment is so important for the future of the country as the trade agreement as a method of reaching harmonious relations between capital and labor."

The Longshoremen's Union and the Lake Carriers' Association have had a similar experience, and the manager of the lake fleets of the United States Steel Corporation says of the Longshoremen's Union: "Had it not been for the steadying influence of this organization and the effect of its collective contract, the business of lake transportation would have suffered disaster during the past five years."

The National Founders' Association (including six hundred of the largest manufacturers in the United States) and the National Iron Molders' Union have for twelve years maintained a trade agreement which, renewed annually, "has withstood successfully the severest tests, both of advances and reductions in wages." The executive committee of each attends the annual convention of the other.

The American Newspaper Publishers' Association (including nearly all the large dailies) and the International Typographical Union have a five years' contract which has proved to be one of the most successful of all the trade agreements. The president of the association says: "I believe that before its term of five years elapses many other organizations will be following along the line laid down by our association."

The Stove Manufacturers' National Association and the Iron Molders' Union of North America formed a trade agreement in 1886 that has been renewed annually ever since. In that period of eighteen years there have been but two strikes of any consequence.

According to the pamphlet from which we take the above instances, *there are fifty other examples* of trade agreements or collective contracts in operation to-day through as many industries, including the highly important agreements between the railway corporations and railway brotherhoods. If there is to be heard anywhere in America any better echo of the angels' song of "peace

to men of good will " just at this time, we have missed hearing it.

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ARE the attractions of the ministry decreasing? Is the supply of educated young men as candidates for ordination diminishing? These questions are raised in various quarters, and, like all important questions, they are much more easily raised than answered. A correspondent of *The Evening Post* (New York) has been looking up the records of Yale alumni, and he finds that, whereas in fourteen classes of the first half of the nineteenth century 31 per cent. of the graduates became preachers, out of all the graduates now living only 7 per cent. are preachers. Moreover, out of 849 graduates of the Yale Theological School 208 have left the ministry. Another writer, Mr. Tomlinson, publishes in *The World's Work* results of an inquiry made by him of twenty "successful ministers." Asked whether, if they were to live their life over again, they would enter the ministry, seven said yes and *nine said no*; three were undecided, and one said he would be willing to take up the work if he would not have to be ordained. This is rather startling if we are to conclude that anything like the same proportion of ministers throughout the country are dissatisfied with their calling. But figures based upon the likes and dislikes of twenty men out of nearly one hundred thousand are a poor basis for generalization.

The question, however, of a diminishing supply of college-bred men seems to rest, unfortunately, on a stronger statistical basis, and the facts in the case are exciting earnest consideration. Conferences were held a few weeks ago in Chicago and Boston, between presidents and professors in theological seminaries and colleges and the leaders of the student movement of the Young

Men's Christian Association, for the purpose of discussing this question. Various reasons were advanced, such as the incertitude of mind in a time of religious reconstruction, the inadequacy of the preacher's pecuniary compensation, his altered social status, etc., with all of which we are most of us fairly familiar. The new and the hopeful thing in this connection is the apparent recognition by Mr. John R. Mott and other Young Men's Christian Association leaders of the fact that some of the responsibility for the present situation is theirs, owing to the diversion to the work of that organization of many men who would otherwise have entered the ministry. The Association has had a great development and is extending its work in many directions. The West Side Young Men's Christian Association of New York, for instance, has just taken up the instruction of young men in methods of business, and announces that its real-estate class has in about six weeks' time enrolled 212 men, its automobile school has enrolled over 150 men, etc. This sort of work is not distinctly religious, though it seems at least as legitimate to develop a man's business capacity in evening schools as to develop his muscular capacity in gymnasiums. The institutional churches are carrying out much the same program. We have no quarrel with such efforts to make men not only good but "good for something," but the expansion of the work of religious organizations into such illimitable fields and the extension of the religious idea to such forms of activity have undoubtedly affected the supply of preachers.

Moreover, the summer conferences of students held by the Association and the work of the Student Volunteer Movement have directed especial attention to the foreign field rather than to the home field. All the energy has been

bent to multiplying workers abroad, with the result of a partial famine threatening here at home. There is nothing seriously discouraging in this. The Lord's work is being done, whether by ordained or unordained workers. It is no time to call a halt in the work abroad, nor in the Association's expansion here at home; but everything—the work of the Association, of the Volunteer Student Movement, of all the auxiliary Christian organizations—must suffer and deteriorate if the supply of bright and well-educated young men be too diligently diverted from the pulpit. Weakness in the pulpit means weakness all along the line.

THE article which we print this month on the "Lack of Religious Teaching in France" is from the pen of a Roman Catholic who has had thirty years' observation of the conditions of which he writes. In this article, and in a second article which we expect to publish next month, Professor Counort casts timely light upon the situation that has developed in France. In spite of the efforts made, especially by the late Pope, to reconcile in a measure the Roman Catholic Church with the irresistible democratic movement that has been for years remolding European institutions and is now shaking the throne of Russia, the genius of the Church is so intractably feudalistic and autocratic that the Vatican seems about to lose entirely all control over its "eldest daughter," the nation that has been in all parts of the world recognized as the "Protector of the Faith." This apparently inevitable outcome gives cause for solicitude to Protestants as well as Catholics. Will the new régime, when it comes, bring to France a purified Christianity, or will it fling the people into godless materialism and general agnosticism? Another Roman Catholic writer, a correspondent of the London *Times*, gives

us some reassurance on this point. He takes about the same view that Professor Counort seems to hold, that the Roman Catholic Church of France, as at present conducted, is rather a hindrance than a help to the religious life of the people. He writes:

"As to the reasons for the estrangement from religion of so large a proportion of the French people, thoughtful Catholics are pretty well agreed. They hold Rome to be chiefly responsible. The Vatican, they say, has, for the last half century and more, persistently encouraged fanatics and crushed every movement that promised to bring about a revival of religion in France. There have been several such movements since the time of Lamennais, and they have all met the same fate as that with which he was identified. In the early nineties there was a great revival of enthusiasm among French Catholics, partly, at least, due to the encyclical *Rerum Novarum* of Leo XIII., and other utterances of the late Pope which seemed to be progressive in tendency. This enthusiasm found expression in such organizations as the 'Union progressiste de la Jeunesse catholique,' of which M. Félix Boudin was the founder. The movement was bitterly opposed by the Ultramontane party in France, but it grew stronger and more influential in spite of their opposition, until at last Rome, as usual, yielded to the fanatics, and the movement was ended by the letter of Leo XIII. condemning 'Americanism,' in January, 1899. As every one knows, Pius X. has crushed the other great intellectual movement with which the name of the Abbé Loisy is connected. M. Loisy's marvelous apologetic had an extraordinary influence on thought in France, and the eyes of intellectual men were once more turning toward the church. Leo XIII. had for once departed from the Roman policy, and at the end of his life refused to sanction the condemnation of M. Loisy, but his successor reversed his policy at the earliest opportunity. The attitude of intelligent French Catholics is now almost one of hopelessness."

If that is the condition of affairs, and we have no doubt it is, the sooner Premier Combes succeeds in making the break between church and state complete, the better it will be for true religious faith both of Catholics and Protestants.

## INFLUENCE OF GREAT CITIES ON THE SENSE OF PERSONAL RESPONSIBILITY

BY CHARLES E. JEFFERSON, D.D., NEW YORK CITY.

THE Hebrew shepherd, sitting under the brilliant, starlit Syrian sky, was so overwhelmed by the majesty and luster of the spectacle that he exclaimed in humility of spirit: "What is man that thou art mindful of him?" The shepherd knew little of the sidereal heavens beyond the outlines of the constellations, and nothing at all of the magnitudes and distances of which modern astronomy has so much to say, but which no human mind can in any measure comprehend. Science, by her revelations of the vastness of the physical creation, has put a new pathos into the Hebrew shepherd's words and has made them peculiarly our own. On the lips of many a man of the twentieth century there is a certain distress and agony in the query: "What is man that thou art mindful of him?" The vision of immensity granted to the modern world has in some minds unsettled faith, and in others broken down all confidence in human ability to know anything whatsoever of Him in whom we live and move and have our being and with whom we have to do. "It's just dreadful!" shrieked Carlyle to a man prattling to him about the glory of a starlit sky; and of many a sensitive and brooding ponderer it can be said:

"The intolerable vastness bows him down,  
The awful homeless spaces scare his soul."

With the figures and calculations of astronomy before us, the stoutest heart may well quail, and it need not be wondered at that in our first bewilderment of spirit the old question should inexorably force itself to the lips: "What is man that thou art mindful of him?"

But, powerful as the influence of the

stellar universe has been to beat men down into a feeling of insignificance, the influence of a great city in this direction is mightier still. In rural places any man, no matter how poor and humble, can hold up his head and feel that he counts for something in the sum total of human life. Men speak to him when he passes them in the streets or along the road. On election day he is of importance, for his vote counts one, and when the voting list is small it is easy to realize that one vote may decide an election. In the church he is of value, for the workers are few and every Christian must be in his place if the work of the Lord is to go on. If he is absent from divine worship, his absence is noted and lamented; and village gossip, if nothing else, constantly reminds him that nothing which he does or says is foreign to the interest of his neighbors. Life is so ordered as to keep alive in him the feeling that he is a human being, and the sense of responsibility is constantly fed and strengthened by the demands which the community makes upon him. If he is a farmer, living an isolated life far from human habitations, he can feel in the midst of the landscape that he is lord of all. The old truth expounded in the first chapter of Genesis is brought home to him in manifold ways. No matter what science may say, the earth is to him still the center of things, and he uses the sun and the moon and stars as tho they were created especially for his comfort and profit. Herb and grass and tree are his, and the animal creation lies subdued beneath his feet. Whatever the experts may think about Genesis, the farmer knows that the old story is true to life. Man in the country is lord

of creation. He has dominion over the fish of the brooks, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. His kingship is real and his scepter remains unbroken. It is for this reason that the tillers of the soil have in every age been men of stout heart and sturdy independence. Old mother Earth keeps them cool-headed and fills them with manly pride. The sense of personal dignity has never entirely forsaken them, and, however awkward and uncouth they may have been at times in the assertion of their rights and ideas, they have compelled the world's respect because of the respect they have always had for themselves. Life can never become altogether contemptible so long as a man steadfastly believes that he is a man possessing all the rights and duties which belong to men.

But when we come within the borders of a great city, everything is changed. Human eyes are more numerous than the visible stars of heaven, and these lights on earth have greater power to humble us than all the lights which twinkle in the upper blue. These eyes peer out on one wherever he goes. He walks through the narrow streets of the districts known as the slums, where humanity lies piled up in unkempt and sordid masses, where vice and sin and crime hold nightly carnival, where men do wrong with no one to restrain, and women and little children suffer with no one to bring relief, and surrounded on both sides and above and below with faces—faces looking up out of cellars, faces looking down from a thousand windows, children's faces dirty and pinched, women's faces haggard and sad, aged faces wrinkled and terrible, young faces with the light of heaven already gone out of them—innumerable faces, acres of them, as the sands of the seashore for multitude, crowded togeth-

er in one solemnizing, almost appalling picture. When one looks on all this he involuntarily finds himself feeling for the words of the old Hebrew question—What is man that God is mindful of him? Indeed, He does not seem to be mindful of him at all, for He allows these human creatures to multiply and accumulate in the bottom of great cities, and there welter and writhe in poverty and drunkenness and squalor and woe, tormented by appetite and scorched by lust and passion, forming, as it were, a huge and awful inferno, and exhibiting a greater variety of torture and tragedy than the horrified Dante saw in the descending circles of hell. Burning stars do not stir the soul so deeply as the sight of souls burning to ashes in the quenchless fires of sin. A mass of humanity rotting suggests the same question as the clean and crystalline midnight sky; but into the question there has come the shadow of a deeper mystery and the fresh agony of an intenser pain. That a soul living in the midst of such a mass of wreck and woe should come at last to doubt God's existence and deny His goodness and His love is always to be regretted, but surely can not be wondered at. It is when we face the slums that we begin to understand why in so many circles of modern thought environment has been exalted into a sort of fate, and that never have arguments been so many as now for relieving men of the awful weight of personal accountability. If men are, indeed, the inevitable creatures of circumstances, victims of conditions they did not create and which they are powerless to modify or destroy, puppets manipulated by the forces of our modern civilization, bubbles of foam blown by a fierce wind on a wild sea, the doctrine of individual responsibility falls of necessity to the ground.

But a city is not all slum. It has its majesty and its splendor and its seats

of power. Not all its population are delinquents or degenerates. Only a small fraction of its people are "submerged." A still smaller fraction are members of the set denominated "smart." The great majority of human beings in all our American cities are well clothed, well fed, intelligent, and, on the whole, rational and rich in wholesome aspirations and upright intentions. But a great city, in the very structure and general movement of its life, has a tendency to weaken in all classes the sense of personal responsibility. Its bulk beats men down into a humility which passes into humiliation. A "big bug" in a village moves to the city, and he walks the streets unnoticed. In his former home he could chat with the postmaster, ride with the leading lawyer, dine with Dives himself; but in the city he is nobody. He can not speak to anybody of rank and importance without being stared at or snubbed. No one speaks to him. He is ignored; indeed, no one knows that he is present. And as for the "little bugs," they are even less than the small dust of the balance. They can not be seen even through the social microscope. It is difficult to cultivate in men who are conscious of being nobodies that they owe duties to the city which they are morally bound to perform.

The wealth of a city operates in the same direction. Large gifts are abundant, and, therefore, the man who can give little feels he is excused from giving at all. When men around him are giving thousands and millions, a man feels belittled in giving quarters and dimes. His feeling of humiliation soon convinces him he is under no obligation to give whatever. In the atmosphere which wealth creates, the capacity for generosity in the hearts of average men and women is in danger of suffering atrophy, if not ultimate extinction.

The genius of a city is also paralyzing. The five talented people have the right of way. They shine like so many suns, and the poor mortals who are gifted with only the mild radiance of glow-worms crawl completely out of sight. A city is no place for worms—even if they glow. The man with two talents occasionally ventures to hold up his head, but the man with one talent speedily succumbs. The one-talented people are legion, and, if faithful to the work entrusted to them, they would soon usher in the golden age; but great cities add so many cubits to the stature of the five-talented folks and blow the trumpets so furiously before them that the man with but one talent hides both himself and his gift in a hole. The man who has spoken to edification in the village loses his tongue in the city. The five-talented brother is too much for him. The woman whose sweet singing has helped many in her old home becomes dumb in the city, and joins the vast company of those who can not sing and who die with all their music in them. Why should any one speak or sing or do anything at all when there are so many people who can do it better? That settles the whole matter, according to the thinking of the one-talented people.

Moreover, the steady, mighty, ongoing movement of the thought and feeling and conduct of a great city is apparently as irresistible and unchangeable as the swing of constellations or the flood and ebb of the tides. A city has its own ideals and customs and ambitions, and it carries out its own sweet will totally oblivious of the little reformer who thinks he could introduce sundry improvements. He exerts himself prodigiously, but makes no impression. He shouts and roars, but the city does not hear him. He prays, and apparently God does not hear him; at any rate, things remain as they were. Pub-

lic opinion flows in a certain channel; who so mad as to try to change it? The wheels go round in an established direction; why run the chance of being crushed by attempting to modify their movement? This sense of impotence gives birth to philosophies which make it easy for men to do nothing. We always feel relieved from attempting what we are sure we can not do. If we could reduce the liquor traffic, or purify politics, or put an end to graft, or spiritualize the church, or lift public opinion, of course we would do it; but as all these things are beyond us, we leave them to God and do nothing.

This weakening of the sense of personal responsibility is well known to all Christian workers in great cities. Village church-members, on coming to the city, in appalling numbers degenerate into church tramps, and later on into godless worldlings. Men and women of intelligence and piety allow themselves, to the astonishment of their friends, to be carried along with the crowd. The thing that ought to be said and done is not done or said because of the feeling—"What is the use? Let somebody else do it." Thus jauntily does the professed follower of the Lord speak as he turns his back on the Sun-

day-school, the caucus, and the subscription-paper. A city, in the opinion of many, is a sort of New Jerusalem, in which when a man arrives he can roll off the load of responsibility which he has faithfully carried along the dusty roads of village life.

The time has come for a Gospel which exalts and magnifies the worth and work of the individual soul. Our new vision of the value of corporate life and activity and our tremendous emphasis on the social aspects of Christianity have blurred for a season one of the central truths of the Christian revelation; and now, in the midst of our complicated machinery and our robust and swaggering organizations, our impotency in the presence of problems which are colossal and perils which are appalling suggests to many the advisability of attempting to rescue from the philosophy of individualism the truth to which that philosophy owed and owes its strength, and to live and work more fully under the inspiration of the great conception made glorious by Calvin and Augustine and Paul, and to which John Henry Newman once gave expression in the words: "There are but two things in the whole universe—our own soul and God who made it."

## THE LACK OF RELIGIOUS TEACHING IN FRANCE

BY PROF. FIRMIN COUNORT, SPRINGFIELD, MASSACHUSETTS.

It may be of interest at the present time, in view of events transpiring in France, to take a glance at religious teaching and preaching, such as I have seen it for thirty years in almost every province of France. When French Catholics complain bitterly that religion is losing ground in their country, that the new generations live in an incredible ignorance of the Christian dogmas, that many grown-up boys and girls, on

the eve of their first communion, are unable to recite even the Lord's Prayer, they ought to realize that this state of things is not entirely attributable to the indifference of the people. As a Catholic myself, having attended church services during my whole life and having heard thousands of preachers of all ranks, I can assert—and I know many intelligent Catholics who share my opinion—that if my knowledge about re-

ligion was only what I have gained from the French pulpit, I would in all probability have lost practically all faith.

There are several methods of preaching; but the essential thing in all, it seems to me, is to teach the people, or, to use the definition given by a Jesuit, Father Longhayé, "to say something to somebody." When Mgr. de Cheverus, who, during the French Revolution, was the first Bishop of Boston, became Archbishop of Bordeaux, he devoted all his Sunday sermons to explaining the most elementary truths of Christianity, and his cathedral was soon crowded with people eager to hear his simple explanations. One day the venerable prelate said to his audience: "Brethren, I feel happy to see so large an audience surrounding my pulpit every Sunday. What do you come for? I do not use eloquent phrases with you; I merely teach you the catechism." The lack of religious knowledge such as the archbishop imparted, a lack which is deplored now all over France, is the result of the failure of Roman Catholic schools in France to teach religion. If you make inquiry on that subject among the secular clergy, you will hear the whole truth. Eleven congregations of Brothers have had charge of the "Free Schools" for which the French Roman Catholics have expended millions on millions of francs. Their principal aim was to have the Brothers teach thoroughly the Bible and the Catechism and at the same time spread among the middle and working classes knowledge of the sciences. Some years ago, as I was on a French steamer returning from South America, I encountered an illustration of the way in which these Brothers have neglected to carry out this aim. A young officer said to a group of passengers: "I have been educated in a far-famed boarding-school kept by the Christian Brothers. They are excellent teachers, and so liberal! Of course they

are religious, but they never spoke to us a word of the Bible. In four years I never heard anything about the Bible and its 'stupidities,' Moses, Samson, etc." When we consider that the Bible is the ark of all Christian faith, we realize how lightly religion is rooted in souls having caught, in Christian schools, such a poor idea of the Old Testament.

This case is a typical one. Almost all the French clergy are so angry against the Brothers that many a priest has rejoiced in seeing them expelled from France. In a recent Roman Catholic congress held in St. Quentin, in northern France, Abbé Baton, curate of the Cathedral of Laon, said before an audience of priests who approved of his assertion: "We expend immense sums of money and much labor to maintain our Brothers; nevertheless, their pupils are scarcely better than those who attend the public schools. We do not obtain a three-per-cent. return on our efforts." A prominent Roman Catholic of Toulon in the south wrote recently: "Poor miserable Brothers! They complain of being secularized; they do not see that for a long while they have secularized themselves!"

Practically, the French Catholics have no other religious knowledge than what is served to them from the pulpit every Sunday at the high mass. But how few are the men who go to the high mass on Sundays! It is a dispiriting sight almost everywhere. The preaching of four priests out of five is so poor, so devoid of interest, so tiresome, that even for good Christians it is a true sacrifice to attend to their sermons.' A preacher of the eighteenth century said on one occasion: "Brethren, let us thank God, who made the rivers pass through our beautiful cities!" Similar mistakes are frequently made in the French pulpit to-day. Some years ago I heard a Jesuit speaking on death, who



began his sermon in this way: "Where is the man, brethren, who would take the railroad, if he knew that his journey would end by an awful shipwreck?"

The French clergy has been educated in seminaries ruled generally by the Sulpicians, the Jesuits, the Lazarists, the Eudistes. Each order has its good qualities and its defects. The Jesuits are logical, pious, learned, and would have been very successful but for their reputation of a lack in sincerity. The Dominicans imitate, more or less, Father Lacordaire with his eloquent phrases, who subjugated his splendid audiences in Notre Dame de Paris. Words, words, and little else, such is their characteristic, with sweeping gestures, the effect of which is heightened by their huge white frock. The Sulpicians are good theologians, but they care very little for eloquence. The Lazarists, founded by St. Vincent de Paul to meet the spiritual needs of country people, are lacking in scientific knowledge.

In many parsonages of France is repeated the saying of the witty Cardinal Bourret of Rodez, who died some years ago: "If I have the simplicity of a Jesuit, the modesty of a Dominican, the eloquence of a Sulpician, and the science of a Lazarist, and have not charity, I am nothing." I remember many preachers who can never speak without taking their illustrations from military affairs. In Beauvais a Father of the Holy Ghost began a sermon on St. Joseph in this way: "Brethren, St. Joseph is a large shadow; he is the *prolongation* of the eternal Father!" In the same town an old missionary who had lost all his teeth preached, screamed, laughed and cried during a whole hour. We heard distinctly but these words: "John, take off the blanket!"

Many curates in village churches never prepare their sermons, and preach at random for an hour on politics, do-

mestic economy, shrines, pilgrimages, etc. In large cities, in Paris particularly, sermons are a mere parade of bombastic sentences. Religion, the Old and the New Testament, are practically unknown in them. Our priests avoid quoting the Bible, being sure that their audiences would not understand an allusion to Samuel or Elijah.

If the present religious situation is miserable, it is not because the French people can not be taught. There is an excellent priest, Abbé Garnier, "the apostle of working men," who, some years ago, began a campaign throughout France to promote the reading of the Gospel. Everywhere he went, even in cities dominated by the socialists and anarchists, he saw thousands and thousands of attentive and respectful workmen surrounding his pulpit. I saw several meetings of that kind. But alas! Abbé Garnier became disheartened when he realized the indifference and sluggishness of the clergy. I know a manufacturing town in the north of France where live six or seven thousand workers known everywhere as violently opposed to religion. Ten years ago three Jesuit Fathers went there to conduct a mission. Everybody said: "It is useless; the preachers will not have a single listener." Well, every night during three weeks the church was too small for the audience; I saw there hundreds of workers who took no time to go home for their supper, but went from factory to church, where they prayed and sang hymns with the simplicity of children. If that parish had been under the care of an intelligent curate it would be to-day a pious one.

The neglect of sound preaching has caused the disgust which prevails now all over France. The common people avoid the churches or go there on great occasions only. Ignorance on religious matters is the rule. The upper classes are very little more enlightened.

## THE MINISTER AND HIS PEOPLE

BY PHILLIPS BROOKS, D.D.

[The following address was delivered, without manuscript or notes, before the students of the Harvard Divinity School, February 21, 1884. It was stenographically reported by Samuel J. Barrows, D.D., to whom we are indebted for this opportunity of printing it. The report was revised by Dr. Brooks, but the address has never been included in his published works.—EDITOR.]

I CAN NOT begin without congratulating those to whom I speak upon the work which lies before them, and assuring them of the perpetual richness and growing life of that profession in which they are engaged. I can not begin without assuring them that everything that is in the promise of that profession is more than realized in the actual operation of it, and also of my deep conviction that the time has not come and will never come when the work of the Christian ministry will be obsolete. I believe that there is every promise of a larger work for the Christian minister to-day than has ever been in the past. Otherwise I should speak in despair, if I spoke at all.

And yet one of the first things that come before us, as we think of the work of the theological student and Christian minister, is the great change that has come in the nature of his work. I am reminded at once, as I begin, of the largely prevailing conception there is of the difference which has come in the relations which the Christian minister holds to his people and to the community. As we look back and see the position which he held fifty years ago, we are constantly reminded of this difference. We are told a great many anecdotes of the way he stood then, of the prestige which clothed his position, of the authority with which it was invested. We are then pointed to the great changes that have taken place, in which the minister has been stripped of all that prestige and has no such authority clothing the utterances which he gives from the pulpit.

There are two ways of regarding that change, both of which I should discourage. One of them is the supposition that there has come to be a lamentable deficiency, a great falling away, that the minister does not occupy the position which he once occupied. I remember a clergyman who was an old man just at the time when very many who are now becoming old were very young—I remember hearing this remark repeated, which he made to one who was just going into the ministry: "It has been my exceeding good fortune to have my ministry just at the best time. I entered when it was at its highest degree of prestige, and had the good fortune to leave it just as it lost its prestige and influence." It was not a very cordial word for a young man who was entering it.

Then there is an entirely different tone upon the other side—a sort of congratulation that that earlier prestige has passed away, and rejoicing that man can now stand before his fellow man without any of the artificial discriminations that used to belong to the ministry years ago.

It seems to me that both of these methods of regarding the change that has taken place are superficial, and that there is something a great deal deeper to be said about them. We are bound, I think, to recognize that there is a distinct progress going on, and that the old position has a true relation to the new position in which the minister stands to-day. The old position in which the minister stood, clothed in a certain recognized authority which had its visible

symbols, seems to me to have been the crude anticipation of the position in which the minister stands to-day.

We may say that the changes that are going on are, in general, of one great sort. Both Christian doctrine and Christian institutions are leaving off their arbitrary forms and showing their essential conditions. Things manifest themselves in their arbitrary forms first, and afterward show themselves in their essential conditions. Take, for instance, one or two of the Christian doctrines, and we can see how the change has taken place. There was a time when man was supposed to be appointed to fixed, certain, and precise conditions in the other world—the condition of those who were saved and the condition of those who were lost. It was an arbitrary condition, and one difficult to anticipate. It was a distinction which one found it very difficult to apply to his own life. I believe to-day that men are looking forward to another life, believing that moral issues are to rule in that life as they rule here; that man's destiny is fixed there according to his nature, and not according to any arbitrary judgment which it is impossible for him to anticipate. The two worlds are thus brought together in healthier association, so that men live to-day in healthier anticipation and with a more impressive sanction of the other life than they have lived in the past.

To take the other Christian doctrines: it seems to me that the change we find in them all is the change from the arbitrary to the essential, the change from that which rests upon the will to that which has its root in the very nature of things. This fact applied to the position of the Christian minister must be the keynote, the principle that solves and makes clear the whole.

With that point in view, I want to  *speak of the relation of the minister to*

his people. I shall speak of his relation to the intelligence of his people, to the property of his people, and to the consciences of his people. When I say "his people," I recognize that there is no such constraint upon the minister to-day as there has been in times past; that one of the healthier processes of the position which he holds to-day is the opening of his influence; that he has a right to exercise it to-day in ways which were not open to him in other days.

Let me try at the outset to give one designation or definition which shall apply to it all. It seems to me that what we want to say about the relation of the minister to his people now is that it is vastly more human and vastly less ecclesiastical than in the past. That is one result in which we may rejoice. There are certain relations which men hold in view of their common humanity—relations between men of different kinds of intellect and of different stations in life; and all these are in the very nature of their human life. Now I conceive the Christian church to be simply humanity struggling forward to the realization of its own idea. I can not conceive it to be something distinct from humanity. I think of it, when it has come to completion, as humanity come to its completion. The Christian church has suffered all its worst effects and worst corruptions from separating itself from humanity. Wherever the church has conceived of itself as possessing privileges which do not potentially belong to the whole human race, it has immediately sunk into corruption. The true and healthy church—separating everything that is corrupt from its life—the true church is simply humanity beginning its work and gradually forming within itself a nucleus of that which is ultimately to embrace the whole human race.

When I say that the relation of the

preacher has become more human, it seems to me that I say that this process is going forward, and that the Christian minister stands as a man toward men, as a man in relation to his fellow men, and not as the creature of some artificial organization. I wish I could make you bear that in mind as I go on. The relation between the Christian minister and the people who are around him is simply the relation between a certain man put in a peculiar and helpful attitude to his fellow men. It is not something organized by churches and councils, but is something rising from human nature itself.

I. What relation, then, does the minister hold in regard to the intelligence of the people around him? There are only two positions a man can hold with regard to the intelligence of his fellow men. He can either be the depository of truth, holding it and dealing it out to them, or he can be a fellow student of the truth, seeking for it just as they seek for it. These are the only two relations which he can hold to his fellow men with regard to the attainment of truth and its distribution. We know how largely the first idea prevails in the Christian world to-day. The Christian church is conceived as a depository of infallible truth, which it is to dispense to men who stand waiting with open ears and open eyes to receive it.

The first assertion of Protestantism is that there is no such depository of truth. It is a matter of deep congratulation that the recognition of this fact has been going forward all through the centuries. Every one of the reformations of the church has been the dislodgment of that infallibility from some fortress in which it has intrenched itself, and the opening of the enlarged idea that man is seeking always the truth by the exercise of his faculties consecrated to the service of the Divine Will.

The Romanist turns to us and says: "See to what you have reduced the search for truth. Is there no being, no group of individuals, who are authorized to declare certainty with regard to the great things which are forever pressing upon the human soul, with regard to the nature of the human soul itself, with regard to its relations to the great future, with regard to that mysterious event which came in the manifestation of Jesus Christ upon earth?" The Protestant Reformation, among historic movements, then shows how afterward man tried to lodge infallibility in the Bible, and to believe that there was an infallible record which could be appealed to.

The great point of our present belief is that there is no such infallible record anywhere, in church, or council, or book; that man has been sent here to strive after truth, not by any necessity to be sure that he has come to the ultimate truth in regard to these great final problems of the human soul. Is that a dreadful or a welcome thing? Is it something that closes the gates upon man's knowledge, or is it something that opens them? It seems to me that a man set out to seek after truth, never sure that he shall find it with perfect infallibility, always sure that he shall grow into greater capacity to use it, is in the noblest position in which a man can be placed in regard to the great problems of the human soul. In such a condition as that, what is the relation of the preacher to the intelligence of the men who are around him? It is certainly not to stand and deal forth that which by his utterance has an infallible warrant. It is simply the attitude of one who with superior opportunities stands and guides his fellow men in their search for truth.

The function of the minister in relation to the intelligence of the people is threefold: In the first place, he must

awaken their spiritual activity. In the second place, he must give them the results of his study. In the third place, he must lift their life to the higher tone which Christianity assures. Look at each one of these three:

First, he is to awaken the spiritual activity, the insight, the real desire to know with regard to the highest things. When we look around upon our fellow men, we see that the one thing that presses upon us most is not the extent of men's ignorance; it is their indifference. It is that so many men are wrapped up in the things of the present life; that to all that vast region which we know exists beyond they are wholly indifferent. To awaken the spiritual sense, to make them care for unseen things, to make them long for some sort of entrance into that great reality which they feel around them—that is the great function of the Christian minister. Even if he had nothing distinctly to tell of certainty with regard to the truth, the mere awakening of men in their own blind way to search for religious truth would be one of the noblest things he could do.

Mr. Matthew Arnold, a few months ago, analyzed Mr. Emerson, and the result of his teaching was this: He said that Mr. Emerson, altho he might not be as great in some points as some of us thought, was great in this, that he was "the friend and helper of those who would live in the spirit." That criticism of Mr. Arnold upon Mr. Emerson was very largely criticized. It seemed to some that he had degraded the philosopher. It seemed to me that this objection was a melancholy sort of criticism upon the standards that we have in this life. Is there a nobler thing than when a critic comes and says of him whom I reverence and honor that he was the friend and helper of those who would live in the spirit? It seems *to me* that he said something infinitely

greater than if he had said that he wrought the noblest system of philosophy that has been framed in the world. The man that is doing the best work for mankind to-day is the guide and friend of those who live in the spirit.

Then we may be able to take one step further, and know that there has been one manifestation of the spiritual life in this world that surpasses all other manifestations. Whatever may be our theological conceptions in regard to Him, we know that Jesus Christ stands as the supreme inspirer of the spiritual life; and he who would be to-day the guide and friend of those who would live in the spirit must of necessity turn to Jesus Christ and put himself in relation to His spiritual life. There is where the minister becomes a Christian minister—in the simple desire, through contact with the life and work and death of Jesus Christ, to stir the soul and the spiritual life of man. The testimony of all ages is that there has been no such spiritual power as Jesus Christ. That is the first work, then, of the minister—to reach the spiritual sense and to stir it to some kind of activity.

What is the second one? It is his duty to know something that those to whom he ministers do not know. Just as the professor in some department devotes himself to its study and gives to mankind that which he finds in that department, so it would be a strange thing if a minister, set apart to study a special work, had not something to tell men which they did not know. Not that that implies any infallibility in the Christian minister, but simply the education of a consecrated life in the highest things which engage the intelligence of mankind. The minister who simply stands before men and says, "You must be spiritual, but I can tell you nothing about spiritual things," is absolutely false to his function. What may we tell men in regard to spiritual things?

We may tell them how the whole history of mankind has been permeated and filled with spiritual things. We may show how mankind has always done the best in intellectual regions when it has been filled full of spiritual influence. We may scatter such a foolish belief as exists in men's minds to-day with regard to the possible extension of the Christian faith around the world—the superficial objectors to foreign missions, who are ready to believe, without any just comparison, that there is a religion on the face of the earth to-day that can for a moment compare with the religion of Jesus Christ in all its conceptions or forms, taken as one great whole. We may show how the history of the Christian church is a necessary part of the intelligence of humanity to-day. These are but a part of the simple information, the mere instruction, which the Christian minister can give.

Then just one thing more. It is his place to elevate the tone of life everywhere, to bring it into contact with those sublime principles which are essential to humanity, which are struggling to the surface of human life everywhere, and have come to their best manifestations in Christianity—patience, long-suffering, large charity, and, above all things, hopefulness. The perpetual tendency of the world to lose its hopefulness is one of the great things which the Christian minister, by every power in his life, is bound to resist. I can understand a Christian minister denying almost the essentials of the Christian faith, I can understand a minister teaching things from a Christian pulpit which I feel to be untrue; but I do not see how a man can take the place of a Christian minister unless he is inspired by a spirit of deep hopefulness in regard to the human race, always believing that man is the child of God, that his fortunes are fastened to the

deep fortunes of the world, and, unless the whole is rotten, unless there is nothing which has an assured future to it, man, bound by the conditions of his life, being a child of God, must be a creature of perpetual hope.

Now, when one says to me that I have lost much that the Christian minister in other times used to have, when one says to me that I am not able to speak with the authority with which a Christian minister used to speak, so that my life is gone and my function is useless, I turn to these three things. It is my place to awaken and to make active the spiritual sense of men; to tell men everything that I have found with regard to spiritual truth; and to make men hope with every possible assertion of their relation to the highest and divinest which it is in my power to make. Is not that something to fill a man's life in the Christian ministry—each man fulfilling it in his own way, but every man doing those three things, and so becoming a protest against the lowest and a continual assertion of the highest in humanity?

Before I leave this first part of my subject, I can not help it that, after all, I myself feel that the relation to his people is not the deepest relation which the minister holds. Almost all the errors of the Christian ministry, almost all the heresies of the Christian church, if we really retain that word in its true meaning, have come from supposing that man's relation to his fellow man may be superior to his loyalty to the truth. It is the reversal of that order again and again in Christian history that has led to the worst things that have happened to the Christian church. There was a time when men believed that they must assert certain doctrines which they only half held, because they thought that, if those doctrines were not asserted, men would go to ruin. Largely under that sense of duty and

impulse and belief was the doctrine of the necessarily everlasting punishment of certain souls asserted year after year. You went to a man and said, "What is the ground upon which you preach the necessarily everlasting perdition of certain souls?" What was the answer? "Because, if you do not preach it, men will sin; because, if you do not believe that that is true"—for I may not charge men with simple, blank hypocrisy—"if you do not believe that that is true, sinners have no sufficient motive to repent." I say that any man who rightly perceives the relation which mankind sustains to truth knows that this is an argument which had no place there. My business is to seek and find the truth, and to leave it to God to guard that it shall not ruin the lives of men.

Does not the same error appear also to-day upon the other side? When any man makes to-day less exacting, less earnest or imperative, any one of the statements of truth or divine justice and righteousness, in order that his fellow men may be induced to do the less because he thinks that they will not be induced to do the greater; when any man pares down doctrine or truth in order that men may be induced to believe that which alone he thinks they are fitted to believe—then it is sacrificing the love of truth for the sake of men. No man has any right to make that which he believes to be the truth of God any less exacting, less sharp or clear, because he thinks his fellow men will not accept it if he states it in its blanker and balder form. I read an incident in a newspaper the other day that seems to illustrate this point. A tired and dusty traveler was leaning against a lamp-post in the city of Rochester, and he turned and looked around him and said, "How far is it to Farmington?" and a boy in the crowd said, "Eight miles." "Do you think

it is so far as that?" said the poor, tired traveler. "Well, seeing that you are so tired, I will call it seven miles." The boy, with his heart overflowing with the milk of human kindness, pitied the exhausted traveler and chose to call it seven miles. I know I have seen statements of truth that have dictated the same answer. Never make the road from Rochester to Farmington seven miles when you know it is eight. Do not do a wrong to truth out of regard for men.

There is another point, if one may speak out of his own ministry and from observations of the ministry of others: men do not dread to believe—men long to believe. The one thing we do not have to do is to pare down the truth for man's capacity to believe. Give them all the truth; you can not make it too exacting. The whole of Christian history has been full of testimony that you may claim your fellow men by virtue of the very imperiousness and absoluteness of that which they have been called upon to believe. The old *Credo quia impossibile* of Tertullian has philosophy in it. Men long to believe; and, while ultimately every healthy human faculty will reject that which is not congenial to it, you can not help men better than by laying before them all that which is true, even in its blankest and most uncompromising form. Just as there are many men whom you can not get to go down the street for you, but who would go half the way round the world for you if you needed it, so there are men who would not accept the truth which they felt had been pared down for them; but when you put before them God in His eternity and infinitude, and the soul in its vastness and mystery, then the power of belief, stirred to its greatest task, lifts itself up and does its work.

II. I pass now to something subordinate and inferior to the point in re-

gard to the intelligence of men—the relation of the Christian minister to the property of those to whom he ministers. Many seem to think that he has the property of a large part of the community at his disposal, certainly of all that part of the community that is associated with him. If I were to do half the things with other people's money that I am asked to do every year, I should impoverish the city of Boston.

It seems to me that the minister is simply called upon to count his people as stewards of the Highest—not to be the distributor or almoner of other people's goods, but to make other men such, by the spiritual things which I have been trying to describe, that they shall enter into the privilege of doing that which has been entrusted to them in the highest use to which it can be employed. No man deals properly with a man until he accounts him more than his property. "I seek not yours, but you," said Paul. The spiritual life, the good of men, the good of the soul—that is the thing that the Christian minister is to seek. The result of having something to do with that will be that sordid coppers will flow forth and bless the world. It is the old story of Sir Launfal:

"Who gives himself with his alms feeds three—

Himself, his hungering neighbor, and Me."

Give yourself with your gift. Something is gained if you get a man's five hundred dollars here and there, but it is not the work of the Christian minister. Let other people go and beg for money without the slightest regard of the way in which it is bestowed; but it is for the Christian minister to make a man know himself capable of consecration, and then to make him consecrate himself, which must include the property which he possesses. This, it

seems to me, is the only definition which we can give of the relation of the Christian minister to the property of those to whom he ministers. He must work through the characters and natures of his people. Again and again a man has lost the power to do that work by the way in which he has been appealing to the individual. I will stand before my congregation and tell them of the glory of charity; I will tell them what a grand thing it is to give for God; then let them do the good for themselves, and go forth and give of their means. But I will not go to a man in any way that can possibly involve my personality, knowing that he will give out of friendship to me, and extort one dollar or five hundred from him for the best of objects.

And here, it seems to me, comes in one great function of the Christian minister that I hope all of you will not forget—which is that you must have such a large interest in great human necessities that you shall be able to inform those that are able to give how to bestow their goods. The Christian minister has no right to shut himself up in ecclesiastical interests. He is bound to consider everything that relates to humanity, and to consider that a dollar which is given to the sufferers in Louisville is as consecrated a dollar as that which is given for an altar or a fair. The minister stands in a position in which he can bring information to men that they might not have otherwise. To bring that information by the powers which he can wield over the spiritual life, and to make men feel called to give just as soon as they see that they should give—that is all, it seems to me, that the Christian minister has to do with the property of the community.

And if one can bear testimony out of his own experience, I can say that there is a wonderful *readiness* to give. It seems to me that the one great thing



we lack is sufficient information in regard to the things which money can be devoted to. The advocate of every great cause is apt to be dishonest—unconsciously dishonest—and to represent his cause as greater in proportion than others around it. That is the way in which the minister can stand between his people and such advocates, and show them the comparative importance of objects brought before them.

III. And now I pass to consider the relation of the Christian minister to the conscience of the community. The conscience of the community is nothing but the aggregate conscience of individuals. When we speak of that, we open a large and sometimes a dark page of human history. We talk of the abuses of the priesthood in other times. I think we have no idea of the clamor that was made then upon the priests to guide other people's consciences. The Christian minister is not so much bound to refrain from asserting a claim upon the consciences of men as he is bound not to allow himself to be the master of their consciences. It is one of the embarrassments of the intelligent, spiritual minister that people are so ready to put their consciences under the control of others. I am sure, if we could go back into the ages which we abuse most, the time when the priesthood set themselves over the consciences of men, we should find that the real trouble came from men and women who were seeking to be thus guided. It is the education of the great mass of the people, so that they have felt themselves called upon to accept the great responsibility of the guidance of their own consciences, that has released the clergy, rather than the disposition of the clergy themselves.

Just as soon as we talk of the relation of the church to the conscience of mankind, I suppose we are called upon to *make* that division which must always

be made when we talk about sinfulness. There are two classes of wrongdoing, two classes of sin. One comprises those sins which have no intrinsic good, which are always wrong whenever they are done; the other comprises those things which are harmful to the individual soul, or are harmful to the other people, and are therefore not right to be done. There are certain things which no man, under any circumstances or in any age, should ever consider right to be done. There are some things of which, if a man should ask me why I do not do them, I should say: "They are absolutely wrong." Of other things I should say: "I know if I did it I should be a less upright, less holy man, and I know that I have no right to do it." "Do you pronounce it to be absolutely wrong?" "No." Some things are wrong in the eighteenth century which are not wrong in the nineteenth. Complications of certain conditions may be harmful to the spiritual life—I mean, to the best life of man. I do not use these words in an official sense. There are such things as the spiritual life of man, as the consecration of the man's powers to spiritual things; and, when anything becomes harmful to them, no man living has a right to do it.

Now let us consider what the church and the minister have to do in regard to these sins. In the first place, there are some things which, as already said, are absolutely wrong. Slavery, for instance, is absolutely wrong; it is to be rooted out. On the other hand, when the minister comes to deal with a sin which has an individual and personal character, there can be no such absolute statement, and the one great, sublime function of the Christian minister is the awakening of the individual conscience to examine its own obligations, to recognize its own sins. I think it is not good that any man should accept a duty

simply or solely upon the word of another man. Duty is something never done unless it is done out of a man's own conscience. For me to go to the slaveholder and say, "It is wrong to hold any man in bondage," and to have him answer, "I can not think so, but since you think so I will let my slaves go free"—how absolutely unsatisfactory that is! There are always such experiences in the life of the minister, when he feels that the man's own conscience has not come to have the fuller light and to work in the most legitimate and healthful way. The danger of the minister and the church is that they should be satisfied with that—that they should be satisfied with something or other short of the absolute persuasion of the man's own conscience.

That is the position, then, of the clergy and of the church with regard to those things which are absolute or intrinsic in their moral character.

With regard to those other sins that have grown out of the special complications of life, the work is not so clear. It is not so satisfactorily recognizable, but it is just as truly the work of the minister. Let me persuade the conscience of my fellow man so that it works truly, so that he has really tried to do right, and I have done my total duty for that man. And when he comes to a different judgment from me, altho I can not see how he can do it, yet as a minister I may rest absolutely satisfied. When I have given him all the light I can, and put all the impulse in him I can, then I rest satisfied with the true independent judgment of his own life.

Now is there not left here a function for the minister? If our Christian church as a whole could do that for our community and nation to-day, could call upon them and persuade them to cast away those sins which are absolutely and certainly wrong, and,

with regard to all doubtful questions, to enter into a searching examination of them all and to act according to its best lights, then the Christian minister would have regenerated our land. I do not believe that the Christian minister has a right to abdicate his function as the director of the human conscience; but it is important that he shall know that it is a living thing, and shall direct it as a living thing. Just as you put every power of growth into a tree, and then let it grow according to its nature, so with the conscience—we shall not bend it according to our conceptions of the right; we shall simply inspire it with a passion of righteousness, and then let it develop in its own true way. Here is a relation to the conscience which is quite enough to occupy your thoughts, your earnest anxiety, and your time so long as you are ministers.

One thing more. Everything I have said to-night rests upon one great assumption, which we are anxious to have asserted in our country; and that is that the people, not the ministers, are the church. We quarrel with the phrase used in the old country, tho not entirely unknown here. They speak of a young man as "gone into the church," meaning thereby that he has become a minister; but ministers are nothing but the servants of the church. Every one of these points of which I have been speaking to-night finds its real solution in the fact that the people are the church, and the clergy are nothing but their agents in doing the work which the church has to do.

That was the good thing accomplished by our Puritan ancestors. New England would have been dominated and oppressed by its clergy years ago if it had not been that every one of those stiff, starched Puritans really felt that he belonged to the church, that the minister was nothing but the servant,

and that upon himself rested the great responsibility, the real duty, and the persistence in the future of the Christian church.

Then come back to that which I said at the very beginning—that the Christian church, however we may talk of it distinctively, is nothing in the world but the first sketch of a completed humanity. The Christian church has nothing which is not essential to its belief that all men ought to be believing; it has no duties resting upon its members that all men ought not to be doing. Then I think we can see its relation truly to the community around us.

The majority of men do not to-day belong in associated relations to the Christian church. What does that

mean? First, that the Christian church has not made itself broad enough to make earnest and true men recognize the ideal of their humanity in it; thus it has been too special, too fantastic. Secondly, that it has a great work before it so to declare its human application that it shall commend itself to every man who really is in earnest in his thought and earnest in his deed. The church seems to me to have that great function before it, and never to have had the possibility for the fulfillment of that duty so large and open before it, in all the ages of its existence, as to-day. Therefore I would rather be a Christian minister than anything else, and I welcome with all my heart those of you who are preparing for this good work.

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## A STUDY OF "THE GREAT AWAKENING"

BY THE REV. ARTHUR METCALF, INDEPENDENCE, KANSAS.

THE century of the Great Awakening is a long way from us in the world of thought, theology, and human life. It is antediluvian—the "flood" being the new philosophy, science, and theology which have so deluged the last half of the nineteenth century as to change the contour of continents of life, and to make that century count for more in the progress of the race than all the preceding centuries of history. Call to mind the social, mental, and religious conditions of the men moved by the great revival. An authority gives the colonial population in 1714 as 435,000, scattered over the Atlantic seaboard and adjoining territories. That is far from being our world! In 1722 the government of Massachusetts offered £15 for each Indian's scalp brought in during an Indian war. What does that little fact speak for the moral status of the most moral and religious of all the colonies?

In 1740, at about the close of the revival in question, there were only eleven newspapers published in all the colonies, and the eleven would be mostly unrecognizable on the news-stands to-day. The modern mental activity which makes the newspaper an imperative necessity had not yet come into existence. It is impossible for us to feel the temper of a world in which communities were isolated and there was absolutely no international life. It makes a great deal of difference in the effect of your sermon whether the men to whom you preach live in the wide world or only in the spot where they were born. Edwards's famous sermon on "Sinners in the Hands of an Angry God," if preached by Edwards himself, amid whirring printing presses, to people upon whose tables lie the latest discoveries of science popularized down to the common understanding in magazine

and popular handbook, could not possibly have the same effect it had when preached to the men of the eighteenth century. In matters religious Bishop Berkeley was dreaming and philosophizing and writing poetry, the first of modern occultists and Christian Scientists. In 1703, seventy years after its first settlement, North Carolina was "almost without a government or religion," and its first permanent clergyman was only appointed that year.

In England, as in America, the churches were practically dead, or what life they had was the life of formalism. The clergy deserted the pulpit for the chase, and the prayer-meeting (if they had one!) for the congenial ale-house.

The contrast between the Then and the Now is even greater in the realm of theology. Not that the people knew aught of theology more than is involved in a dull and inevitable acceptance of its conclusions. Had they known, the theology would have been changed! But the master-workers had a theology! God was a great Sovereign, not only apart from the universe, but a long way from it. The universe which He had made was of even less importance to man than it is to the modern Christian Scientist. Altogether apart from the universe God had made man, and then had stood off to watch him to see what he would do. Man fell from an exact poise, but it was fixed beforehand that he should fall. After the fall, God was entirely without natural moral obligation to a single child of the race; whatever He did was by way of grace and mercy. Edwards's famous sermon on "Sinners in the Hands of an Angry God" had its power, not because it was something new, but because its terrible logic focussed to a burning point the inevitable conclusions of the current theology. You will get the temper of the revival if you listen to a few extracts from that sermon:

"Yes, God is a great deal more angry with great numbers that are now on earth—yea, doubtless, with many that are now in this congregation, that, it may be, are at ease and quiet—than He is with many of those that are now in the flames of hell."

"Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in the covering so weak that they will not bear their weight, and these places are not seen."

Just stop to comprehend the significance of that last phrase. Men drop into hell through a rotten plank, put there to trip them by the hand of God! Again, speaking of the uselessness of means of grace to save those who are not to be saved, he said: "The bigger part of those that heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell." The peroration of the sermon, said to have greatly furthered the revival, was as follows:

"If we knew that there was one person, and but one, in the whole congregation, that was to be the subject of this misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight it would be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many is it likely will remember this discourse in hell! And it would be a wonder if some that are now present would not be in hell in a very short time, before this year is out. And it would be no wonder if some persons that now sit here in some seats in this meeting-house in health and quiet and secure should be there before to-morrow morning!"

The spirit of the times comes out clearly when we remember that the preacher was a kindly, sweet-spirited man, and that his heart was literally afire with love to God and man.

What did these men think God had done for those who walk the rotten plank over the flames of hell? To a few, and a few only, He had brought a beautiful and a free salvation; but the

elect were none too sure of their salvation, and the non-elect were certain of damnation. No wonder that, when men really believed this, there was engendered much emotion. Whenever men were awakened to the things involved in that preaching, they were ready to go out of their way to any extent if thereby they might meet experiences which would assure them that they belonged to the elect rather than to the damned. They were ready for all kinds of "falling exercises." No emotion was too violent.

Into this world came the Great Awakening and the men of the Great Awakening in a psychological interplay of cause and effect. Three names typify the leading spirits of the movement—John Wesley and George Whitfield in England, and Jonathan Edwards in America. Personally Wesley was a man of great power, a scholar, but not technically a theologian; a man who had apprehended the true spirit of the faith of the Master. Whitfield's forte lay in his preaching, which was accompanied with great dramatic power. It is significant of the real situation, and of our modern outcome from it, that Whitfield and Wesley parted company on the question of Calvinism. Wesley followed his heart, preaching, consistently with his great missionary activity, a gospel of "ability" and "free grace" and universal opportunity. Whitfield followed the old terms of his logic and grew more Calvinistic toward his latter days. Edwards was the high priest of the reasoning faculty, and was phenomenally true to the premises he *chose* for the basis of his argument. But it was part of his lot, in the very nature of his circumstances, to contribute more than any other man to the final downfall of the theological philosophy he spent his whole life in building up. His fine logic was so merciless that it halted at nothing, and he stated his conclusions

so fearlessly that when his argument was finished all men saw clearly whereunto his philosophy led. No Bledsoe's Theodicy was really needed to refute Edwards's argument. The conclusion of the logician's argument impeached his carefully chosen premises.

These three men, then, with a host of men like-minded, stepped out into the work we now denominate the Great Awakening. What methods did they use? First and most important of all, they revived the ancient art of preaching. Except in New England, it was a lost art, and even there it had become a sort of exalted pagan function. In the home of the Puritan the sermon had degenerated into a metaphysical disquisition. It was a needle that had lost its point, a sword whose edge was dulled, a means that had quite forgotten its end. That is to say, it was the most useless and least ornamental thing in the world. But these missionaries *preached*. It was a revival of New Testament apostleship. The preaching friars of the Middle Ages had their origin in a similar crying need, and their early success came through their accomplishing the same kind of work. The discourses were of the direct personal sort. There was no manuscript between these preachers and the souls they would snatch from the flames of hell.

One significant reason for the success of this revival effort was, in England at least, the constructive virtue of Christian nurture. The Wesleys wisely gathered their converts into small classes and placed them under the tutorage of men able to give them some small guidance in matters constituting the Christian life. Whitfield failed to affect posterity because he was only a preacher. A voice is not much when its owner is dead. Whitfield failed to organize. With his death his stream of influence, which had been a Missouri to Wesley's

Mississippi, dwindled into an insignificant rivulet known as the "Countess of Huntington's Connection," which to-day is without body, soul, or recognition among the militant forces of English Nonconformity; while the Methodist movement, organized with the principle of nurture at its base, is a force with which governments must reckon.

Another method greatly in evidence was the use of lay preaching. One reason for the dry rot (unless, indeed, it were simply an evidence) which had destroyed the strength of the churches was the *profession* of the ministry. Affairs of the heart are killed whenever they become a *profession*, a mere business; and the ministry of the gospel is wholly an affair of the heart. In that day the ministry had become a class, a caste, a superior order of beings, dressed as much unlike their fellows as possible, and luxuriating in the functions and power of the priest, and living far above the herd it was supposed to serve and save—only, be it remembered, the words "save" and "serve" had not been in evidence in church life for centuries. But Wesley broke with custom and went out to the masses, and a new era was begun. Wesley could not lay hold of ordained ministers enough to do the work that pressed on him. It was as if the laying-on of bishops' hands had disqualified "the cloth" for the real work of the ministry. The few ordained men available almost killed themselves trying to spread the supposed virtues of their office over the wide and widening territory. For years Whitfield preached forty hours a week, and Wesley is said to have preached eight hundred sermons in one year. In time the sheer logic of events called forth lay helpers. While these did not administer the sacraments, and at first were by no means looked upon as being real ministers, the fact that they actually accomplished the

work for which the ministry is set apart led to their being ordained to the regular ministry when the time called for an increase of ministerial workers. So these men of common heroic clay, many of them without the education which had disqualified the clergy for real service, having lived next to the evils they were called upon to mend, knowing the problems of the world at first hand, and being open to apply any direct remedy that came to hand, came at length to ministerial power and dignity. This influx of new blood has done more perhaps than any other one thing to save our modern ministry to the true purpose and spirit of the New Testament ministry. The local preacher to-day in England is no small part of the power behind the new spirit of Nonconformity.

To this very partial list of methods used should be added open-air preaching and appeal to the element of fear.

The results must be briefly summarized. First of all, there was the tremendous and well-nigh universal excitement testified to by all the historians. The "Falling Exercises" awakened the ridicule of enemies and the apprehension of friends of the wiser sort, and the ridicule and the apprehension were alike justifiable. With the enlightenment of mankind these things must pass from the experience of religion; but in all the excitement there was a true awakening to the claims of religion. Doubtless multitudes were truly saved from sin. It is not very likely, however, that the ethical side of religion, which we are beginning to feel sure is at least a hemisphere of it, received its due recognition at the hands of preachers or people. But, upon any estimate, that was a marvelous work, let it prove upon closer investigation to have been never so superficial, when, at the close of Wesley's career, it could be said that there were 100,000 people *organ-*

ized to give effect to the things he had preached. In a smaller measure similar results followed in America.

The birth of the modern missionary spirit in the church is directly attributable to this revival and to that with which the century closed, and, singularly enough, was due to the new theology which the revival inevitably started! If you really believe in the Decrees, there is not much motive for missions. The modern mind can hardly grasp the tremendous psychological problem, not to speak of solving it, involved in Jonathan Edwards's tremendous moral earnestness in persuading men whose destiny had been fixed by God from before the foundation of the world. Something had to give way. Either men must stop being in earnest, must smother their soul, must say No to the burning Yea within them, and let the Divine Decree work itself out in an inscrutable mystery, or they must find a better theology to answer to the heart of the soul. You can not smother the growing man, so men denied their theology and swore allegiance to their heart. But the practise of a better theology came long before men dared to formulate it into the logic of a statement. When Calvinists went forth to missionize the world, they had already revised the Confession of Faith. Out of these awakenings grew the British and American Bible societies and the various foreign and home missionary societies.

Consonant with this, it is but recording history to say that one result of the Great Awakening was the beginning of the Unitarian movement. The preaching of Jonathan Edwards has been a chief inspiration of the Unitarian Church! We may also recall that the influx of French Infidelity almost exactly coincided with the strenuous preaching of Edwardsian Calvinism. Tom Paine had some reason for his protests against the religion of his age. It is

safe to say that, but for the revival of religion which swept the land and the dawn of a saner theology which was an outcome of it, French Infidelity would have won its way here.

Seeking the reason for these various results, it is right to say that it does not lie in the methods used, but rather in the almost total lack of previous method. A cantankerous church that has been closed for several years is willing often to take up at length with almost any kind of a minister, and the man who comes at such a juncture is, almost irrespective of his qualities, likely to have a harvest pastorate. So here. The churches were spiritually dead, and ready for any kind of a Gabriel to blow the trumpet. The Arminian Wesley blew, and the dead awoke promptly; the Calvinistic Edwards blew, and they awoke just as promptly.

It does not follow that either Arminianism or Calvinism could produce the same results to-day. Each revival of the past has been produced about the point of contact between the life of the age and the life of God as manifested in religion. We are living under a new heavens and in a new earth. We have an exact harmony between the natural and the spiritual worlds. We know that the processes which begin in the natural end in the spiritual world. For us God has so built the universe that He does not have to pull it to pieces every time He wants to save a man. The things we know must find their proper place in our preaching, even as the things which the men of the Great Awakening knew had their place in their preaching. Let every wheel we turn have cogs on it corresponding to the wheels of life it is intended to set in motion. Get the contact Wesley had, and we may be sure of the results which followed his work. But the contact must be *ours*, and it must be had with *our* world.

# SERMONIC CRITICISM AND SUGGESTION

## THE SECOND SERVICE

By JOHN BALCOM SHAW, D.D., CHICAGO.

THIS, by common consent, is as great a practical problem as the church of to-day has to face. At least, nothing focuses the pastor's concern or baffles his ingenuity more. Some have given up all attempts at its solution, and settled down to a state of indifference to existing conditions. Others, recognizing the waste involved, are satisfying the people, if not themselves, with one service a day; while many are now engaged in experimenting with different means and methods of popularizing this service of the church. Two or three convictions have emerged from my own experience with the second service:

1. That, considering the character of the times in which we live, we can scarcely expect any support of the second service from the people who attend the morning worship. This is not excusing them for their absence; it is only recognizing apparently unchangeable conditions. The truly spiritual church member will find two services on Sunday too few instead of too many, and, without question, the failure of most of our people to be in their pews on Sunday evening is a proof of a shallow Christian experience. But, admitting all this, we must remember that we are dealing not with the ideal but with the actual, and it is the facts in the case that must be reckoned with. All scolding from the pulpit or private electioneering for an audience is, therefore, wide of the mark. This may induce a temporary improvement, but none that is fundamental or permanent. To correct the difficulty we must look in some other direction. What may that direction be?

2. Speaking not at all theoretically—for here as elsewhere mere theory is not worth the paper it is written on—I have no hesitancy in saying that at the present time a minister will look in vain for any large response from the world. Another stubborn fact of the age that we can not evade is the unpopularity of the church with the masses. The separation between them and the church is complete. They are not only *un-churched*—they are *de-churched*. Do what we may, we can not induce them to come to our edi-

fices to hear us preach. We must needs go to them if they are to be reached. Until we station ourselves at the street corners, or, taking possession of our theaters and concert-halls, our parks and county-fair grounds, go forth to preach to the great multitude, we shall get no influx into the church from this quarter. Upon what constituency, then, are we to draw for our second congregation?

3. Our chief dependence, obviously, must be the semi-religious community. People who have no church home, but have not yet reached the point where in good conscience they can demit church attendance; parents of our Sunday-school children; young people whose traditions keep their faces toward the church, tho they have never identified themselves with its membership; the boys and girls of older years who still hold the religious bent received in early childhood; members of other churches whose curiosity or religious vagrancy or absence from home brings them occasionally within our reach—these are usually the classes from which our evening congregation is drawn, if we are fortunate to have one.

4. It is the most difficult task possible to attract and satisfy these classes of people. No cultured, conventional morning congregation was ever more exacting. They make certain demands of the evening pulpit, and only where these demands are met will they attend in any considerable number. What mistakes are made in diagnosing this demand! There are those who construe it to be a call for sensationalism, but a greater mistake could not be made. This pleases for a while, but, failing to meet any deep-seated need, it is soon repudiated. The history of the American Church shows us not one sensationalist who has maintained his popularity with the masses for any length of time. Nor is there demand for a literary sermon. The preachers who resort to courses on the poets, the great books, or the masterpieces of literature may have a more select audience, but it is usually inferior in size, at least for any continuous period. Scarcely more can be said



of the pulpit treatment of civic questions. Just previously to an election, or in times of social upheavals such as preceded the election of Mayor Strong in New York, the people will flock to hear a man who is preaching straight from the shoulder on local reform; but this is the exception rather than the rule. And the last thing these people are calling for is Sunday evening amusement or entertainment. Their religious cravings, tho they may know it not, are too intense and fundamental to respond to any unworthy substitute for religion. The man who resorts to the Sunday evening concert or the stereopticon is on the point of losing the crowd, if he hasn't already done so.

These people, and all people, I believe, want the simple gospel earnestly and interestingly preached, with a clear brain and a

warm heart behind it. Three notes this age is demanding, and until these are sounded the pulpit will produce a chord that will not attract them. The first of these is *reality*—an experience deep and true behind the sermon. The second is *certainly*—a conviction that possesses and commands its utterance. And the last of the three is *authority*—a message not of man's construction, but of the Holy Spirit's inspiration. When our preachers come again to feel that they are prophets of the Lord, and give proof that they are speaking for Him and from Him, our churches will be packed evening as well as morning. The minister who burns with a passion to declare the great Evangel to men, who preaches out of his own experience down close to the experiences of others, all things being equal, will not want at any time for a congregation.

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### AN EXPERIMENT IN EXPOSITORY PREACHING

BY THE REV. SAMUEL L. HAMILTON, LOUISVILLE, KENTUCKY.

THE homily was the ancient method, and is really in a fuller sense preaching the Word than is the textual method, for it deals more directly with larger portions of the Scripture, and requires greater exegetical work and attention to details. While textual preaching is principally synthetic, expository must be both analytic and synthetic. The people usually think it an easy way of preaching, and is only resorted to by the lazy preacher. In this, as in many other ideas about preaching, they are quite mistaken. It is not a mere running commentary on a chapter or portion of Scripture. That is sometimes thought to be what it is. It was quaintly remarked by a minister who was doing that kind of work and imagining he was pursuing the expository method that he liked to preach that way because, if he found himself "persecuted in one verse he could flee to another." It often gives hearers the impression that it must be easy because, when well done, it seems so simple and devoid of vehement declamatory effort.

It is related that, some years ago, upon the occasion of a meeting of the General Assembly of the Presbyterian Church in a Western city, Dr. John Hall was announced to preach in one of the churches on Sunday, and a Methodist layman living about twenty miles from the city, who had heard of the doctor's

fame, rode in over the prairies on horseback to hear him. The doctor preached one of his best and richest expository sermons, but as simple as the alphabet. At the conclusion of the service the countryman remarked: "I am greatly disappointed in Brother Hall. We have a little circuit rider that preaches in our schoolhouse who can beat all such preaching as that." If any minister has not tried it, and thinks it an easy matter to preach a real expository sermon, let him give it a trial; and before he gets through its preparation and delivery, he will find it a little the hardest piece of homiletic work he ever undertook; but I dare say that when he has finished, and finds that he has done a fair job, he will continue the method unless he lacks the courage to keep on until he overcomes the prejudice of the people. The greatest difficulty with it is to give it logical unity and construction. It is by far the most instructive way of preaching, the least egotistical, and most honoring to God's Word. While it is not attractive to the outside multitude, nor much liked by congregations unaccustomed to it, the majority of people soon become interested and admire it.

Such, if I may be pardoned a personal testimony, has been my observation in my own church. I had occasionally preached an expository sermon, but never had undertaken a

continuous series on any particular portion of the Word. A year or two ago I determined to make a faithful attempt at expository treatment of Scripture for two reasons: first, because I believe in expository preaching as being the best for the people; and, second, for the benefit the work would be to myself. I chose the Epistle to the Ephesians for a series of sermons, because it is a rich mine to work and because it is a short epistle; and, in case of failure, I should the sooner have done. I entered upon the undertaking with no little trepidation, for the reason that I doubted my ability to manage it successfully, and because of the disrelish which I assumed the congregation to have for that style of preaching. My plan was to group as many verses together as contained some principal or central thought of the writer, and to which his other thoughts in the passage were subsidiary, but standing in logical connection. The central truth furnished the subject of the sermon, while the minor ones were easily constructed into general divisions and subdivisions according to their logical relation. I brought out briefly, as best I could, the truth under each head, showed its relation and attitude to the central truth or subject in hand, and made the application *ad hominem* before I passed to another division, and closed with a concise summary of the whole.

I never prepared fourteen consecutive sermons with so much pleasure and benefit to myself. The way in which they were received by the people was equally satisfactory. At first there was, I thought, an unusual number of dreamy countenances, expressive of far-away thoughts, or, perhaps, a wide expanse of mental vacancy. This, of course, was discouraging; but after a few Sundays they, for the most part, began to catch an interest which grew to real zest before the close of the series. As evidence of this the following incidents are in point: One day, during the progress of the series, the sexton came to me with a handful of scraps of paper with pencil writing on them, and inquired whether they were of any consequence, stating that he had found them scattered about in the pews. Glancing at them I found them to be memoranda of the previous Sunday's sermon, which various persons had made during its delivery. Afterward I noticed such notes in several pews after every discourse. In the pew of one of the elders I always found a full outline with sundry comments upon the

various points. The congregations increased perceptibly during the time. On a certain Sunday a gentleman who was not a church-goer, having seen the subject of one of the sermons announced in the papers as "The New Humanity," supposing that some new-fangled theory was to be set forth, came through curiosity to learn what it might be. When he began to observe the nature of the discourse he seemed disappointed and restless; but gradually the subject enlisted his interest, which grew more intense to the last, and he favored us with his presence during the rest of the course.

It is a mistake to suppose that Bible truth, if properly presented, will not interest men at the present day. There never was a time when the people at large were so anxious to know whether the truth of divine revelation has any real saving power—power to save not only the soul for the next world, but also to save society and institutions and governments in this world; and the light which they are getting from many pulpits is not satisfactory. While they may enjoy, for the moment, the light, superficial touching up of Scripture, mixed with a mass of human expatiation on current conditions, it has no permanent, lasting effect. They think they want something, they know not what, when what they need and really desire is that the Bible itself be turned inside out and its eternal, infallible, conserving principles brought to their attention. We should make haste to deliver ourselves from the miserable fallacy that a crowd is essential to success, which all history proves to be false.

On Fifth Avenue, New York, is the church in which John Hall for more than twenty-five years explained the Bible in its simplicity to the people, and the influence of that congregation is felt to the ends of the earth. In Broadway Tabernacle is another congregation where the late William M. Taylor, that prince of expository preachers, so long instructed the people in God's Word—never one of the largest churches, but of solid worth and commanding influence. On the other side of the Atlantic is the great tabernacle where Charles Spurgeon so faithfully and clearly brought out the beauty and power of God's Word. It lives out a mighty force in the world after the voice of its pastor has ceased to instruct and move the heads and hearts of men. In Temple Church, London, Joseph Parker ex-

pounded the Scripture, verse by verse, from Genesis to Revelation, to an eager and intelligent throng—the bone and sinew of London's religious force.

These were expository preachers all. What they are thereby doing on a large scale, others may do on a smaller scale by the same homiletic method.

### THE SERMON AS LITERATURE

By THE REV. C. A. S. DWIGHT, COTTAGE CITY, MASSACHUSETTS.

THERE is a general impression that a readable sermon is a contradiction in terms. It is true that the original intent or form of the *sermo* or discourse is oral rather than literary, oratorical more than rhetorical. But if the spoken word is the first thing, it is not necessarily the last thing in pulpit instruction. A sermon, while at the start a direct outpouring of the soul from man to man, does not perish when uttered, but lives on in numerous reincarnations and may serve many purposes of persuasion. Even the distinctively oral address may do good if preserved for future reference in printed form. Types are not necessarily cold, nor are stereotype plates just memorial tablets commemorating a deceased deliverance or a perished influence. And it may fairly be claimed that the sermon which is peculiarly literary in form (and hence not ideally a sermon in the full-

powered sense) has a mission in print, and is none the less a divine message because readable and salable. The demand for volumes of printed sermons which, considering the vast number of publications put forth by the presses of England and America, still continues strong, is the best practical proof that can be given that the man who is not a great orator of the Spurgeon, Beecher, or Talmage order, but who has the Van Dyke deftness of literary touch, may speak for God to large if unseen audiences, win multitudes to the love of higher things, and be well worthy of the title of a true preacher of the Word of God. Whether such a literary handling of a religious theme be a "sermon" or not depends on the precise definition that is given to that term; but that it has a distinct place in the economy of evangelization and edification can not be denied.

### EVANGELISM—THE NEW AND THE OLD

Interviews with New York Preachers on the Movement Inaugurated in Plymouth Church, Brooklyn, by Dr. Hillis and the Rev. William J. Dawson

The utterances which the Rev. William J. Dawson, of London, has made in the United States during the last two months on "The New Evangelism," the story which he had to tell of the success of the movement in London, and the series of meetings held in Plymouth Church, Brooklyn (Dr. Hillis pastor), several weeks ago, at which Mr. Dawson preached, have stirred up a wide interest, especially in ministerial circles.

Dr. Hillis furnishes us the information that about six hundred conversions resulted from the meetings, and a number of similar meetings are being held in Brooklyn and Manhattan. A representative of THE HOMILETIC REVIEW has interviewed a number of preachers in and around New York City to secure their impressions of "the New Evangelism," the nature of which was described in our pages last month. Below are given the results of these interviews.

DR. SAMUEL PARKES CADMAN, of Central Congregational Church, Brooklyn, when seen, was evidently full of the subject. He thinks that there is felt all over our land a divine movement toward a deeper Christian life and character, and he went on to say:

"There is the same Gospel and the same Bible; but in some evangelistic movements of the past there has been preached an impos-

sible theology, which people at the present time do not accept. Harm may be done, indeed has been done, by claims advanced in the past, which the accepted results of the scholarship of this day show to be mistaken claims regarding the inspiration of the Bible and regarding the writers of certain books. There must be the acceptance of the results of genuine scholarship. The divinity of Christ does not depend upon whether Moses wrote all the Pentateuch, or whether Isaiah

wrote all of the book bearing his name. It is the historic Christ and the Christ of experience that assert His divinity. For two hundred years the early church flourished without a Bible such as we have.

"The great truth upon which the church rests is the Person and Life of Christ. The belief that Jesus Christ is the soul of all things, and will eventually sum up all things into Himself and reign over universal man, is the staple article of Christian faith. He reveals the Father to His children. He mediates in the forgiveness of sins and all the blessings of the new life offered in Him and through the Eternal Spirit to all men. He is our Teacher and King; and the new order must be His order if it is to be final. This recalls us from all minor disputes to the center and heart of the Gospel. The redemption of mankind is in and through Jesus Christ, and it is the life of union and fellowship with Him that is the need of mankind. The evangelism that brings this about is what the pastors and people of the Congregational churches all over our country are considering and desiring, as was shown clearly at the recent National Council at Des Moines. Who is to be the great leader in this work? Is there to be such?"

Rev. Dr. Amory H. Bradford, of the First Congregational Church, Montclair, N. J., expressed himself as follows:

"I have no special information on the subject concerning which you inquire. I think the emphasis in evangelistic methods in the new time should be altogether on the realization of the presence of God. Anything that will promote that seems to me to be of fundamental importance. The old methods seem inappropriate in these days. With the realization of God everything else will take its proper place. Bring one to realize God, and there follow all his ethical relations in proper order naturally. One can not realize God in his life without bringing the results of this realization to others in all his dealings with them. It means the sacredness of business, of social relations, of everything in life. It brings God into touch with everything in our thought and action.

"The New Evangelism, which is the preaching of the Gospel of God's presence and power, will probably not be carried on through an increased number of meetings. Indeed, the great revival movements of the past were not characterized by the great number of meetings, but by intense fervor of spirit through the realization of God's presence in the meetings regularly held, the Spirit of God taking strong hold upon people and bringing them into line with Christ, conforming their life to His. Thus the movements spread more and more widely as people talked about what occurred at the meetings, and people came long distances and in great numbers to attend them.

"In my own work in my church, I keep constantly before my people the realization

of the presence of God, and this has been the practise which I have followed in my preaching for years. I do not expect to hold any unusual number of meetings this winter, but to go on preaching as I have done, thus lifting up to higher living those who are in my church, and bringing in others through the same Gospel. This is my idea of the New Evangelism, that it is a steady appeal to all that is best in mankind, and thus through the power of Christ drawing this out into expression in all the life.

"The realization of God is the supreme need, because, with that, all places will become sacred, since God is everywhere; all duties sacred, since they are the expressions of God's will for us; all men sacred, because all are His children; all times sacred, because He is the same throughout all the days.

"There may be a revival feeling which will end in emotion; a wave of enthusiasm may sweep over the land which will fill the churches and do no more; but only a deep and vital appreciation of the presence of God will furnish a motive mighty enough to transform character. There must be renewed men before there can be renewed churches, and the transforming of men requires the touch of a living person.

"There has been quite enough of sentimentality; there never can be too much of the type of ethical character which is sure to follow when a man feels the force of the fact that he is actually beset behind and before by the Spirit who pervades the universe and who is infinitely holy."

The Rev. J. F. Carson, D.D., Central Presbyterian Church, Brooklyn, said:

"It is probable that we owe the phrase 'The New Evangelism' to Henry Drummond. That was the caption of the very able and illuminating paper which he read nearly fifteen years ago to the Free Church Theological Society at Glasgow. In his paper, Mr. Drummond frankly admits that he does not know what The New Evangelism is, altho he suggests a definition of the phrase. His phrase has been oft repeated, and the thing has been frequently discussed since Drummond's paper was read, but we do not seem to be any nearer an understanding of The New Evangelism. In the mean time, while the church has been busy discussing The New Evangelism, the people have been drifting away from the church, or, at least, the church has not increased her following as she would have done had she been doing her work effectively. The call of the hour is for the church to quit discussing methods and 'get busy' winning men to Christ and to His church. A revival, with its fresh faith and unimagined triumphs, can not be brought about by any cut-and-dried methods, 'any more than,' to use the language of another, 'one can hasten spring by lighting a fire on the frozen ground, or create day by turning on the electric light.'

"We need no new Evangel, however we

may need a new evangelism. Evangelism is simply the proclamation of the Evangel. That proclamation, to be heeded, must be uttered in the language of the day. The appeal which stirred men's minds a hundred years ago, or even fifty years ago, will not do so to-day. The Evangel must remain ever the same, but the evangelism must change with the changing years. Men are calling to-day for an Edwards, a Wesley, a Whitfield, a Finney, a Moody. These men served their generation by the will of God and fell on sleep. They would not appeal to this generation if they presented their message in the way and by the intellectual processes in which they presented their message to their own generation. The need is for an evangelism suited to the conditions of the thought and life of to-day.

"The church seems to be waiting for a leader of the New Evangelism, and every now and then some one appears and is hailed as our Moses, but he does not lead us into the land of promise. I believe that with the death of D. L. Moody evangelism passed from individual leadership to organized leadership. The church herself, with her present organization, must be the evangelist. The marvelous results which have followed the new spirit of evangelism in the Presbyterian Church illustrate this fact. The General Assembly of 1900 appointed an evangelistic committee and made an honored and consecrated layman, Mr. John H. Converse, of Philadelphia, chairman of that committee. The object for which the committee was appointed was 'to stimulate the churches in evangelistic work.' That the committee has fulfilled the purpose of its appointment is revealed in the fact that the report for the year 1903-04 shows that 68,238 persons united with the church during the year on confession of faith. Only once in the whole history of the Presbyterian Church has this number been exceeded. This evangelistic committee, while encouraging all union efforts and endorsing the evangelist as a minister of the church, put the emphasis upon the fact that evangelistic work is to be done by the individual church. The pastor is the evangelist of his parish. Every minister should be an evangelist. The church is crying aloud for men who are red-hot with zeal to save souls. The church needs ministers of the type of Murray McCheyne, of whom a parishioner said: 'He makes one feel as if he was just a-dying to have you saved.'

"In our day men are not to be won to Christ by any brilliant campaign. It is only by the steady, sagacious besetting of individual souls with the gospel of our salvation that the Kingdom is to be advanced. The business of to-day is done by salesmen who go from shop to shop and personally deal with buyers. The same holds in the upbuilding of the Kingdom. *The keynote of the New Evangelism is individual work with individuals.* The winning of one soul at a time means the winning of a multitude in the process of time.

"The New Evangelism must not discredit

the old. The old was effective in its day. We should be courteous to the old form which held the truth, and to the old method which effectively expressed and applied it. Let us make a grave, if necessary, for its deadness; but do not let us revile the corpse. Let us bury the past, but do not let us ridicule.

"The New Evangelism will not be emotional or hysterical, neither will it be coldly intellectual. Evangelism is a field in which the scholarship of the church should find its vocation. Perhaps the most extraordinary man of the American pulpit was the many-sided Edwards, a man who fascinated such divergent men as Wesley and Whitfield, John Erskine and Thomas Chalmers, Robert Hall and Frederick W. Robertson, who said, 'Jonathan Edwards has passed like the iron atoms of the blood into my mental constitution.' But Jonathan Edwards will be remembered not so much as the theologian and the philosopher as he will be remembered as the missionary of Stockbridge and the revivalist of New England. While the New Evangelism will summon to its service the scholarship of the church, yet it will be merely intellectual. It will not appeal to the mind, but to the man; not to the sensibilities, but to the soul. It will find its response, not in any faculty of the mind, but in the whole being. It will care for spirit, soul, and body.

"The New Evangelism will recognize the fact of sin. It will deal with sin not academically as a dark and thorny problem, but practically as that which separates man from God. Only as we are keenly sensitive to sin in our fellow men and alive to the danger of that sin will we become messengers of salvation to them. The church that most deeply realizes the fact of sin will be most active and zealous in evangelistic enterprise. Only as the church is alive to the world's sin will it be an influential force in the world's salvation.

"The New Evangelism will put its emphasis on the spiritual reality and will make its appeal to the spiritual faculty. In our day a new emphasis is being put on the spiritual. Materialism as a speculation is dead, however men may be held in the grip of commercialism. The swing of thought and of interest is so far from the material that psychology and psychological studies have become the fad of the day. Theosophy, that strange farago that calls itself Christian Science, and such like cults, are but the wild and worthless extravagances that accompany the movement toward the spiritual. The secret of the welcome which such systems receive is to be found in the fact that weary and baffled minds find in them a summons to recognize and respond to the divine element within themselves. The task of the church, of the prophet, and of the seer is not to criticize these systems, but to interpret this tendency and direct it toward a satisfactory result.

"The New Evangelism will recognize the fact that its vitalizing power is the presence of the Divine Spirit. It will not count upon

inery. It will fall back upon that Power is waiting to energize itself in and through us. The urgent need of the hour is method, not motive; not information, but action; not schooling, but baptism, the sum of fire. Our common and comprehensive need is the inspiration of the Divine, with all the wisdom and the power that involves, that we may work all laws and methods with the ability which we have.

George L. Shearer, who is secretary of the American Tract Society, but who of course spoke in an individual, not official, capacity, disclaimed any intimate knowledge of the new movement and of the intentions of those participating in it. He said, however:

There should be an attempt made to find any way of man's salvation other than through Jesus Christ, it would not be in line with my understanding of the Bible and Christ's teachings in particular. There is a natural goodness in man which merely needs to be developed in order to make him a Christian, but man must be redeemed from his fallen condition through his believing on Christ. Any evangelism that is according to the law must preach the law first, and man's condition, and his need of salvation; and then the Gospel, which is God's way of man's redemption through Christ, who made atonement in His blood, satisfying the demands of the law. 'The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.' In preaching the love of God, it must be noted that God in His love warns us as He promises; He speaks in His Word of punishment as well as of reward.

We do not want to hear about sin in this age, or to be reminded of their own sins; but the revivals of the past were full of the warning of men's sins, warning people of their sin and appealing to them to repent and to accept God's gracious offer of redemption through Christ.

We know that this is not fashionable. We have a book down here called 'The Seven Deadly Sins,' which has proved a failure as a book because there is no demand for a title which killed the book. People do not want to read about sin. We have another by the same author called 'The Seven Cardinal Sins,' which has been widely sold and is a success. Many people want to read about sin.

There is no salvation for any but sinners: 'not come to call the righteous, but sinners to repentance.' Have you heard of an evangelist among the higher critics? Are the evangelists preaching salvation through Christ alone? and that men are sinners needing salvation?

Reference was made by Dr. Shearer to a well-known and successful evangelist who has now become a Unitarian, and who, Dr.

Shearer said, has not been heard of since as a successful evangelist, and scarcely as anything else.

Rev. Frederick Lynch, pastor of Pilgrim Congregational Church, Manhattan, said:

"To my mind, the first and most important thing is to emphasize the realization of God in human life, as Christ teaches, the impartation of eternal life to the soul of man now as well as hereafter. The brotherhood of man is grounded in the fatherhood of God. Indeed, all ethics must be based upon religion in order to have any authority and power in actual experience.

"The most necessary thing in preaching is to quicken the great sense of spirituality in its relation not only to the individual himself, but also in its relation to all mankind. As this sense is in every one and in some measure developed, inherent in the essential man, it needs to be brought out into living expression through the realization of God in Christ, and thus it leads on to the fulfilment of our ethical obligations to all mankind as well as to our consciousness of the divine presence and of fellowship with God.

"The New Evangelism, the preaching of the Gospel for this day, will not be an appeal to the individual to get his own soul saved, that he may escape some dire calamity himself, so much as it will be an appeal to the realization of man's social nature and obligations, the social obligations of the Kingdom. The laws of the Kingdom enter into our business, our home life, and all the rest of our social relations and affairs. Our preaching must appeal to the race-consciousness of service and bring into operation the eternal laws of God in human life. It is as one loses sight of himself in the service of others that he really comes himself into his highest development and is most truly saved. It is as one forgets himself in doing for others that he finds himself delivered from all that is unworthy and brought into fellowship with Christ in the Kingdom of God.

"The next revival will be of a social nature, rather than individual, altho individual holiness is the prerequisite of all social endeavor. Jesus Himself produced something of a revival by His preaching. The emphasis was on service, as so many of His statements show. 'If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it.' 'He that is greatest among you shall be your servant.'

"The revelation of God is going to be more and more a communal revelation. The prophets of Israel saw this and hence their power. When the church shall again see that Christianity is a social religion as well as individual, and that God shall reveal Himself in a redeemed society, and gives itself over to the permeating of the social and civic life with the Spirit of God, it will take upon itself new import in the eyes of the world."

Rev. Dr. Robert J. Kent, Lewis Avenue Congregational Church, Brooklyn, talked with fervor on the subject. He said:

"There is an attractiveness about the wonderful gifts of God and His offers to man, since they are just what the nature of man requires. The New Evangelism is, therefore, to present these gifts in such an attractive manner as to win men to accept them joyfully. It is an appeal to men to accept what God so graciously offers. It is a positive thing, emphasizing what really exists and is available in life as from God; not an attempt to drive or to frighten, not an appeal to fear for personal safety, not a mere appeal to have one's own soul saved that he may escape something dreadful, but to receive God and to live in His way, as He wishes. Thus the message which we bring to the world to-day as the Gospel is God's love, what He wants and waits to do for us if we will only let Him. It is not a question what will become of one if he rejects God's loving offer of life eternal; it should be so presented in the preaching of this day as to win men to take God at His word and receive from Him all that meets the highest needs of man."

As to methods, Dr. Kent mentioned one tried by the Young Men's Christian Association, the result of which was merely to make up an audience of men from the various churches, men who were already workers in their own churches, and therefore presumably not in need of the evangelistic services themselves:

"This seems to me to be waste of effort. Such I do not approve. If, however, surrounding churches were invited to send certain of their workers to unite in the endeavor put forth by the Young Men's Christian Association to reach *new* people, those who had no church relations and no Christian experience, and to bring such into the union and fellowship with Jesus Christ, such a work would have my hearty approval, and it would undoubtedly do good."

Rev. Dr. A. F. Schauffler, secretary of the International Sunday-school Committee, said:

"I do not know what the *New Evangelism* is. I have not had an opportunity to see what this movement is. So far as I know, those who are in it have not come out with a full statement concerning it, so that the public may know. I did not give special attention to the Dawson sermons, either as delivered or as published in the papers.

"The greatest evangelistic work at present going on, of which I know, is that of Dr. Torrey in England. Dr. Chapman's work is excellent, but not on so vast a scale. It is chiefly in the churches. Many thousands attend Dr. Torrey's meetings. He preaches the very

strictest doctrines, giving emphasis to retributory doctrines as well as to redemptive. The great mass of the people are drawn to hear him. In one city in England, the Congregational ministers issued a protest against Dr. Torrey's preaching the doctrines which he preached. It did him no harm, but it did harm to those ministers. Instead of its keeping people away, they rallied about him and came in even greater numbers. There has been built for him in Liverpool a tabernacle holding twelve thousand persons, so it is reported. That is a vast body of people, a great gathering. Mr. Moody in his best days did not have greater audiences than Dr. Torrey now has. When he had his meetings in New York years ago, Mr. Moody did not have an auditorium that would seat over seven thousand. I know from personal knowledge that the Madison Square Garden will not seat ten thousand.

"The preaching of the Gospel is the preaching of the cross. The cross is the power; that is, Christ crucified and risen. That is the top and bottom of the whole thing. Where do the evangelists of to-day stand with reference to the cross? This they must make clear, if they are to be understood, and if we are to be able to form a proper judgment of them. What are they after? The Gibraltar of Christianity is Christ crucified. . . . If they are preaching this and propose to preach it, they have got the core of the whole thing."

Rev. Dr. James M. Whiton, of New York City, had the following to say:

"The New Evangelism is best defined in its contrast with the Old.

"The Old was mainly individualistic and theological; the New is rather social and ethical (using 'ethical' in the fullest sense).

"The Old regarded the Bible as an array of proof texts; the New regards it as a record of the spiritual making of man, and of the evolution of the divine society—a brotherhood in the heavenly Father's grace.

"The Old Evangelism urged a man to save his own soul by coming out from a perishing world, as in the 'Pilgrim's Progress'; the New urges him to seek a 'common salvation' (Jude iii.), including his own, and to work out his own salvation in effort to save others.

"The Old began on a theological basis—there is wrath to come; flee from it. Atonement has been made for you, accept it. The New stands on an ethical basis—you ought to be a better man, individually and socially. In Jesus accept your Master in the effort to live as a child of God, and the captain of your salvation through work to promote God's Kingdom among men.

"The Old Evangelism stringently insisted on the immediate acceptance of a full outline of orthodox doctrine; the New insists on immediate beginning to do the will of God as the condition of attaining Christian knowledge through Christian experience."

## STUDIES IN BIBLE THEMES

### THE PAROUSIA OF CHRIST

BY THE REV. G. L. WHITE, NEW HAMPTON, NEW HAMPSHIRE.

A WRITER in THE HOMILETIC REVIEW several years ago (December, 1901), in an article entitled "The End of the World," cited the teaching of Lightfoot, Owen, Hammond, Warren, Russell, and others on that subject, and also on the parousia of Christ, acknowledging the excellence of their scholarship, but doubting that they "had made good their interpretation."

A few years ago, having occasion to make a special study of the parousia, and not finding myself in accord with traditional teachings with regard to it, I turned to my Greek New Testament, with the result that, tho at the time unacquainted with the views of the men just mentioned, I came to hold substantially the same ideas relative to the parousia that these men held. Naturally enough, it was pleasing to find that such eminent scholars held such views, and no one need wonder if I think that these men "have made good their interpretation."

Probably no theory on a subject of this kind can be so formulated as to escape all objection and all difficulty. If we hold any definite ideas on this doctrine, we are shut up to the choice of three views—the premillennial, the postmillennial, or the one taught by Warren, Russell, and others. The doctrine as wrought out by them appears to harmonize with more Scripture and it strikes the judgment as more reasonable than any other. It may be called the spiritual theory of the parousia, in distinction from the commonly received physical or material theory. It holds that Christ's return was not to be in the flesh, like His going away, but by His Spirit; that it is not so much a single event as a series of events or a dispensation.

Much is made of the fact that the Greek word "parousia" means primarily "presence," rather than "coming." The revisers take a step toward the recognition of this fact by introducing into the marginal reading the word "presence"; but, owing no doubt to the preoccupation of their minds by traditional ideas, they failed to put it into the text where some of us believe it belongs.

Prof. W. Adams Brown, in his article on parousia in Hastings' Bible Dictionary, expresses himself as of the opinion that Dr. Warren goes too far in excluding all idea of "coming" from the Greek word—an implied admission very gratifying to those who believe as Dr. Warren does.

Believers in the bodily return of our Lord make much of the phrase "in like manner," as it stands in both versions of Acts i. 11: "This Jesus which was received up from you into heaven shall so come in like manner as ye beheld him going into heaven." The only other passages where the Greek words, "*ὁν τρόπον*," translated "in like manner" here, are used may be found in Matt. xxiii. 37, Luke xiii. 34, Acts vii. 25, and 2 Tim. iii. 8. Commenting on the latter passage, Meyer says: "The correlative of *ὁν τρόπον* . . . οὕτως does not necessarily place emphasis on the similarity of the *manner* of the act, but often only on the similarity of the act itself." A careful examination of the passages above referred to will lead unprejudiced students to make a stronger statement still, that the comparison is *never* one concerning the manner of the act, but concerning the act itself.

Now what are some of the advantages of a spiritual view of Christ's parousia?

I. It relieves us from the necessity of believing that our Lord was Himself mistaken concerning the time of His return. He speaks of it always as likely to occur within the lifetime of His disciples. Says Dean Farrar:

"It was to this event [the destruction of Jerusalem], the most awful in history, that we must apply those prophecies of Christ's coming in which every one of the apostles and evangelists describe it as near at hand. To those prophecies our Lord Himself fixed these three most definite limitations—the one, that before that generation passed away all these things would be fulfilled; another, that some standing there would not taste death till they saw the Son of Man coming in His kingdom; the third, that the apostles should not have gone over the cities of Israel till the Son of Man be come. It is strange that these distinct limitations should not be regarded as a decisive proof that the fall of Jerusalem



was, in the fullest manner, the second advent of the Son of Man, which was primarily contemplated by the earliest voices of prophecy" ("Early Days of Christianity," p. 489).

Dr. Lyman Abbott, commenting on the first of these passages, says:

"Not till Pentecost did or could He fulfil the promise of His second and spiritual coming to abide in the hearts of His disciples. That promise was fulfilled at the day of Pentecost by the descent of the Holy Spirit; for the clearly marked distinction between the three persons of the Godhead belongs to a later epoch in theology, and Christ Himself speaks of the coming of the Spirit and His own coming as one."

In this last phrase is lodged the true doctrine of the parousia. The second of these passages Dr. Abbott also makes refer to Pentecost, but, in his note on the verse immediately preceding, that acute commentator gets tangled in tradition: "For the Son of Man shall come in the glory of the Father, with his angels, and then shall he reward every man according to his works" (Matt. xvi. 27).

Two things, Dr. Abbott says, keep him from interpreting this as referring to Pentecost: (1) Christ did not then come in glory; (2) nor with His angels. Hence they must refer to the last judgment. But what kind of glory can he be expecting if tongues of fire, three thousand converts, marvelous displays of spiritual power, speaking with other tongues, do not constitute "glory"? And why can he be so sure that angels were not present on that occasion?

II. The spiritual interpretation does away with the necessity of attributing to Scripture a double meaning, an application to two events, one near, the other remote. Those who make the advent of our Lord physical and still in the future must read into Jesus' talk to His disciples concerning the destruction of Jerusalem a double meaning. To such, Matt. xxiv. appears to be a perfect patchwork of prophecy, without consistency or coherency, parts of one discourse being jumbled in confusion with another, the fall of Jerusalem and the last judgment strangely mixed and blended. Such a view gives little credit to Matthew as an historian, or to inspiration as a guide to orderly narration.

Most commentators stumble over verses 29-31 of that chapter as employing imagery that can not be referred to the fall of Jerusalem. Even Prof. W. Adams Brown, treating the spiritual view with fairness and candor, in his parousia article above referred to, can

not quite see how this language can apply to the Jerusalem event. Yet when one careful comparison of these words (vers 31) with the language Peter uses on the day of Pentecost, quoting Joel, it is not difficult to refer even these to the destruction of Jerusalem. Quoting Joel, Peter says:

"I will show wonders in heaven above  
And signs on the earth beneath;  
Blood and fire and vapor of smoke;  
The sun shall be turned into darkness  
And the moon into blood,  
Before the day of the Lord come,  
That great and notable day."

If that vivid and picturesque description can be applied to so spiritual an event, the gift of the Holy Spirit at Pentecost, should we get staggered by similar application of the poetic figures of the Old Testament which Peter and other apostles were referring to similar spiritual phenomena?

That verses 29-31 should, in the thought of any, be ruled out from their place in chapter as referring, with the other verses, to the destruction of Jerusalem, seems to us strange since they are packed full of imagery which betray their common origin. In the fifteenth verse Jesus had quoted Daniel concerning the "abomination of desolation" in the holy place, thus showing that He was connecting in His own mind the language of Daniel with the supreme event in Jewish history toward which the prophecies of Daniel pointed. Now these verses 29-31 contain words and phrases peculiar to the Book of Daniel, and used in the sense peculiar to that prophecy: I mean "sun and moon and clouds of heaven," as well as the "Son of Man." This is the imagery of judgment, and judgment upon Jerusalem. Standing, then, the chapter as referring consistently throughout to the destruction of Jerusalem, the topic with which it stands, avoids the necessity of a puerile and unprofitable exegesis.

III. This view is in harmony with a progressive revelation of God to man, which, in the nature of the case, needs to be increasingly spiritual. God is spirit (John iv. 24), and the best understood must be the most spiritual. Any lower form of revelation through dreams, angels, visions, incarnations is a poorer and more imperfect kind. Bible itself is the history of a progressive revelation. Every successive manifestation of Deity appears to be to the profound

consciousness of humanity. For our return to earth in physical form is a backward step in a progressive one. When our Lord said to His disciples that it was expedient for them that He should depart, He might have meant, in fact, so long as He tarried with them, He would be in the way of that idealization which is necessary. But more than that, He might be hindered from that individuality to each which would make good His return to be with them even unto the end of the world. He might have meant still more: His revelation of Himself must go on, not only in spiritual significance. If God reveals Himself even in the making of the world, and of all things, but gives to each a distinct individuality, is He likely to do so in the operations of Deity, the revelation of Himself to man? It is significant that the Lord in the New Testament who knew Jesus was by nature the best fitted to understand our Lord, makes a spiritual interpretation of the parousia. Prof. W. Adams Brown

In the Fourth Gospel we find ourselves moved into a different atmosphere. The return at the last day is not, indeed, denied, but is no longer the center of interest. The return in which Jesus lays most stress in His words to His disciples is not His coming at the end of the age, but His advent to His disciples, whether at His resurrection or spiritual in the person of the Paraclete. This fact is the more true because these discourses take the form of the Fourth Gospel, of the Apocalypse, the Synoptics, with its prediction of the end of the world and the destruction of Jerusalem, the day to which reference is repeated in these discourses is not the day of judgment, but the gospel dispensation.

At the last day, according to John, "is not the day of judgment, but the gospel dispensation; this is the spiritual view of the return. It is significant, too, that Paul, the foremost mind among the apostles, would not come to hold at the last the same would take too much space to enter into proof of this minutely. It will be that Paul taught a spiritual resurrection, a contradistinction to a flesh-and-blood resurrection. His earlier, half-Judaic view of a visible advent, a universal resurrection of the sleeping dead, and a great day of the Lord, gave place, it is said by Sabatier and Beyschlag, to a more spiritual theory of the soul's entrance through

death into its perfected heavenly state and full communion with Christ (compare the portion of the article "Parousia" in Hastings' Bible Dictionary which treats of Paul's teaching on the subject).

IV. The spiritual conception of the parousia accords with an optimistic view of the world and God's purposes concerning it.

To the most of those who make a literal interpretation of Christ's return and of those conditions preceding it, at which time He will set up a literal kingdom upon the earth and reign as He refused to reign at His first coming, the world appears to present the wretched and discouraging spectacle of growing daily worse and worse. The end of all things, too, is the destruction of the world by fire. In the article referred to at the beginning of this paper, its author confesses that "the only passage of Scripture which speaks explicitly and at length of the end of the world is 2 Peter iii. 8-18." Without more than referring to the fact that 2d Peter has a somewhat doubtful standing among the best biblical scholars, let me remind the reader that the same principle of interpretation which Peter himself used on the day of Pentecost concerning a passage from Joel would obviate the necessity of believing that the world is finally to be burned with fire.

To believe that the world is daily growing worse does not harmonize with healthy optimism. It pronounces, in effect, the Gospel of Jesus Christ a failure. I believe in the optimism of God. At the end of each creative period God said that His work was good, and at the end of the creative work He said that it was *very* good. I do not believe that the devil has ever caused Him to reverse His judgment. Evil will be finally overcome. The disciplinary machinery of our earthly life will some time be no longer needed. Good is the dominant note in the creation, and will some time prevail. The spiritual rulership of Christ, inaugurated at Pentecost, and carried forward till every knee shall bow and every tongue confess, or till His "kingdom ruleth over all," is undoubtedly the grand consummation of all earthly and heavenly processes.

V. Lastly, the spiritual idea of Christ's coming is the better view, because a full belief in that view would renew the Pentecostal vitality and energies of the church; would cause Christians to make more of a present Christ, a living, loving Lord, abiding all the

time in the hearts of believers, just as really and just as vitally as He lived with the twelve in Galilee; and this faith would surely renew the energies of the Christian church, causing Pentecostal seasons to come more frequently, revivals to spring up everywhere, and God's Word to move throughout the world more swiftly. Says Dr. Clarke of Colgate: "The church has been led to regard herself as the widow and not the bride of Christ. . . . What is needed in order to awaken a worthier activity in the church is a faith that discerns Him as actually here in His kingdom." The coming of the King and the coming of the kingdom are one and the

same. The kingdom cometh not with observation. It is something within us. It makes no outward display of glare or noise. "The coming again that Jesus thought of is evolutionary, not catastrophic—in spirit, not in form" (Dr. Whiton). As Dr. Gladden expresses it:

"The disciples of Christ have been offering the prayer, 'Thy kingdom come.' The prayer is answered, century by century, and day by day. The kingdom does come. It continues to come, in stronger force, with wider sway, as the years go on. But how? Only as men change their minds and give it freer entrance to their lives and larger authority over them."

### WHY "FILTHY RAGS" ?

BY THE REV. H. ROSE RAE, CARLISLE, ENGLAND.

"Rags" is a word that applies to worn and torn bits of cloth; when used otherwise to designate apparel, contempt is implied. Now the word employed by Isaiah (Isa. liv. 6) in his famous and often-quoted simile has no such import. It is the same word that describes part of what Abraham's steward presented to Rebekah—"jewels of silver and jewels of gold and *raiment*." Are we to imagine that rags have any similarity to the gold and silver jewels, or are likely to be among the gifts offered in the name of a wealthy sheik to a gentle lady whose favor is sought as the bride of the son of promise? Besides, when a Hebrew meant "rags" he had a word for it. A proverb tells how "drowsiness shall clothe one with rags"; and here the word is very different from Isaiah's. Hence it is well that the revisers put "garment" instead of "rags" in the prophet's phrase, which may thereby become less striking and splenetic, but is certainly truer to the prophet's thought. It is not for translators to inject their own feelings into their authors' words.

Equally erroneous is the adjective "filthy," or even "polluted," as the revisers have it. It is, of course, admissible, and may be elegant to construe a governed noun as an adjective, as is the case here; but the adjective should be a congruous one at least. Isaiah's governed word has no reference whatever to filth. Had the expression been Zechariah's, where he speaks, with more force than courtesy, of Joshua's "dungy robes," no fault

could be found with "filthy" as a rendering; for there is no question that either Joshua's robes are represented as literally smeared with filth, or else the prophet held them in as great disgust as if it had been so, just as Paul scorned even his privileges as "dung" compared with the blessings he enjoyed in Christ. If Isaiah had expressed the like scorn, it would have been fair so to put it; but as the translators had to add the contempt, it is plain they imported into their original what was not there.

The word chosen by Isaiah denotes something over and above. Proof is something beyond one's bare word; and an ornament is something over and above what is plain. Our word, then, means proof, evidence, or witness, and also display or ornament. Besides, being plural, it has special emphasis. The literal rendering, then, is "a garment of testimonies, or of infallible proof"; or "a garment of ornaments, or of great display." To suggest adjectives for the governed nouns, the translation comes to be "an evidential article of clothing," or "a showy dress."

The first of these interpretations was adopted by Aquila, a very old and apparently well-skilled translator, who improved upon the Septuagint. He gives "marturion" as the Greek equivalent; and on this Jerome has a note in which he observes, "This is testimoniorum," which means "of testimonies," and then goes on to refer to the Deuteronomic enactment concerning the scandal raised by a husband accusing his wife on the score

of impurity before marriage. In such a case, a cloth smeared with blood, as it came from the injured woman's person, was a sufficient proof of pre-nuptial purity as well as of the consummation of matrimony.

Looked at in this light, Isaiah's phrase has great capacity of suggestiveness. Our good deeds attest our inward and hidden intercourse with the Lord, and prove that with Him only in all purity we have had to do. But there is a stain even on our purest thoughts and deeds.

Our second interpretation, however, yields the better sense, as it seems to the present writer. It takes into account the previous clause; and, in the light of it, both clauses are thus paraphrased: "We are all like an unclean woman, and all our righteous acts like her showy attire."

The meaning is simple and clear. Outward show takes the place of inward reality. Perhaps their loathing of the strumpet's airs be-

got contempt in the translators' hearts for anything that is describable in those terms. Their rendering reminds us of Zephaniah's indignant description of degenerate prophets: "Her prophets are debauched wretches—cloaks!" This corresponds with the old Scottish definition of a formal clergy—"toom tabards," that is, empty gowns, all cloak and nothing inside. The life is taken out of Zephaniah's fierce protest when it is smoothed down to "light and deceitful persons," as in the ordinary version. When David invites Israel's daughters to weep for Saul, he reminds them of the fashions of Saul's period, "with delights," referring to the modiste's art with a fine appreciation of a woman's weakness for finery; and the word is akin to Isaiah's "clothing of dazzling display."

Here is "devotion's every grace, except the heart." The prophet seeks more heart and clean.

### THE HOLY SPIRIT AS A RIVER\*

BY THOMAS P. HUGHES, D.D., LL.D., BROOKLYN.

*There is a river, the streams whereof shall make glad the city of God.—Psalm xli. 4. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters.—John vii. 38. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.—Rev. xxii. 1.*

I. A RIVER hath a proper source, head, or fountain from whence it proceeds. The Holy Spirit, as expressed in the Nicene Creed, "proceedeth from the Father and the Son." This is a tenet of the Western church as distinct from the teachings of the Eastern church, and it is grounded on the following texts of Holy Scripture: John xv. 26, xvi. 7; Rom. viii. 9; Gal. iv. 6; Phil. i. 19; 1 Peter i. 11. Also on the action of our Lord as recorded in John xx. 22. The river "proceeds out of the throne of God, and of the Lamb" (Rev. xxii. 1).

II. A river has its banks which keep it in its proper bounds, and a channel by which people know where to go if they would partake of the benefit of its waters. The Holy Spirit has its spiritual channels: the Holy

Scriptures, the preached Gospel, the sacraments of baptism and the Lord's Supper, public worship, and private prayer. Christ breathed on his apostles (John xx. 22). People were baptized and received the gift of the Holy Ghost (Acts ii. 38). The Holy Ghost fell on them when they heard the word (Acts x. 44). When they prayed they were all filled with the Holy Ghost (Acts iv. 31).

III. In a river which has a good source the supply of water is in abundance. The Holy Spirit is continuous in its supply of grace (John vii. 38).

IV. Sometimes the banks of a river overflow. The Holy Spirit is not always given according to measure. See John iii. 34: "For God giveth not the Spirit by measure."

V. In a large river the supply of water is continuous. The Holy Spirit is always a power in the heart of the believer. "Out of his belly shall flow rivers of living waters" (John vii. 38). "The well-spring of wisdom as a flowing brook" (Prov. xviii. 4). "Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I

\*These outlines were originally suggested by an old book, now out of print, compiled by Benjamin Keach, on Scripture metaphors; but other available sources have been used, and the present compilation is in many respects original.

shall give him shall be in him a well of water springing up unto everlasting life" (John iv. 14).

VI. A river is open and free to all. The Holy Spirit is a river that is open to all poor sinners. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money" (Isa. lv. 1). "And the Spirit and the Bride say Come, and whosoever will let him take the water of life freely" (Rev. xxii. 17).

VII. A great river is profitable for traffic and commerce. The Holy Spirit "makes glad the city of God" (Ps. xlv. 4). "Through him we have access by one spirit unto the Father" (Ephes. ii. 18). "He shall receive of mine and show it unto you" (John xvi. 14).

VIII. A river is sometimes deep. The Holy Spirit revealeth the deep things of God. "For the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10). "He that searches the heart knoweth the mind of the Spirit" (Rom. viii. 27).

IX. A river is sometimes calm and quiet. The Holy Spirit is often calm and quiet in its influences. "That ye may abound in hope through the power of the Holy Ghost" (Rom. xv. 13). "The unity of the Spirit in the bond of peace" (Ephes. iv. 3).

X. Some rivers flow in torrents. The Holy Spirit on the Day of Pentecost was like "a rushing, mighty wind." See the conversion of the jailer at Philippi, and Saul of Tarsus.

XI. A river beautifies and fructifies the fields on its banks—for instance, the river Nile in Egypt. In India vast tracts of country are irrigated by the waters of great rivers. The Holy Spirit beautifies and fructifies those souls who come near its divine influence. "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field" (Isa. xxxii. 15).

XII. A river is refreshing to people who are thirsty. The Holy Spirit gives refreshment to thirsty souls: "Shall never thirst" (John iv. 14). "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the watercourses" (Isa. xlv. 4).

XIII. A river is often the natural protection of the boundaries of a country, as, for example, the Oxus in Asia and the Danube in Europe. The Holy Spirit is the believer's strength. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts" (Zech. iv. 6). "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19).

XIV. Trees on the river bank thrive and grow exceedingly. Souls dwelling in the Holy Ghost and in whom the Spirit of God dwells grow, flourish, and bring forth much fruit. "He shall be like a tree planted by the rivers of waters, that bringeth forth its fruits in its season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. i. 3). "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be a tree planted by the waters, and that spreadeth out her roots to the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. xvii. 8).

XV. A river is used for cleansing purposes. The Holy Spirit purifies the soul. "If ye are led by the Spirit, ye are not under the law. If we live in the Spirit, let us also walk in the Spirit" (Gal. v. 23). "The love of God is shed abroad in our hearts by the Holy Ghost" (Rom. v. 5).

## THE "PREPARATION OF THE GOSPEL OF PEACE"

BY AGUR.

*Having shod your feet with the preparation of the Gospel of peace.*—Ephes. vi. 15.

THIS is the only place in the New Testament where the word *ἐτοιμασία* is found. Paul used four times the verb *ἐτοιμάζω*, translated *to prepare*; and also four times the adjective *ἐτοιμος*, translated *prepared*. This last word, being an adjective, would find a closer rendering in our adjective *ready*. This would make *readiness* the closer rendering for *ἐτοιμασία*. Let us see how it would suit our passage.

Paul is looking at the Christian as a messenger who must be especially prepared to *run* on an all-important errand, that of bringing the good news of peace. He must be shod accordingly. Perhaps Paul, writing to converted Gentiles, had in memory the messenger of the heathen gods, Mercury, who was represented with winged heels; therefore he wrote the words of our passage: *the readiness of the Gospel of peace*.

## PASTORAL HELPS AND HINTS

### SOME DISADVANTAGES OF A LONG PASTORATE

By C. L. GOODELL, D.D., NEW YORK CITY.

THE limit of the pastoral term is often discussed from the standpoint of the congregation, and occasionally from the standpoint of the social and financial advance of the pastor. There is another point of view which the thoughtful and successful preacher is compelled to take sooner or later in his ministry. In this matter he can take but little advice. The conditions relate entirely to himself, and the decision must come as a conviction born of intuition rather than of an argument concluded.

This is the situation which confronts him. On one hand, the officary and the membership of the church assure him of his increasing usefulness. He has been five or possibly ten years in that parish. He has become identified with many local interests where his influence is felt. In all matters of culture, reform, and good citizenship he bears a prominent part. His congregations show no diminution in numbers or interest. He has struck his pace, and feels that he can keep it for another decade, if not indefinitely. Then, too, there are friendships which are the food by which the spirit grows. Little children tug at his hand as he crosses the street or leave their play to run after him, and feel abundantly repaid by a smile and a word of solicitude for themselves and their dear ones. The aged and the afflicted watch for his coming. He sees their faces light up, and knows that God sends a message of comfort by him that day. His interest in the peculiar experiences of each of his parishioners grows. It is not a professional interest. These people are sheep of his pasture and he is their shepherd. They are members of his own family and he is their brother. Nothing that interests them is foreign to him. They have grown into his life in the passing of the years, like trees that are welded by contact in the great woods. When one has leaned heavily upon another in the valley of the shadow of death, or, in the flood of great waters, has felt the strong arm of a brother keeping his head above the billows, neither of them will forget or be the same to the other that he was before. They under-

stand each other and ought to be permitted to share each other's helpfulness.

If anything can justify the severance of such a pastoral relation, what is it? Certainly not the passing of figures on a dial, the termination of some arbitrary term which takes no account of the fitness of the service or the ripeness of its fruit. Each case must certainly be settled on its own merits, and should be determined by those who are in condition to know the facts. If there is the outward evidence of a successful pastorate; if the people gather for the ministry of the Word; if the church is built up in all holy living; if pastor and people are used together for the winning of young and old out of the paths of evil to the happiness of a truly Christian life—then there is only one thing, apart from some special providence of God, which can justify a change of pastoral relation, and that has to do with impressions and impulses personal to the pastor himself.

It would not be difficult to cite many instances, in the lives of our most successful ministers, where a conviction has been borne in upon them in the midst of a successful pastorate that a change should be made. It was the writer's privilege, during the last few years of the life of that noble man and prince of preachers, Richard S. Storrs, to associate freely with him. In the quiet of his summer home at Shelter Island, we talked over the great questions of the Christian ministry. Speaking one day, near the close of the vacation, of the work which he must soon take up in view of his advanced age, I said: "Doctor, why do you not have a young man as an assistant?" His kindly face lighted up with a quizzical smile as he said: "Ah, I am too wise a man for that!" And then his conversation turned upon his pastorate at the Church of the Pilgrims. Looking out over the bay flecked by the white sails of summer voyagers, and thinking of his own voyage then nearing the harbor, he said, more to himself than to me: "I am not sure that it is wise to spend a generation in one church. After I had been preaching in Brooklyn ten

years, calls to other churches were received and I felt quite inclined to accept one of them. My friends assured me that I ought not to go and I have stayed on, but I am not so clear but my life would have amounted to more for God if I had taken three pastorates of ten years each rather than one of thirty years." I reminded him of the great part he had played in the life of the City of Churches and how all the churches revered him and were proud of his abilities. He answered in substance: "The churches have been very appreciative and the city has greatly honored me; but I have sometimes thought that my ministry would have been more intense and more profitable spiritually if I had been under the spur of winning a place for my ministry in different centers of civic life. If I had begun a ministry in some city in the fulness of my powers, untrammelled by former methods, I might have planned more wisely, and been conscious of a challenge by new surroundings which would have stirred me to greater things."

Almost every successful pastor is beset with the same query which troubled Dr. Storrs. Many men have found themselves socially with increasing engagements which have operated against the prosecution of the more serious work of the ministry. Their presence is expected at many functions. They are named on many committees. To make and receive calls of courtesy consumes many hours of each week. They would gladly be relieved of the burdens which have grown so gradually that they hardly realized the inroads they made upon their time. But they are not quite ready to take the heroic method and make a stand against all. It would be much easier, and they would not be misunderstood, if they could begin again in a new field. It would at least take years before they would find the old accumulation, and the wisdom gained by other experiences would help them to avoid many burdensome alliances. In administering the affairs of the church, he who makes no mistakes is probably the man who never administers. He who brings things to pass, who has plans and methods and is aggressive for good, will do many things which in the light of experience he would not repeat. Experience keeps a school where tuition comes high, but wise men learn their best lessons there.

Another place where a change may be a blessing to a pastor is in his pulpit ministra-

tion. The lawyer applies the same principles in scores of cases, but each case is new and separate from all others in some of its phases. It may serve to greatly increase a man's pulpit power to face a new clientele—that is, if he does not turn the barrel over and take the old sermons, marked in red and blue ink when he is to look off the page and where a gesture may with propriety be made. A conflagration in the study might not be an unmitigated blessing. Some grain would doubtless be destroyed with much chaff, but the challenge which would smite a man's soul would set rusty wheels in motion; it would fill fountains that had run dry; it would heat a man's cheek with the flush of a mighty purpose. A removal to a new field may do all this rather better than a fire. Such a change furnishes also a splendid opportunity to take up a new line of thought or style of sermonizing. Dr. Storrs had read sermons for twenty-five years, and then plunged into extemporaneous preaching with such success that he became peerless among his ilk. Not every man is bold enough to make such a change in pulpit method where he has made a reputation in quite another line. A new field may make a new preacher. I take it for granted that he will preach the same old Gospel, but this will not keep him from giving new rank to some neglected truth, or from putting into the background some things that once he allowed to overshadow greater truths.

A change of pastorate is to many preachers a new lease of life. Possibly they may have reached the age when the glow of the morning has faded out, the dew is gone, and the sun is hot. The zeal of the first great charge against the world's iniquities has spent its force. They begin to talk about the routine and the grind of life. This is the age when college presidents and denominational secretaries are found, when the desire for something new leads so many ministers so far afield that an ordinary, unsophisticated looker-on would be inclined to think that his first commission to preach must have been a forgery, or that the original commission had been revoked. It is the time when in Episcopal denominations a large number are fain to believe the apostle's injunction, "He that desireth the office of a bishop desireth a good thing." But there are not enough offices to afford even a considerable part of the restive ones a desired change. Even in the great

Methodist Church less than one out of each thousand of her preachers can be advanced to the episcopal office. If a change of work is desired and is beneficial, it must for the most part be a change in the pastorate and not out of it. The class of changes that I have considered are not those which are caused by "the devil of laziness." I am not addressing those who have made a failure, but—what I am glad to believe is the larger number—those who have made such a success of their work that the entire community would be glad to have them remain in it and finish their life work there. I have in mind the man of staying qualities who has been more than five years, at least, in his parish. If such a man has within him a feeling akin to that which the bird knows when the days grow shorter and colder, then, in spite of the sundering of ties which are dear to him and the entering of a strange land as a pilgrim to make a new home for himself and his dear ones, let him hearken at the door of his soul and see if it be not a call of the same kind which the bird hears—a call from a higher source, which will open a long period of happy and useful life, pushing the dead-line a decade farther away

than he would otherwise have found it, and making the intervening years to throb with the same expectancy which thrilled his soul in life's morning, keeping him far removed from that gehenna of the ministry—a love which changes to indifference on the part of parishioners who grow too accustomed to his voice, and that other prison-house in which the man conscious of full powers waits in vain for the call of the church to supplant the call of God, and cries, in the bitterness of his soul, "No man hath hired me."

There are not wanting cases of successful men who have asked themselves, not "Where can I do the most good at the greatest cost of God-given powers?" but "Where shall I be most comfortable in my old age? Where will the work be easiest and the surroundings most congenial?" Every true minister must settle the field of his service by the question, "Where can I do the most good?" He who settles it by any other standard will find himself in the midst of his plenty oppressed by the fact that he might have been poorer in pocket, but mightier for good; and that will not be a happy thought for a man to take to his chamber when he lies down for his last sleep.

#### THE PROBLEM OF REACHING MEN

The following letter, received by THE HOMILETIC REVIEW, was sent to a number of representative ministers who have been especially successful in bringing men into their churches. We give below some of the replies by way of comment upon this important subject. Other replies will appear next month.

*Editor of THE HOMILETIC REVIEW:*

Like so many others of the clergy, I am deeply concerned by the falling-off of men from the services of the church. I have read "Why Men Do Not Go to Church," by Cortland Myers, but neither his statement of the case nor my own observations and experiences lead me to think optimistically of a turn in the tide which now seems to be running strongly away from the church and all organized Christian institutions and work. Not only the men but the women are growing more and more careless about church attendance and duties.

As is always the case when failures occur in church life, it is the custom to blame the parson. Poor soul! he has his faults, and possibly as many of them as the average son of Adam, but it is not only unjust to him, but a *failure rightly to diagnose the case*, to blame him; and for these reasons, viz.: 1. The clergy are men of as much strength of

intellect, earnestness of purpose, and general efficiency for the work now as in any previous age of the church. 2. To blame him is to put the whole responsibility on the minister alone, when Christ put it on every Christian. Much might be added on this point. 3. Even the men of most decided ability and possessing all the requirements included in the canons of the clerical critics do not succeed in getting the people out. 4. Lastly, if the clergy are at fault, then we might as well give the case up as hopeless; for if, with the many earnest men who enter the ministry and prayerfully prepare themselves, and unselfishly give their lives for the work and cannot succeed—if this is the cause, then there is little hope of the church ever having on an average a more efficient clergy, and, worse still, it is acknowledging that the success depends entirely on the minister, and not on the people and not on God!

Of course the ministry of to-day has its



weak ones and its failures, but that has always been so, and always will be, but these conditions of lukewarmness can not be fairly attributed to this cause, and, besides, coldness in the pews is just as much a cause of coldness in the pulpit as the opposite. No man can understand but the clergyman who has felt it how hard it is to be constantly giving out spiritual light and warmth and having no compensating renewal of force by sympathy and cooperation from others.

Men and methods which succeeded finely even ten years ago meet with almost complete failure now. How can we meet these conditions?

In this city there are hundreds of young men, but they do not attend my church in large numbers nor the other churches. Before coming here I had great success, and es-

pecially with men. I am as anxious to succeed now as ever, and ought to be better equipped now (at the age of thirty-seven) than when a younger man with less experience. These conditions trouble me greatly.

Will you kindly give me the names and addresses of the most successful half dozen clergymen you know in reaching men?

I want to start a young men's Bible class. Kindly suggest what you think the most attractive part or book of the Bible to teach. I am inclined to think the life of Christ or the life of St. Paul.

What lesson helps would you recommend both for myself as teacher and for the young men as pupils? The helps for them must not cost more than a few cents, or I cannot get them to buy.

W. J. M.

**William R. Huntington, D.D., L.H.D., Protestant Episcopal, New York**

Men, I think, look at church-going more in the light of a "business proposition" than women do. Having ceased to believe that serious consequences are likely to accrue to themselves, either in the near or the far future, because of their neglect of public worship, and having scented, not wholly without satisfaction, a certain aroma of skepticism in the atmosphere of the times, they find the Sunday newspapers their most attractive Scripture, and the club or the lodge their most congenial temple.

It is sometimes alleged that the falling off in male attendance at the churches is a Protestant phenomenon. I doubt this. Happening, of a Sunday morning a few weeks ago, to pass a Roman Catholic church, in one of the suburbs of Boston, just after "*Its missa est*" had been pronounced, I noticed that the people emerging from the doors and filling the sidewalks were (if in this connection I may be pardoned an Hibernicism) women almost to a man. From this it would appear that gorgeous ritual is losing power with men of Celtic blood almost as generally as preaching is losing it with men of Teutonic stock.

My advice to your bewildered and disheartened correspondent is of a very old-fashioned sort, and may be compressed into three sentences: 1. Be the best preacher you know how to be with such gifts as God has given you. 2. Make pastoral visiting as real a

cial conditions of the present day. 3. Put not your trust in advertising. If these recipes fail, I give up the case.

**Russell H. Conwell, D.D., Baptist, Philadelphia**

Your article from W. J. M., on the topic "Why There is a falling-off of Men from the Church," should be discussed until a remedy is found. Don't give it up.

So far as I can judge, the fault or error is largely with the ministry. Men in this age are intensely, extremely practical. When the salesman shows a farmer a new or old machine, the farmer asks, "What work will this do?" and "What may reasonably be expected as a result of using this implement?" So the busy man looks at the church and asks if that building or organization does what it claims it can do.

Like the man who seeks a combined reaper and thresher, he tries the machine first as a reaper, and if it fails there he will reasonably conclude that it will fail as a thresher. The church claims to be a follower of Christ, who went about doing good in this world while He preached the Gospel of the kingdom. If men see that the church does not do Christ's work for this world, they righteously conclude that it does not do it for the world to come. "If a man is a liar who pretends to love God whom he hath not seen, and loveth not his brother whom he hath seen, then the church, which does none of the works the observer can see, is likely to be false in its prom-

ises concerning the things which can not be seen." That argument is not sound, perhaps, which assumes that the machine which fails to reap can not thresh, yet it goes far to stop men from investing time or money. We do not reach men because we are not doing the deeds strong Christian men think should be done first. If everywhere the preachers will teach men what use the church is to home, to education, to business, to politics, to the poor, to the sick, and to the wicked, they will attract the attention of the men. And if the preacher can prove his case by exhibiting examples in individuals and in the corporate church, he will, like his Master, draw all men unto him. This is not an age of talk. Oration is out of date. The hurrying man says: "Stop talking long enough to show me what your Gospel does! Show me quickly the sick your church has healed in body, and I will accept your statement that your precepts will heal the soul."

I do not believe the church is a failure, or that men do not still love Christianity. But here is a suggestion to those who believe the men are abandoning Christ.

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George C. Adams, D.D., Congregational, San Francisco

The question of reaching men is one of the most difficult that we are facing at the present time. As to the reasons why men do not attend church in large numbers, please allow me to make the following suggestions:

1. We are in the midst of an era of great business prosperity. There has probably never been a time when so large a proportion of the men of this country had plenty of work and fair pay as now, and in all history a period of great prosperity has led to such carelessness as results in spiritual declension.

2. The rapid growth of all kinds of organizations for both men and women, some of which are supplying a long felt want, has led a great many people to feel that they have all that the church can supply. The different orders give forms of life insurance, and make special provision for the emergencies of life in ways which no church can successfully imitate. Such provision is a good thing, but it has made a sort of gap that has been widened by the fact that many ministers thoughtlessly preach against lodges and orders as if they were sinful.

3. With all the wonderful changes that

have been going on in human thought and life, has there not been a failure to adapt ourselves to the new conditions? It has seemed to me, as I have watched sermon topics as given in the papers, that we have been straining after the topics of the day, instead of trying to put the old Gospel in the language of to-day.

Now a few suggestions as to reaching men. Success in doing so must of necessity be largely in the preaching. We ministers, when we find ourselves confronting an audience largely of women, very readily fall into the habit of preaching especially for those who attend. There is great danger of becoming uninteresting to strong, hearty men, because of the lack of robustness in the sermon. The word "strenuous," which has become classic of late, is as necessary in preaching as in business. But it is not enough that it should be strenuous alone. The minister who studies the habits of life and thought of men will most likely adapt his preaching to them. I can not avoid the feeling that the kind of evangelism which seems now to have largely passed by has been responsible for a loss of interest among men. Many of our evangelists and large numbers of our pastors have constantly cried out from the pulpit against science and scientific men. One of the crying shames of modern times is the fact that, when Darwin and Huxley and other such men gave the world the results of many years of conscientious study, they found the clergy of the Church of England almost to a man arrayed against them, and claiming to know more about science than they did. That same thing is somewhat in the life of to-day. It is no uncommon thing in a ministers' meeting to hear all sorts of unkind things said about men of science. The thoughtful business man knows that his whole success in coming years depends upon the work of scientific men, and some of the thoughtless statements made from the pulpit leave him with a feeling of disgust for the preacher.

Another weak spot in our preaching consists in the thoughtless attacks made from the pulpit on the way in which men are conducting their business. It is probable that Lawson's "Frenzied Finance" will lead to a revival of this style of preaching. Many ministers who are looking about for topics find fruitful themes here, but the men concerning whom Mr. Lawson is writing are not in our congregations. There are ministers who an-

noy their men during the week pleading for money and then go after them with a sharp stick on Sunday, and such methods are not calculated to make men love to come to church.

My own experience is alluded to in the letter which requests this article. My church is down town among the hotels and rooming-houses. It is well filled, and about one-half the audience are men. Our location undoubtedly makes it somewhat easier to reach men than if we were in a residence district. We have no peculiar methods. We have the least amount of organization possible. We do no canvassing. We try to give a cordial welcome to all who come. We have a quartet choir. We preach the Gospel and sing the Gospel, and our audience is about as well balanced as it can be.

**The Rev. E. J. Helms, Methodist Episcopal,  
Boston**

I have not succeeded in "harnessing" the men who attend our meetings "to the service of the church." I do not know that I can. They come Sunday afternoons to hear and discuss the relation of current affairs to Chris-

tianity, but very few who attend our afternoon Forum attend our regular morning and evening preaching services. Of course they get our view and we get their views of the Gospel at the Forum. We are getting a good understanding of each other. I can see a very desirable change of opinion in many, but few have been "hitched" to the visible church. In certain communities I think a People's Forum something like ours would be a good thing; but it must be liberal enough to admit Jew and Catholic without offending them. I enclose a copy of our rules.

[An account of the "Forum" conducted by the Morgan Memorial Church, Boston, of which Mr. Helms is pastor, appeared in *THE HOMILETIC REVIEW* for June, 1904. The rules to which he refers are as follows:

**FORUM RULES.**—1. Principal speaker thirty minutes for address and ten to close debate. 2. All others five minutes, unless voted an extra five minutes by the audience. 3. Personalities not allowed. We are wrestling with ideas and principles. 4. Any one has a right to the floor. Preference is shown strangers. 5. Opportunity to propose topics and speakers is given at each session.]

### A FEDERATION MOVEMENT IN KANSAS

BY THE REV. FRED. GREY, STOCKTON, KANSAS.

STRICTLY speaking, there is no such thing as "The Federation of Churches and Christian Workers of Kansas." As yet it is in embryo. An organized movement for federation began at a summer Chautauqua held in August, 1903. A few ministers and laymen—not over a dozen all told—appointed three of their number as a committee to agitate the subject and secure a speaker for the Chautauqua of 1904. The writer was appointed secretary of the committee. The first thing to do was to issue an appeal, and this was written and circulated by the secretary. This appeal was published in our local paper, quoted by many of our leading State publications, and finally found itself, in abbreviated form, in the *New York Times*, *New York Sun*, *Philadelphia Public Ledger*, etc. Then came the deluge: offers from disinterested (?) clipping agencies to send me all the notices of myself in the papers; communications from anonymous writers and exhortations to "keep it up"; a request from the publisher of a noted illustrated weekly for an article on federation, to be

published with my picture; and last, but by no means least, a request from the editor of *THE HOMILETIC REVIEW* for an article on the same topic. The author of that appeal feels himself to be very much in the position of a country boy who has stumbled into the position of leader of a very dignified and imposing procession.

The astonishing fact about this deluge was that federation seemed to be an unknown thing, a strange device, the latest thing in a religious sensation, the latest proposal from Kansas. Yet federation as a practical and working organization has existed for some time in New York, Ohio, and other States. However, it deserves all the interest it has aroused. It contemplates a practical thing. It hopes to "emphasize the essential unity" existing among the churches by a complete cessation of denominational strife too common in many of our small communities. For example, writes one brother in Kansas:

"I came here three years ago and found four churches practically inoperative, tho

their guns were still pointed at each other. They had services semi-occasionally, but no resident minister. So I—the twenty-five years a Baptist minister—persuaded them to federate without regard to creed or ritual, simply for the purpose of maintaining a Gospel service and to save the people from heathenism. So we formed a Christian association, called 'The People's Church.' The article of membership was love and loyalty to Jesus Christ. . . . For three years I have ministered on this basis without a ripple of dissension, and the town, tho a difficult and godless mining town, has liberally supported the move."

In another large city in Kansas a mining community finds itself confronted with moral and civic questions which under existing circumstances it seems impossible to solve. The churches are many, but presumably all are engrossed in their own religious and denominational life. A "ministerial union" can not handle these problems except academically; but federation, being not only a ministerial but also a laymen's organization, can and ought so to do. A federation with its executive committee, its finance committee, its investigation committee, its civic committee, and its

social committee would fuse all these elemental religious powers into irresistible strength. The fact that should compel this solution is that the city will lie in its weakness until the church of Jesus Christ becomes *one*, not simply in theory and profession, but in actual fact.

Our plan in Kansas is to form a State federation out of all those whom we can interest. We shall not wait for denominational endorsement, tho we earnestly desire it; but, having secured a nucleus of earnest men, we will begin the organization of city, town, and county organizations, and from these local federations work toward a State council.

The federation must not stop short of authority to advise and act upon all problems of overchurching of communities; it must have power to provide a Gospel ministry for neglected districts; it should direct the evangelistic energies, and foster earnest efforts to solve civic and social problems. It should also by its gatherings and conventions be the medium of introduction between Christians of all denominations, the common and reasonable platform for the gathering of all God's people.

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### AN EXPERIMENT WITH A BUSINESS ANNEX

BY THE REV. FREDERICK A. HATCH, STAMFORD, CONNECTICUT.

Two reasons led me to take up business life in connection with parish work. I had agreed to supply a church, the stipend of which was insufficient for my needs, but the pastoral work of which was not exacting. They said that I could use my days as suited me. About the same time I was offered just the kind of work that would give me some freedom for parish work, and not interfere with my position as a minister. I became the clerk and secretary to an engineer and contractor. A desire, long held, to meet with business men on their own ground could thus be realized. That was the main reason. For some months I was accustomed to get up at six in the morning. I had an experience which I would not have missed for anything. There was some embarrassment at first, due to the fact that I was at work in a city where I had preached in one of the leading pulpits for some time. It was not long before it was plain that, with the best thinking people, I had lost none of their respect. My work called on me to be paymaster, office man, draftsman, purchasing agent, and, on occasion, foreman on a contract. My employer,

altho not a church man in the usual meaning of that term, was in sympathy with my ministerial work, and I could not ask for kinder treatment. But it was a bit strange at first to have to take orders. Then the workmen were mostly Italians. Some of my college work was helpful on the technical side, but no French I ever learned could help me to understand the patois of these men from the neighborhood of Sicily. In a dispute, one would think that the next thing would be a resort to knives—long-bladed, murderous-looking utensils; but when a matter was settled, a laugh and shrug of the shoulders melted resentment. Of course, I had to be strict in demanding full day's time for money paid them; but it did not take long to learn that they needed no more watching than some of our own race need, and, in other lines, some whom I knew as good church-members need. I was brought into the knowledge of business reputations, and at first hand could realize the antagonism some men out of the church have against tricky and mushy religiosity. But, on the other hand, I learned to have a thorough contempt for the man out of the

church who, in a manner as self-righteous as any Pharisee, tells what ought to be the action of church-members, while his own life is rotten through and through.

Was I ever tempted to "get mad"? I certainly was, and I *did* get mad. But I had to keep it to myself all I could. I suspect some men put things in my way just to see how I would take it. To illustrate: On the street I met the employee of a man for whom I had orders to pay certain money. There happened to be no witness, but across the street was passing a man whom I knew, and, crossing over, I said: "I have just paid that man so many dollars, and I want you to witness the fact." "No, sir; while I saw you doing business with him, I know nothing about it." "But will you not take my word as to what I was doing?" "No, sir; I don't believe any man." "But what motive have I to come across the street to lie to you?" "That's all right; but did you never tell a lie?" "Yes." "Well, you would tell another." And he knew what I was doing on Sundays!

As to the effect on my pulpit work: I had to do what studying I could in the mornings, for I was too tired at night. Riding from one job to another gave me opportunity to reflect. I jotted down many a thought, as I went from place to place, for the sermon for the coming Sunday. Unwittingly I was getting many an illustration I could use at the mid-week service. But Sunday morning I was surprised to find with what eagerness I went into the work of the day, and, excepting two or three very warm days, the vigor I felt in my preaching. I lost some of the clerical vernacular; but I had in my congregation a number of business men dealing in large affairs, and I was told that one of them

said that I talked from their standpoint. That was reward, for I have long felt the force of the argument against the preacher that he could not appreciate the business man's standpoint. I think that it has forced home to me that I am a "man of God," as the saying is, not so much from the laying-on of hands as from the call to serve and help.

Should pastors having small incomes follow my example, year in and out? That depends, first, on the church. Some churches would be harmed. I was able to visit my sick, attend funerals, and do a little calling where it was needed. Some other kind of work might not permit that. Then some churches would think that their pastor was belittling them. They would prefer that their pastor's wife continue to pinch and contrive. Some men could not do it, for to them preaching is a burden. To me it is a delight. And I like to study men when off guard. Of one thing I feel sure—that a minister must be very careful, if he is in business, to be delivered from the suspicion of having to be tricky or sharp for his own benefit. It is for that reason better, if one goes into business for longer or shorter time, to be an employee.

Physically it has been of great benefit. No vacation; but down by the shore I have had charge of a gang of workmen building a breakwater, and up in the country trenching for water-pipe; and, altho I looked disreputable, not more so than some preachers who were paying for their good air and the privilege of wearing their old clothes.

I ought to have been more gentle, have had more grace apparent, perhaps talked to men about their souls; but I was faithful to my employer, smiled some help now and then, and did my preaching on Sunday.

## SERVICES IN OUTLYING NEIGHBORHOODS

BY THE REV. C. H. WETTERBE.

A HEALTHY country pastor may accomplish vast good by holding services once each week in neighborhoods not far from the central point of labor. I was recently informed by a Presbyterian minister that while he was pastor of a church just prior to the one which he now serves, and where he remained nineteen years, he preached at four out-stations, giving to each place one service once a month. This was his first pastorate. He stated that as a result of such ministry there were fre-

quent conversions, and that many of the converts united with his church. He regarded those points of labor as being sources of supply to the numerical and spiritual strength of the church. In this way the membership of the church was very largely increased. Of course, the pastor, being a spiritual man, was actuated by a much higher motive in that work than that of merely adding members to his church. His supreme purpose was to save people.

## SERMONS AND ADDRESSES

### SEEING THE LORD\*

BY CHARLES WAGNER, D.D., ST.D., PARIS.

As I have this morning here in this church, by the right of hospitality, the opportunity of speaking a word to you, I will hope that the word of God may be fulfilled—that God has put His word into the lips of little children. Altho I am a man, I speak your language only like a child; but in this infirmity of language may you feel the strength and the power of God. I will try to give help to my words by the words of the gospel of Luke, where is told the history of the publican Zachaeus, who, when Christ came through his city of Jericho, climbed a sycamore tree in order to be able to see Him, because he was too little by stature. But when Christ came He stood there, calling him by name: "Zachaeus, make haste and come down!" And he came down. All that is true, is ever true; never merely for one day and in one place, but for the whole of time and in every place. It is true that the Lord and Savior is ever passing along—in our houses, in the streets, in human life, in nature; but sometimes we see Him and sometimes we do not see Him. Why? What is the reason? There are two reasons why we can not see the Lord when He is passing along. The first reason is that we are too little. The heart of man is too low in its intention, in its aim. He is too much embarrassed and imprisoned in all kinds of things which hinder him from seeing the Lord going along. And you say, "Oh, I feel not the presence of God; I feel no help of Him," and you are in a state of hopelessness or of indifference. Not only are we too little and low in our aims and intentions, but we are too little in our hopes; our faith, our courage, is too small. The hand of a child put before your eyes can hinder you from seeing the stars, and so we find all kinds of things which are like this little hand of a little child, hindering our eyes when we would look at the stars. In such a situation, when you are in a state of small hope, of small faith, and low thinking, the word comes to you: "Go you, and get up higher! Leave this low standpoint!" And we get up to the top of the hills and of the mountains, such as we all know in the

countries where they have high mountains, like those in beautiful Switzerland, where many of you have been. There, in autumn or in spring, very often all the plain and all the valley is shrouded in dark mist, and there is great difficulty in seeing the way; but the people who know the country are sure that one or two miles above the gloomy valley there are bright sunshine and warmth over the hills and mountains; and often on Sundays, or other days when they are free, they come out of the dark, cold mist and they go to the sunny heights, enjoying the sunshine and light and the blue sky, where it seems that one has an outlook over all the world. So, when we can not see the Lord coming along, we have, in our souls, in our minds, to get up, to take the path of the mountains, by effort, by strenuous deeds, by grasping God's hand. Get up in the sunlight!

But often we do not see the Lord coming along, not because we are too little, not because we are too low, but because we are too high—so high that we can not see the modest Son of Man and of God going along the ways of life. A man can be too high in his social situation. Very often it is in particular as a result of happiness, wealth, of the privileges of this life, that we come to have a kind of contempt toward our fellow men; and step by step, by slow degrees, we have come up to such a height of lofty scorn of men that we no more stop even to see the Lord coming along, and our heart is blind, and we are sitting in darkness, and we cry: "O Lord, I do not see Thee!" But it is not the Lord who has to change His way. We have to modify our aims, our standpoint. Some people are too high in thought. There are some philosophers having gone so far from the ordinary life of struggle and vice and suffering that they have no more recollection of what we call humanity. They are too high. To them the word of Christ is: "Come down, and you will see life." Or they are too high in their religion, in their religious doubts. All their religion is like a high flying over the clouds. They spread their wings all over the world,

\* Preached in the Madison Avenue Church and stenographically reported for THE HOMILETIC REVIEW.

and they have for a long time forgotten their brothers behind them, their sisters, their fellow men. But God calls the suffering, the broken-hearted, and they are worthy to find Him who seek Him. He speaks to us not only from His dwelling on high in the everlasting light, but very often we can not find Him because He has come down. The voice of Jesus is teaching on every page of the Bible and on every page of our life that, as man has not come up to God, very often He speaks from the dust of the earth. His voice is not in the thunder; His voice is in the suffering voice of men, who scarcely have strength enough to speak and to move their lips. And so the voice of God calls men from the path where they are going astray to the good way, to the high life, to the better life, the divine life. This voice comes from the stars and from the abyss—from the abyss of human suffering, from human doubt, from human despair, saying to us: "Come down! Make haste! Come down!" He will put you in connection with your fellow men. He will show you the way that leads to God. Here, here is the Lord coming along! If you will meet Him, come down! Be modest! Be humble! Do your best to bear the burden of your fellow men! Be warm-hearted! Be large-minded! Be as a man, and do not live so high above the common lot.

That, my dear brethren, is the teaching I would have every one of us learn this morning. A man should become his own guest and have a word to speak with himself. We very often speak to others and often speak too much to others and about others; but we want the opportunity to meet ourselves, to be our own guests, and to put this question to ourselves: "Are we too high? Why can not I see the Lord coming along? Why can not I understand the real depth of my life—the secret of happiness? Why can not I have the satisfaction of feeling the help of God in my arms, in my hands; and why can not I do my daily work, feeling that God is with me?" You are too low or you are too high. If you are too low, you will get up.

Take care, also, take care, do not be one of those who hinder the little ones from seeing the Lord coming along. This man who could not see the Lord coming along was little. All around him tall men were standing. So very often we are too little to see the Lord coming along, to see the higher life, to see the good. Very often we hinder these little ones, even

our own children. It is a real pity to be the parents of children and to hinder them from seeing the Lord coming along. We have those who are almost penniless and lost in indifference, and over against these we have the kind of religious man who speaks the word, but does not fulfil the word; who calls Christ "Lord, Lord!" but who does not fulfil the word of God. Brothers, be sure that all that you can say or speak is nothing if it is not fulfilled in your life. We can hinder the little ones from seeing the Lord coming along by giving them too early an accustomance with all kinds of religious words and all kinds of religious exterior forms. We often see no more when we have seen too much and too often. People do not longer see the wonder of sunset because they have too often seen it; and men too often do not recognize what is grand, what is beautiful, in our poor life because we have so often seen it. Take care. Do not have in your life too many of such old and dead accustomances, such screens between you and the high life. For seeing the Lord coming along we have to have a new soul, a new heart, and new eyes, that the Lord coming along may be ever new for us, and strike us by all that is His, and by all that He says, and by all that He does. We are often blind and look through the eyes of custom, fulfilling the word of the old prophets, "They have eyes that see not and ears that hear not."

Come down! Be ever ready to do what the Spirit commands you. Be ready to get up when the moment is come to get up. Be ready to come down when the moment is come for coming down. Listen to the voice when you hear the Lord speaking, going along in your life. He is coming along here now, in this real moment. He will be going along when you will come into the streets. The first man you will see is the Lord coming along. He has said, "What you have done for one of these little ones you have done for me." Every man, in every land, is the Lord coming along.

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"The Man with a Hoe" was 'brother to the ox,' not because he had a hoe, but because he had nothing but a hoe. He had no vision of the Invisible. . . . It is this vision of the Invisible that enables men to endure hardship and to extract from it the elixir of life, and to endure temptation, and to transmute its sinister strength into reinforcement to virtue."—*Rev. Wilbur Fletcher Sheridan.*

## THE LAMPS OF LIFE—A NEW YEAR'S LESSON

BY EMORY J. HAYNES, D.D., BAPTIST, POUGHKEEPSIE, NEW YORK.

*And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.—Matt. xxv. 6.*

I ASK you to hang upon the wall in front of this organ that old canvas of a master painter's hand, that picture of the Jewish wedding ceremony. Here is the bride's dwelling upon the right; therein she waits for her lover. Here is the bridegroom's dwelling upon the left; and therein he makes preparation to go and possess his bride. And here in the center of the picture, in some shaded vale of palm-trees or terebinth, as the nightly shadows fall, there gather these groups of the friends of the bride who have come more than half way to accompany him, to meet him. And as the gloom of the night falls down, "they all nod and fall asleep." That is the literal translation of the context. By and by, as the passage of the hours comes to the starlit gray almost of midnight drooping over earth's blackness, the stars hardly making any impression, no noise save the call of the night-bird, suddenly there is the gleam of his torch as he springs along his sinuous way, and some of his male friends shout the word, "Behold, the bridegroom cometh!" and they begin to stir themselves. Some of these maids were merely moved by kind, neighborly impulse, and you see them picking away at the wick, striking their burning torch to the dead things, and complaining that their lamps will not burn. Then this dialogue takes place that I have read in your hearing; and behold in the picture how they that are ready go along the path up the Judean hills to that ivy-twined dwelling where she waits, and they go in and the door is shut; and these others have gone to the village to buy that which they can not perhaps buy. Wonderful picture! Jesus painted it. Let it hang there all the evening.

Out of this picture two startling thoughts come to me—the aged Past, the youthful Future. That midnight cry is typical of that change of time which we call the ending and the beginning of a year. With that cry there comes to every one of our minds the fact that some things are gone, and gone irreparably—namely, actual deeds; and some things remain which are available—namely, hopes and plans, and, possibly, opportunities. When

Christ painted the picture He combined these two with the five wise and five foolish: the five lamps gone out—the past which is aged and dying; the five lamps which burn—the future which is hopeful and yet youthful. I stand here representing every one of you if I say there is combined in every human being the five wise and the five foolish—the lamps that are gone out and the lamps that will burn. Some things of my life are gone forever; some things are yet remaining possibly. And I ask you to consider those two parts of the picture this evening.

First of all, then, there is a certain portion of time gone. The lamps are out. Three hundred and sixty-five mornings have burned into the ashes of the nightfall, and no man can light them again. The day is past. No one can recall it. I want to buy a Monday. Will any man tell me what shopkeeper in all Boston can sell me a Monday? I want to buy a Friday. Who will tell me from Charlestown to Dorchester, over all these chimney-stacks that shall smoke to-morrow, what manufactory of this manufacturing center makes weeks? Where, if I have the gold of Montana, can I buy a month? I may not need it, but I have a sense that I may want it; where can I buy it? No, there is not a shopkeeper that can sell me an old, second-hand month. I may go where I please and beg of my friends—no one can give me time. It is swept away; it is irrevocable; the lamps are gone out.

Life! Have you ever observed from summer hilltop, looking down on the meadow where the timothy stood tall and where the bushes were tender and supple in the early June, a stillness like death in the shimmering air, until suddenly there came over the mountains a wind that touched them, and they began to bend in the passage of this wave? Now the wave is gone; now the grasses tremble a little, the boughs of the trees still throb, tho you can feel, if you wet your finger, that the wind has passed; and that communicated throb grows fainter and fainter on the boughs and grasses, and after a little the same death-like stillness, the same silent looking up of every spire or motionless bough which was touched for a moment and had its little swing of life and then was left. So,



out of the clouds, out of the nostrils of God, there comes this breath that moves our heart; but our pulse grows fainter and fainter from childhood to age. The pulse of the child is one hundred and forty and one hundred and fifty; the pulse of youth, ninety or one hundred; of a man, seventy-five or eighty; the pulse of the old man, perhaps sixty. Put your finger on it and search, if it be some pulse that is dear to you, and it grows fainter and feebler till it stops. That is life.

Time! Why, time runs like water out of the jug on which old Time used to be seated in the almanac picture. There should always be a January after a December, a February after a January, and every February has its March, and every March its April. Nay, your brother had his January; but suddenly, with a shock, there was never another February. Why had he all the previous months and February fell out? Your dear friend had his March and April, and suddenly there was a shock, and time ceased. All the world could not have produced for that friend a June, July, or August. O Time, thou dost not run like the water in the farmer's almanac picture, January after February. What does it mean, this passage of life? I challenge it to-day, this burning lamp. I want to know what time is worth, what it is for?

"Well," some one says, "time is money." Then let us take that definition. Time is money. Is that all? I remember when I was a student how it first came to me when they told me that I should receive forty-five cents an hour for teaching; and, as I went down from the college and got my forty-five cents an hour for teaching, I first began to appreciate that time was money. I have stood in Wall Street when it was mad, when a thousand dollars was worth three hundred and sixty-five dollars a year. Very well; have you made money this year? You who have lost ten thousand dollars, would you like to see it written in the books of God: "Time is money, and your life is by that much a failure"? You who have gained nothing in the past year, but have labored hard and lost at every point, you stand to-day and say: "Tho I have tried to be a faithful friend, a good husband, and an upright and true father to my babes, yet everything goes against me. I can hardly pay my bills. And right over across from my little cottage there are the velvet lawns of the rich man, who this year, in the last rise of a certain stock, gained fifty

thousand dollars; and it is written in the books of God, Time is money; and he has lived to some purpose in time, but I have lived to failure in time"! No, no; we reject that.

Some one says, "Time is to be happy in." Ah, what an irony time is, then, to some of you! "A year has been wasted, for I have hardly been out of my door with any satisfaction. A year has gone for nought, for my nerves have been crying. I have been made unhappy by bereavements and disasters, and all the year has been rounded out in pain. Three hundred and sixty-five days have gone, days that were made to be happy in, and I have been unhappy all the way through." Would you like to read that in the books of God? It is not true. Nay, it is not true; for if that were so, then we are the unhappy victims of fate.

What is time for? Read it in there: "Therefore, now is the accepted time and the day of salvation." "Be ye holy, even as God is holy, and pass the time of your sojourning here in fear of the Lord." Time! it is the gateway of eternity. Time! it is sea-room in which to get the old ship out of the harbor and started across the waste. Time! it is the roomage for the growth of man. Time! it is the opportunity for the unfolding of character. Time! it is probation. According as we live here we shall live up yonder. It is self-development, service of God, service of man; it is the making of the immortal and fitting him for his eternal state. "Choose ye"—when? "this day," a particle of time—"whom ye will serve. If the Lord be God, follow him; but if Baal, then follow him."

At midnight there was a cry made, Go ye out to meet him. Then they who had their lamps trimmed and burning, who had made some good use of time, went in, and they who were unprepared were shut out. What does that teach but that this earthly life of ours is a probation?

Once more as to its value. Time is the opportunity to do good deeds. I catch up a few of these lamps, and, alas! how many of them have burned out! Men are familiar with this phase of things. One said to me the other day: "I had a chance, eight years ago this January, to go into a scheme which would have made me rich, and I have let it slip, and have never seen that chance return." We are all familiar with that. Ah, but that is not my business to preach. Time, an op-

portunity to do good—when was it? The bridegroom did not come at ten o'clock, at eleven, at half-past eleven, at a quarter to twelve. He came at midnight. There is just that golden moment to do a kindly deed. A few years ago two young men, who had been like David and Jonathan from their boyhood days to their college days, and from that time until they were lawyers together in a certain city, went down to the dock of the White Star steamer. One of them was to go a long journey around the world. They were utterly unlike in one thing only: one was devoutly pious, and the other, tho not a skeptic, had adjourned this question. All along down on the train the Christian man said, "I will speak to him when we get down to Fifth Avenue Hotel." He did not. When they stood on the dock, "I will speak a word when we are going down the gangplank." He did not. "I will spring up on the rail of the pier, just as the ship is swinging off, and speak then." He did not. The great ship turned her head out into the stream, and the two parted, and he had not said his word of Christian warning. Only a year and a half ago, half way around the globe, that friend lost out the connecting link and September did not come after August for him. And now, in his beautiful library, that living man sits and looks up at his dead friend's picture, and talks to him, and says: "O Jonathan, my friend, I ask you to be a Christian! I pray you to be a Christian!" But the pictured lips upon the wall make no reply. The lamp burned till midnight and went out. If you have a word of warning to say to your friend, you had better say it now. You wasted many an opportunity last year, and now they are gone, they do not come back again.

Time was when you might have written a letter, just one letter; and oh, how many letters you have written since, but they could not kindle the lamp of love! There was a time when I might have written a letter that would have explained everything. I could have spoken a word that would have made all right. I did not do it. Now there is a broken home, a sundered friendship, wretchedness in the heart.

Time was when you had money, sir; you could have done wonders then. You let the time pass. To-day you are but a simple employee; you can hardly make December and January match, as the days come around with

ills. You will never see the chance to do what you could have done when you were rich. And thou, rich man, to whom I may speak, take the warning: Now is the time, while you have the money. Time was when you had the influence. You could have set this young man in his place of power. To-day you have lost your influence in the market because you have lost your bank account. They do not consider you of much weight there now. You have lost your power. Oh, you who have influence in the market-place, use it now for good. Time was when you could have built the church; you have never seen the time since. You might have built the library; you never saw the time since. Time was when you could have said, "Father, forgive me"; but the lamp has burned out. Your father's ear is as cold as the latch of the door in the face of this night wind, and as unheeding. I am sorry to remind you of these things, but I must speak plainly. Father is gone, sir. You could have said it: "Father, I am sorry." You did not say it; you let it pass. You were piqued, angry, selfish, or you were asleep or timid, or you were indifferent. You said, "Next week I will say it." Alas! next week came, and the torch which you thought was burning was gone out. Ah, if there is a quarrel between any man and his friend, while the lamp holds out to burn let him go and make it right. I will not have a quarrel with any man in this world. I send it by the pen of this writer, if any one has aught against me, let him come to me and I will seek to make it right. Let us come and square accounts between ourselves this year, dealing justly with all men.

I take up these lamps that will not burn. Here is one, a wasted lamp. What is it? The lamp of a pious childhood's home. You may even have a better home now, but the lamp of the old home has gone out. All that surrounding of care and mercy which was with you five, ten, fifteen years ago, can never again come back. I sometimes think I will never forget the sound of my father's voice. I often do. The home that we had is gone. My dear young lad, and you, my young miss, if the torch of home is yet burning, heed its kindly rays, for there are some of us who would give all the world if some one would now talk to us as father talked, shielding us, caring for us, protecting us. We are obliged to go the rest of the way alone. Burned out!

I take this lamp. What is it? That dear old friend! I never had a better friend than he. I shall never hear his voice again, he lives so far away or has gone to the eternities. I would like to remember what he has said. It has gone; much of it is gone. Oh, friends of my boyhood, your graces come to appeal to me! You boys and girls, if you have a friend in the world, kindly, loyal, and true, hear what this friend says. Those old teachers—there is no teacher like the old teacher. I would like to see the face of that teacher in the old academy that stimulated me with the question, "Aren't you going to college?" I had never dreamed of it. Twelve years old, and it never had come into my head! I would like to see the teacher who opened the counsels of the school chamber. Dear old friend, come back to me! No, he can not. Burned out! Gone! You who have a good teacher, heed what he says.

What else is burned out? That freshness with which we first looked at life. Do you remember how the child was delighted with flowers in times of infantile inquiry? But now that the man has come to be a florist and asks so much a dozen for roses, his esthetic interest and delight have burned out. Ask of these musicians who sit behind me, some of them teachers, if they can ever catch again that old youthful zest of the piano or the organ which they had when they first began to play with the eight notes? Never again. Music is now with the musician a grind for bread, it may be; but it is only now and then that the heart is touched again with the keys. The enthusiasm is gone. I heard a man say the other day: "Niagara has lost its interest to me. I pass it so often in my trips I hardly look out of the windows now." This is the application I would make. Oh, what a Book this was when we first began to read it and commit it to memory! Backslider, I am sorry for you that the lamp has burned out and the dust is on your Bible. It has no warmth of glory for you. I tell you of that first love of yours, when tears ran down your cheeks to think of its exceeding great and precious promises, when you looked at the cross and Christ seemed to speak to you; and to-day all the story of religion and the Bible and the church is like a lamp burned out to you.

Once more a lamp burned out—the lamp of fear. When we were lads at home my brother will remember how father used to loan us the lantern to go out at night and lock the

stable door. I remember, too, how, when he came for us among the hills after singing-school, that there was the lantern cuddled down under the robes. We children were afraid of the dogs and wolves and the ghosts along the way. Father was afraid of the snowfall or a tree that might be across the path, and the lantern was our protection. Maybe there was no ghost and no wolf. Maybe it was the frost starting a nail in the casement of our chamber window which made us draw the bedclothes over our heads; but the light at the head of the stairs—oh, thank him in memory that he was kind enough to afford that candle—very kind! and the light was the defense of the boy. Man grows up to dismiss fear and we put it one side. Not long ago I walked through Mott Street and Crosby Street at midnight, and I was a fool to do it. I once walked through St. Giles in London long after midnight. I once walked through the Faubourg St. Antoine, Paris, after midnight, like a fool. It is a dreadful thing to have fear go out. There are some things, thank God! I am afraid of yet. I am afraid of death. I am afraid of the judgment. Poor girl! a little while ago mother used to put the candle in the old splint-bottom chair for the dear little pink-and-white creature to go to sleep by at night under the attic roof, far away; but now she is not afraid of midnight in the streets of the city in which she lives; not afraid of "Holloa there!" from any passing stranger; not afraid of the potter's field.

The unscrupulous millionaire, speculator, merchant, was once afraid; not now afraid of a lie, not now afraid of the cry and shriek of the victim, the upbraidings of the orphan and widow. Yet the time was when that old Gradgrind, who has pushed so many to the wall, crept to the head of the stair in his blue-stockinged feet and said: "Mother, come up. I have done wrong to-day; I have told a lie; I don't dare go to sleep for fear I should die to-night." And the dear old mother fed the lamp of fear in his heart and picked the flame. Are you now afraid of anything? How sad if you are not!

Five lamps are burning. What are they? Are they five opportunities to do good? Yes, I dare profess to you that the opportunities to do good which God will give you, if you do not live beyond nine o'clock to-night, are greater than the opportunities to do evil that you have ever had in your life. Five lamps

are burning, and in that time you may please God more than you ever displeased Him.

What are these lamps? Let me strike a match and touch the first one—the lamp of Repentance. Say it now: “God, be merciful to me a sinner.” Light it yourself. It will burn.

Lamp of Faith. “Faith in whom? I have lost all faith in myself.” That is right. Faith in Christ. Touch; it will burn.

What other lamp? Lamp of Hope. Tho you may not live beyond nine o'clock to-night, there is a possibility, if you hope on, that all the past may be illuminated.

What other lamp? Lamp of Love. I would to God I could light that for you out of my own heart. There is no one here, however unbefriended, but some one loves him; if not in this world, in that world; if not a

friend on earth or there either, God loves you.

Lamp of the Will. Try it, touch it; it will burn. Wonderful light! Oh, let us be careful of it, for that is the most difficult to kindle. I get between you and the wind. I pick the wick. I ask all the church to stand between you and the winds of this winter night, that they may not blow out the flame. Everything depends upon this lamp. Nobody can light it for you. It is the lamp of the human will. “Whosoever will, let him come and take of the water of life freely.” If these five lamps flame and burn in you and for you, they shall light a plain and successful road for you through the year that now begins, through all the earthly years that shall follow — a path of the just, that shineth “more and more unto the perfect day.”

### THE SON OF THE CARPENTER\*

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My object to-night is not to eulogize nor to defend the Son of the carpenter, nor to praise that system of religion which more or less correctly is traced back to Him, but to try to picture the man, and try to indicate the great outlines of His teaching. Unquestionably out of that man's teachings religious systems have grown widely dissimilar from that which underlay His own instructions, and perhaps these developments of the later ages were necessary and justifiable. I am not here to criticize them; only I ask you to-night to forget for this evening your own ecclesiastical, theological, or social predilections, and try with me to consider, going back to the original document, what kind of man this Jesus of Nazareth was, and what kind of principles He inculcated.

At the time of His birth the world was perhaps at the lowest moral ebb it had ever seen. The Roman Empire overshadowed the world. It was an external glory, but at the heart of Rome there was decay. Its government was an absolute despotism, all concentrated in one single emperor, who had in his own hands the power of life and death, and who had also all ecclesiastical power and all political power. Its industrial system was one of abject slavery. Slaves were owned absolutely by

the masters, and the masters might take their lives at will. In point of fact, one master did throw his slaves into a fish-pond to feed the fishes. There was no system of popular education of any kind, nor any provision for the teaching of boys or girls, nor for the encouragement of higher and better manhood. There were homes, and yet these homes were not recognized. Divorce was absolutely free. Any man who wished could dismiss his wife more easily than to-day a man can dismiss a clerk. Any woman could dismiss her husband more easily than now she can dismiss her cook, and she could ordinarily get another husband a great deal easier than now she can get a cook. There was no elevating literature. There was no great poet. There was no great orator or statesman, and there was no moral force in religion. The object of religion in pagan Rome was not to make men better. I do not say it did not make them better; but it did not seem to teach them to love justice, to love mercy, or to feel kindly, but endeavored to avert the wrath of certain real or imaginary gods or to win their favor. It had nothing to do with this life, nor with an imaginary or real life to come.

That was the condition of the world at the time that Jesus of Nazareth was born: a gov-

\* Delivered extemporaneously before the People's Institute in Cooper Union, Sunday evening, November 6, 1904, and stenographically reported for THE HOMILETIC REVIEW.

ernment of despotism, of slave service, of wealth concentrated in a few hands, and that absolutely and irresponsibly corrupt; no schools; no knit-together and solidified homes; no just endeavor to improve the moral condition or the social condition of mankind. In this great Roman Empire was one little province about as large as the State of Vermont. This province was occupied by a very singular people. They had an extraordinary history. They had extraordinary institutions, into the circumstances of which I can not enter to-night. They looked down upon the people who now controlled them, and the people who controlled them looked down upon them. These Jews were despised and hated by all Greeks and by all Romans. This little province of Palestine was regarded as the most insignificant part of the empire, and in this province Jesus of Nazareth belonged to a despised tribe—the peasant class; He was the son of a carpenter. He had no prestige, no position, no influence, no family. Of His early days we know almost nothing. All that we can tell about Him is what we know about the general youth of Palestine of that time. He had little, but very little, education. Connected with every synagogue of Palestine was a parish school. In this school reading and perhaps writing were taught; geography of Palestine, but not of the rest of the world; history of Palestine, but not of the rest of the world; literature of the Jews, but not of the rest of the world; and a very little of what we might call nature study. That was all, and this was all the education that Jesus of Nazareth ever had. He learned to read but one book. He read the Hebrew literature, which was comprised in what we now call the Hebrew Bible. He was saturated with it. He loved it. He learned to see and love nature somehow. Was it from His mother? Was it from His father? Was it from some unknown teacher? No one can know. Was it His inherent genius? No one can tell. He learned to love the flower, the bird, the mountain, the storm, and to see in them a manifestation of the goodness and beauty of His everlasting and eternal Father, and He learned to love His fellow beings with a great and patient ardor, not because they were lovable, but because they were men. He learned a great faith in the eternal powers of goodness, justice, truth, and righteousness, because He had faith in the great God Himself, the fountain of justice, good-

ness, truth, and righteousness. These things He learned. But at the school He learned almost nothing. Measured by the standards of to-day, He may truly be called an uneducated man.

How it was that the sense of the world's wo came upon Him we do not know. How much that sense was shared by others of His time we can not tell. We know that in other realms other men have risen whose cheeks have been scalded by tears and whose hearts have been wrung by anguish. This is enough now. Certainly this was the case with Him. Looking out on this world, He meditated long on what could be done for the succor of His country, of His race, and for the whole human family. To such men there come sometimes strange visions and voices. To this man there came a vision and a voice, and the biographers have given us a mystical description of that experience. I may interpret it to you briefly. Burdened by this sense of the world's wo, He went out to the wilderness. He meditated on the problem of life. What could be done (He thought) to abolish poverty and to lift degraded and suffering humanity? And as He meditated, first, the suggestion came to Him whether it was not a great material advantage that would solve the problem. The people were hungry, half-clothed, half-fed, and ill-housed. Was there some civilization that would make these stones bread? And He said to himself: "No, that will not solve the world's problem. That will not make the world happier. Men will not be made happier by the possession of material things. I must go deeper than that." Then it was suggested to him whether by some startling act the world might be saved. The Temple of Jerusalem was built by the side of great cliffs and its spires rose hundreds of feet. In imagination He climbed to one of those spires. It was suggested to him that while Jerusalem is crowded and thronged, if I throw myself down from the spire, and if I alight uninjured, would not humanity follow me? He replied: "It is not by admiration or applause or by sensational methods that my nation, the race, the world, can be saved." Then, as He looked out in imagination on all the nations of the world—Greece, Rome, Phenicia, and Egypt—and saw how all these lands were under the control of despotism, ruled by pride and ambition, it was suggested to him: It is impossible at

once to revolutionize all this. You can not set the world free; you must compromise. You must enter into some partnership with these superstitious religions and this corrupt government. You must strike hands with evil that you may cure evil. "No!" He replied, "never. Not by any compromise or conditioning or bargaining with evil, or by agreement with wrong, however established, will the world be redeemed. Only by the highest methods, only by the purest methods, will the world be saved, will my nation be saved." And then He went out to enter into his work.

What was His personal appearance and what kind of looking man was He? You know how the artists have painted Him, almost invariably with a woman's face and parted hair, a feeble eye, a weak form. Was it right? Was that the kind of man He was or seemed to be? No artist of His time, no historian of His time, ever described His appearance; but years after He died one of His best friends, who understood Him perhaps the best, had a wonderful vision, and in this vision he saw a human figure, and when he saw this human figure in this vision or dream he said, "This looks like the Son of Man"; and this is the vision he saw:

"In the midst of the seven candlesticks was one like unto the Son of Man, clothed with a garment down to the foot, and girt about with a golden girdle. His head and his hairs were white like wool, and white as snow; and His eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."

How happened it that when he saw this vision he thought of Jesus of Nazareth? Because this Jesus of Nazareth whom he had known had eyes that had flashed fire, and His voice had in it sometimes thunder tones like the thunder of a great sea. The world has heard much about the meek and lowly Jesus. Meek He was and lowly He was; but virile and strong and courageous also, as is pointed out by His biographer, when He first made up His mind what He would do for suffering humanity, His nation, and the world.

Do you remember? I must try to tell you the story:

In the heart of Jerusalem was the great Temple, and this was constructed in successive courts, one outside the other. The outermost court was open, and into this only the Gentiles could come. The priests and the pagans had combined to bring the animals for

sacrifice, and they had formed a ring, and when a man went to offer sacrifices no priest would accept an animal not bought at extraordinary prices, and no priest would take money unless it was procured in this court of the money-changers. Jesus came into this court of the Gentiles and heard the cattle-dealers and the money-changers. His eyes flashed fire. He cried out, "Take these things hence." They had made of the house of the Lord a den of thieves. Those flashing eyes and that soldier's tread forced back the corrupt politicians and the corrupt ecclesiastics, and they fled from before His presence as tho a regiment of soldiers had been there. Then He went to Nazareth, and they asked Him to preach. They were proud of His achievement. Men are always proud of a fellow citizen's courage when it strikes somebody else. He went into the pulpit. At first they were all proud of their fellow citizen, this son of the carpenter. How had He got His power of oratory, they asked? But as He went on to rebuke their prejudices, and told them that their Father was not the Father of the Jews only, but also of the Gentiles as well, they rose as one man and mobbed Him. It is not an easy thing to hold an audience in your hand and have all eyes looking upon you, and then to turn their applause into anger and into wrath; yet He did it. He was called the Lamb of God, but He was also called the Lion of the Tribe of Judah. The painters have not pictured Him as onlookers have pictured Him. The wrong to another raised His wrath. It was only wrong to Himself that He bore with patience. When He looked on men high in the church or state, He said that they devoured widows' houses; He thundered with thunderous tones: "Hypocrites, how can ye escape the damnation?" But when they got Him into their power He answered not a word. All insult to Himself He bore as a gentleman, but insult and wrong to another fired Him. It needed courage to enter on the task He had undertaken, but into that task He entered and engaged in it with indefatigable energy.

I do not think we generally recognize how busy He was, how much He crowded into the three short years. No man has ever equaled Him in that little space of time. Even His pedestrianism was not unworthy of consideration. So far as we know, He never rode but once. Hundreds of miles He traveled

on foot in journeys from one end of Palestine to the other, and from one side to the other. He covered the whole of the country over rough and bad roads. He preached almost every day, oftentimes several times a day. I can not think of anything approximating it except the work of a campaign orator in our own times, and yet that does not parallel it, for this man was speaking with His heart; not fired by temporary political enthusiasm, but by deep pity for men. Sometimes He spoke to thousands, sometimes to little groups, and sometimes it was to a single man. At one time He had no time to eat or sleep; at another time He was surrounded by hostile enemies, and His mother tried to get Him away, and His disciples feared because of His zeal. Once He was so weary that He slept through a raging storm that brought terror to the seamen in the boat.

All His life He was a friend of the common people and gave Himself to them with a multiform service, and yet He was not a class man; no representative of labor against capital. He does not denounce wealth. No service seemed unworthy to Him. If men were hungry, He fed them; if sick, He comforted them; if ignorant, He taught them; if despairing, He lifted them up. He gave Himself to men.

Was He a religious man? What do you mean by religious? He was not ecclesiastic. He fought ecclesiasticism all His life, and the ecclesiasts fought Him all their life, and they finally put Him to death. I can not find that anywhere in His instructions He ever spoke to His disciples about the duty of going to church or of offering sacrifice, or anything of that sort; and yet at night He used to go off by Himself under the stars, under the blue sky, with the wind of the trees as His only music, and the voice of nature in His soul the only poetry, and the God above Him His only companion. He was devout, but not ecclesiastic.

He was not an orator. I venture to say this because no man would ever think of turning to His utterances for models of eloquence. I say this because He did most of His teaching sitting down, and a man is prevented from that variety of gesture and of dramatic action, which is one of the essentials of oratory, when He is seated; but He was a good preacher, not by any ordinary device or skill, but by the things He said. Let me try to group these things together.

Every great teacher has put the substance of his teaching into one or two great orations. Jesus of Nazareth gave only four great sermons. The records of the rest of His instructions are conversations. The first was the sermon at Nazareth. I will read just the beginning:

"He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written: The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord. He closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."

That was the first thing: I have come to make this a happier world. We have thought that He came to found a church, but He does not say anything about a church. We have thought that He came to establish a creed. He says nothing about a creed. Some of us think that He came to change the form and frame of society. He says, "I have come to make the world happier." In the next great sermon He tells us what is the secret of happiness. This is the Sermon on the Mount. Blessed are the poor, blessed are the meek, blessed are the peace-makers. To sum it up, the secret of happiness is caring for others. What makes men happy is not what they have, but what they are. The first sermon is, I have come to make the world happier; the second is that the secret of happiness is character. He illustrated it by a story. Once there was a great farmer who filled his barns full to overflowing, and he built more barns. And then, at the height of his prosperity, God said to him, "Thou fool, this night shall thy soul be required of thee." What did Christ mean by character? He explained it in the Sermon on the Mount by another story. The Jews looked upon the Samaritans much as we look now on the Chinese or the negro. Jesus said, "At one time a man fell among thieves who robbed and gagged him, and left him to die." Perhaps he was going to Jerusalem to attend the church service. And a priest came and passed by, and afterward a

Levite came and passed by, in a hurry to attend to their religious duties, and then came a Samaritan, or, as we might say, a negro or a Chinaman, and, seeing that the man was wounded, he poured oil into the wounds, and took him to an inn, and said to the innkeeper, "Take care of him and when I come again I will repay thee." Which of them was the better man? It is a man's service to his fellows that Christ said is the test of character.

The third sermon, or series of sermons, I am not quite sure which, is gathered together in one of the gospels in the parables. Men expected that the condition of the world was to be altered by some sudden revolution. Christ said, No. It is a matter of small growth. You can not change character suddenly. You can not change men suddenly. It takes time, like the slow growth of a tall oak.

The fourth sermon was about the secret power of God working in men; men working for another and God working for them all. And God is in life, in society, in humanity. When man is working with God, he is in a majority. What constitutes our material civilization? I have just come back from the great Fair at St. Louis. It is a splendid demonstration of what is characteristic in this material civilization of the twentieth century. You can run no faster than an American Indian, nor swim any farther, and yet you can get into the car in New York and be carried across this continent and arrive there rested and not fatigued, because the great forces of nature given us by God have been utilized. God is the basis of our civilization. Matthew Arnold says that there is a power not ourselves that makes for righteousness. There is a power not ourselves that makes for civilization. That is the secret of our railroads, of our steamboats, of our factories, and of material prosperity. We lay hold of these forces and set them to work; and Christ said, there are powers working in the moral and intellectual realm also. It is a power to be used to-day. Slavery on this continent was against the law of God and the conscience of humanity, and so men struck and struck and struck, and at last the invincible bugaboo melted and disappeared. There is not one single instance of injustice or wrong to men and women in the home or in the state that one man with bravery and courage may not dare to strike at it, because the force of conscience and the force of righteousness in humanity, that is, the force of God in history,

is with him. The message of Jesus was, first, I am here to make men happier; secondly, happiness depends on character; thirdly, character must be a matter of growth; and, fourthly, the power of growth that makes character is the expression of an almighty, all-loving, all-generous, and all-helpful Father of mankind.

Such a message as that one would suppose would be welcomed. Men might be skeptical, they might say that these things were too good to be true, but who would resist such a message and such a messenger? But whenever men suffer wrong there are wrong-doers inflicting the wrong, and when any man rises to strike at that wrong that wrong strikes back. It is always so. It always will be, and what men call vested rights, which are often vested wrongs, will always gather themselves to destroy the man who threatens them. And so these forces of church and state leagued themselves together to put to death this man. Despotic statesmen and superstitious leaders of the church plotted against Him, and one of His followers betrayed Him. They had Him arrested and carried before the court, in violation of the law, and put to death, because He claimed to set His nation free. As He walked in the painful procession to the place of execution He thought not once of Himself. The women followed Him, weeping. He turned and bade them weep not for Him, but for themselves and their children, because of the desolation that was to come upon their holy city. The soldiers nailed Him to the cross. As the nails pierced His quivering flesh, He cried for mercy, but not for Himself, for them. "Father, forgive them," He said, "for they know not what they do." He looked down from His cross upon the groups before Him. He saw His mother and His beloved disciple standing there. Almost His last words, uttered when He could no longer speak in continuous sentences, were words inspired by thought for them: "Son—look—thy mother; mother—look—thy son." Then His head dropped upon His breast and He was gone.

I leave the story with you. I wish I could have given it better. For myself it seems to me that there is no man in human history whom I so wish to follow as this man. A life that is set to making the world happier—full of peace, purity, goodness, and truth, a life that is all patience and love with all men—that life is the one life that is worth living.



## OBEDIENCE, THE KEY TO PROVIDENCE

BY THE REV. G. M. HAMMEL, METHODIST EPISCOPAL, CINCINNATI.

*Abraham rose early in the morning . . . and went to the place of which God had told him. . . . And Abraham called the name of that place Jehovah-jireh [i.e., the Lord Jehovah will provide] (Speaker's Commentary, "Genesis").—Gen. xxii. 3-14.*

OBEDIENCE to the will of God is key to the providence of God. That, I suppose, is the proposition which may be deduced from the marvelous story which is told with such vividness and detail in the old book of Moses. It is my purpose to spiritualize it, or, rather, to find the meanings which are involved in it—the meanings which relate to us as well as to Abraham.

And the first is this: There are places to which God calls us, in which the great sacrifices of life are to be made, in which the great acts of faith are to be performed. There are high and holy experiences to which, in His great love, He is summoning us in the name of the beautiful ideals of manhood and womanhood. Far off yonder is the mountain where God will meet the man who hears His calling, who listens to the holy voices and knows them.

I may never know how the old sheik, there in Canaan, so long ago, heard the calling of God; how he knew that the Infinite God of the heavens and of the earth was summoning him away to do that which traversed all his own wish and will. That must always be one of the mysteries of our higher and highest life, that an impression is made upon us, an impulse is born within us—how, we can not tell—which becomes imperative to new lines of duty, new destinies. Abraham became convinced that he could no longer remain where he was and please the God who had called him away from Ur. God could not reveal Himself to Abraham where he then was. Abraham might have plead that, if God wished him to sacrifice Isaac, any place would do. Why go afar to a mountain towering yonder above the rim of the earth? Why go away at all? That is our argument too often when voices come, calling us away to a larger sacrifice, a fuller consecration, a completer devotion. We are saying, If God can use us, He can use us as we are. There is no reason why we should break up the old relations, give up the old habits, turn away from the old places, and go to a mountain far off.

But Abraham heard the call; he was sure that it was the call of God. He was in communication with the spirit of God, heard a call which no one else could hear, as no one else could hear. He walked to and fro, there in Canaan, as other men walked. He bought and sold as other men bought and sold, and, judged by other men, was only a common man; but he was a man who heard the voice of God, a man who determined his course of action, not by his own will, but according to the will of God. And others came at last to say and to see that he was not like other men; he heard what others did not hear, and he was guided as other men are not guided.

On a certain morning he rose early and prepared for his journey to the "mountain." There are some things which you will never do unless you do them early in the morning, while the sun is still young, while the dew is on the grass, while a "young eternity" is in the veins and life seems full of promise. There are some things which, if you do not do in the early morning, you will never do. Noon will come, and the afternoon, and the twilight, and then the night—and when the night comes you can not work.

Some things will never be done unless you do them when emotions and impressions are fresh, when everything is astir, the birds singing their first songs, and life just awake everywhere. If you wait you will not go when the emotions die down, and impressions grow dull, and the birds cease their singing. Some things will never be done unless in the early morning of life. If you wait until middle age comes, until old age comes, you will not start for the "mountain" where God commands you to sacrifice your hopes for the future. You are loath to leave the old familiar places, loath to travel. It is noon, or it is afternoon, and night is far off. He is wise who, when God calls, rises early in the morning. Perhaps the call came during the night. Abraham says, "As soon as the first streak of light breaks the east, I shall start off."

If Jehovah had said, "I will meet you there and crown your faith with a great benediction," one could understand why Abraham would get up with the morning light. But Jehovah asks him to offer a sacrifice, to put

Isaac, with his laugh of faith, upon the altar. One would not condemn him if he waited until the night or refused to go. Abraham, however, is a man of faith in God, *dominantly* a man of faith. There were times when he resorted to shifts and expedients, but dominantly and characteristically he was a man of faith in God. This was one of his best hours; he had no question to ask, no objection to raise.

You? How have *you* acted when the call of God came to offer your sacrifice on a mountain to which God called you? Have you responded *at once*? Have you said: "It is the will of God—blessed will of God—welcome will of God! I will sacrifice anything, I will offer anything, I will go anywhere, I will do anything"? This is the practical aspect of the religious life. Here is the key to the whole problem of spiritual progress. If you are to reach the "mountain" which God tells you of, you will rise early in the morning.

There are places in the world of which we know nothing until God tells us. They lie out beyond our horizons, which eye hath not seen nor heart conceived of. God whispers to us that far away is a mountain of blessing, a great uplift, a place far up toward the sky, with far-reaching horizons. He calls you again and again, as He calls many men again and again, who, like Jonah, go at last; but Abraham! he goes at first call. He is that kind of man!

There is a knowledge of God of which you know only the A B C, a conception of Him as Father which as yet has not dawned upon you, a vision of God as Savior which you have never had. There are heights of holiness of which you will never know until God tells you. God will not meet you where you now are, He can do nothing with you where you are, you can not offer anything where you are. You can not serve God in any large and effective way in the state in which you now are. You know that to be so. You know that, if you do not go to the place of which God tells you, you will lose all that you have ever had of the grace of God.

There are men and women all around us who, because they have not risen early in the morning and gone to the mountains which God had told them of, have become as cold as ice and as dead as clay. They have lost vision of God, lost peace of mind and rest of soul; they have no outlooks, no breadth of

horizon. Everything has become commonplace. Life itself has lost its gracious meanings, and they have become sour, disheartened, hopeless.

For the call of God marks a crisis in the career of the soul. No man can hear the voice of God calling to a "mountain" of blessing, a mountain of sacrifice, and refuse, without losing everything that contributes to immortality. It is at our own peril that we refuse to move on to the places that God tells us of, and I can think of nothing more tragic than the stories that men might tell of the crisis that came when they refused to rise and go early in the morning of their first vocation. The sorrow of it all is that it is possible so to deaden the spirit as to lose the sense of the tragicalness of it all, and go on, forgetful of the fact that yonder is the "mountain," and that its sacrifice, its vision, its blessing, have been lost forever.

Abraham went, and on the third day saw the place afar off, and then, in due time, came to the place which God had told him of.

You can conceive something of his feeling as he stands there: "This is the place that God has told me of." He has no name for it; it is only the place that God had told him of. Coming there, he knows what to do. He builds his altar, he lays the wood upon it, he binds Isaac, he stretches forth his hand, he takes the knife to slay his son. But that is not *God's method* of sacrifice. He had misunderstood God, or, rather, God had used a word into which it was His purpose to pour new definitions. God is always seeking to pour new definitions into old terms. He asks Isaac in sacrifice, and Abraham, in accord with ruling ideas of those ages, thinks that sacrifice is death. But sacrifice is life, and Abraham learned that when not too late. Then it was that he named the place "Jehovah-jireh."

You can conceive his joy, his supreme ecstasy, when he exclaimed, "Jehovah-jireh!"

"In the mount of Jehovah, it shall be seen.

In the mount Jehovah will see, Jehovah will provide."

He had thought, perhaps, that in the mount he should lose his vision of God—he could not see how he could lose Isaac and keep God. And now he could see that in the hour of his greatest trial God would come, and would always come; and that, when he was ready to make the greatest offering that he could make, God would make the greatest disclosure of Himself that *He* could

make. "Jehovah-jireh!"—"The Lord will provide."

That is the basis of faith, that is the capstone of faith. The whole life of faith in God begins there and ends there. You can say that, as Abraham said that, before there is any reason to think that you will be met by God just when you need Him most. Abraham said that on his way up the mountain: "God will provide." He had put himself where God must provide, where God must *vindicate Himself*.

We have not yet come to that point unless we have so completely put ourselves into the hands of God that we can not see the way out unless God interposes. Suppose we compel Him to vindicate Himself, to fulfil His promises, to do for us what He promises to do. Suppose we take Him at His word, as Abraham did, and risk everything upon entire obedience.

I think of Abraham as he traveled on from

day to day. "Northward is a place of which God has told me." It has no name. At last, because of his experience, he names it "The Lord will provide." And then I think of him as he came back, far and farther away from the mountain, until he could see it no more. But the spirit of the place remained with him until they buried him at Hebron. All the old efforts at expediency ended; he rested ever after in God.

And that was the spirit always of the life of Jesus. From the beginning to the end He lived on the mountain. Always there was the wide horizon, always the clear uplook into the face of God; always He had assurance that God was seeing, God providing. Always He was under the guidance of God, because always He was obeying God.

And that is the spirit of the ideal life as it is lived in Jesus Christ. The place to which we have come is Jehovah-jireh—"The Lord will provide."

### PARSIFAL

BY THE REV. F. H. DECKER, CONGREGATIONAL, WESTERLY, RHODE ISLAND.

THE intelligent believer in Christian truth, whose faith lays hold of the principles of Christ and who is able to recognize them in any form or under any name in which they may appear, will find much to commend and little to condemn in Richard Wagner's "Parsifal," as it is now being dramatized in New York. Of the three interpretations of the tradition of the Holy Grail—Tennyson's, Lowell's, and Wagner's—the last is the most comprehensive setting-forth of the fundamental truths of Christianity. What are the *doctrines* of "Parsifal"? What exactly does the great drama teach concerning the redemption of humanity from evil? What is its solution of the "problem of the ages"? Is its method of curing humanity's wound Christian? Let us see.

Concerning the *origin of evil*, Wagner has not deemed it wise to speculate; he has no story of fallen angels, of a dualism of error and truth instead of a dualism of good and evil, or of evil as a remnant of the animal nature which man has not yet outgrown. Parsifal avoids the fruitless discussion of the origin of evil, and devotes his energies to an attempt to overcome it in himself and in the world.

King Amfortas is our perverted humanity, of which Kundry is another type. The wound of the king is deep and shameful, and, because of it, a dark curse rests upon him. The modern disposition to treat evil lightly finds no encouragement in "Parsifal." The inseparable union of sin and pain is clearly set forth. "Yea, it is *useless hoping to ease the pain unless we use the one cure*." Sin must be taken away before its curse can be removed. Where the carcass is, there the eagles will be. Where there is corruption, there will be the fire and the worm.

There is but one cure for evil, and Amfortas seeks it in vain until he finds it in Parsifal. He is powerless to heal his own wound, and Kundry and others of like passions wretchedly fail in their efforts to free him from his torment, which is inseparably connected with the uncured evil of his soul. Nor does healing come to the stricken king from his faithful use of the Holy Grail, that most helpful of all *forms* of religion.

But Parsifal saves both Amfortas and Kundry. There is no type or degree of evil from which he has not sufficient power to save. The one's soul be as Kundry's, Parsifal can make it as an angel's.

Consider how Parsifal accomplishes this great redemption. He is not the Christ, but, like Tennyson's Arthur and Browning's David, a follower of the Christ. Parsifal is deeply moved with compassion for Amfortas when he is made to witness his sufferings, but as yet he is powerless to deliver him. He must be tempted before he can know how to succor the fallen king.

Evil presents itself to Parsifal in forms of rarest beauty; he is attracted by fragrant flowers, each of which conceals the deadly virus of evil. His soul is in imminent peril because of the disguises of beauty which evil has assumed. So Christ was tempted, evil concealing itself under most attractive appearances in those whom He had been taught to regard as His guides in religion and in those to whom He was bound by the closest of natural ties. In every flower Christ found an evil spirit.

Like the great Master, Parsifal penetrated all of the beautiful disguises in which evil tempted him; by the purity of his moral nature he was enabled to do this.

But Parsifal *suffered* when he was tempted.

The *contact* which he had for a moment with Kundry (evil in its most corrupt form), which contact he could not escape, gave him pain, tho he repelled her, like that of Amfortas. Tho he had not consented to evil, yet, because he had felt its touch—had its vile nature touch his, had its corrupt thought forced into his mind—he could sympathize with those who *had* consented to the evil which he had overcome. His suffering was not the same as theirs, but it enabled him to understand theirs. Parsifal did not suffer as a sinner suffers, but his suffering made it possible for him to form a clear *conception* of the sinner's suffering.

Then notice the effort Kundry made to induce Parsifal to consent to known evil after she had failed to deceive him as to the nature of evil. "Consent to an hour's fellowship with me," she said, "that as the result you may lift me forever out of my sins." That is, do evil that good may come; the end justifies the means; stoop to Kundry's condition for an hour, that you may gain influence over her and elevate her to the higher level of your character. "The lie was inevitable," a great writer says, referring to the falsehood he had made his "Other Wise Man" tell, for the purpose of saving the life of a child. But Wagner had clearer moral vision when he

made his "other wise man" say, when he was tempted to believe that the interests of truth could be advanced by a lie, that a corrupt life could be purified by a falsehood:

"Eternity were lost  
For both of us, if even for an hour  
I yielded to the sin of loving thee.  
Thou wouldst see rest and heaven's holy  
peace  
By way of hell and death's eternal night."

Consider Kundry's *motives* for tempting Parsifal—namely, her strong desire for fellowship with him, which she can not have so long as her sin determines his attitude toward her. Having failed to conceal her sin and not being able to free herself from it, she is forced by her hunger for communion with Parsifal to tempt him to fellowship *known* evil in her. This is the strongest appeal that evil can make to a pure heart. But, Christ-like, Parsifal overcomes this temptation also.

And now that Parsifal has penetrated the disguise of Kundry and refused to take toward her an attitude of fellowship even for an hour, he has full proof that he has not mis-conceived her true nature; for now she appears as she is; her evil spirit takes on an evil *form*. And the same change appears in other evils at first concealed in beautiful forms, all of which are compelled to manifest their vile nature by the attitude which Parsifal takes toward them. And this is the first step toward their salvation, since Parsifal's attitude toward them not only reveals to him more clearly their hidden evil spirit, but they also are made to see it.

Now the evil spirit makes its final assault upon Parsifal, whom it has failed to deceive, and whose consent to have any degree of fellowship with it it has not succeeded in gaining.

"Then Klingsor's ugly form was on the wall;  
In his black hands he swung the sacred  
spear,  
Which he hurled full at Parsifal;  
But, miracle of miracles, it stopped  
Above the head of Parsifal, and there  
It floated in the radiant air, a glory."

The doctrine here is that evil can not have dominion over one without one's consent; that all the attempts to harm one who has refused to have any fellowship with any form of evil must fail. Parsifal now uses the spear by which evil attempted to destroy him as an instrument for the cure of Amfortas, whose sufferings Parsifal's contact with evil has en-

abled him to understand, and whose triumph over temptation has shown him how the deliverance from evil of Amfortas may be accomplished. For Parsifal rightly judges that the same grace that kept him from falling will be sufficient to redeem one who has fallen. The symbol of this grace is the suspended spear. The grace of the unseen God, which prevented it from wounding Parsifal, will *heal* the otherwise incurable wound of Amfortas; the power that protected Parsifal, because his heart refused to consent to fellowship evil, will redeem the fallen king

when he comes to take Parsifal's attitude toward the evil to which he consented.

Oh, blessed truth of the suspended spear! How it reminds one of the uplifted serpent and of the crucified Savior of the world! In both of these cases that which was intended as an instrument of destruction became a means of salvation!

With the instrument won by overcoming temptation, *in connection with the Holy Grail*, Parsifal heals the wounds of Amfortas and Kundry, and is made king in the place of Amfortas.

### ABSTRACTS OF EVANGELISTIC SERMONS

PREACHED BY THE REV. W. J. DAWSON IN PLYMOUTH CHURCH, BROOKLYN.

#### Our Duty to the Bystander

*But because of the people that stand by I said it, that they may believe that thou hast sent me.*  
—John xi. 42.

I. "Jesus gave us a sublime example of a life of large perspective. We see life at a point, at an angle; Jesus saw life as a whole and in its completeness." Our perspective is narrow, selfish: 1. Our *love* is selfish; that of Jesus went out to all the world. "His love, like sunshine, fell with a glad warmth and diffusion of light upon all men, whatever their condition and their degree of hostility to the divine Father." 2. Our *sorrow* is selfish; that of Jesus went out to others. He said to the man who would bury his father: "Let the dead bury the dead; go thou and preach." "The needs of the race must always stand before all personal claims and even before all personal sorrows, however sacred." "And the day comes when Jesus hangs upon the cross; and surely if the human soul might claim its own loneliness, it is there; if the spirit of man might ask to be uninterrupted, it is in that final and tragic hour; and Jesus is interrupted by the dying thief, allows the man to interrupt the sacred silence of the closing hour of the ebbing life—Jesus did remember the bystander."

II. We must make this key-note of Christ's our own. "The man who walks along the paths of his ordered life and never remembers the people that stand by does not understand the spirit of Jesus." 1. We must remember that the bystander *exists*. "Rome forgot the bystander. The Roman Empire was, therefore, an empire built on slavery, and that was the secret of its corruption and of its final

downfall. Is there any reason why there should not be a United States of America and Europe—English, American, French, German, Australian, Italian, Spanish, Russian—all of one blood? They follow a common learning, share common institutions; they have a common faith; yet they are divided, are suspicious of each other and bitterly hostile." If we would reap a better age we must remember that there is always the bystander to account with, "that he is a man like ourselves; that he has tastes and powers and emotions the same as our own; that he lives and weeps and endures and has great virtues." 2. We must remember the bystander's *needs*. "The greater the ignorance, the bitterer the hostility; the more intractable the bystander may be, the greater need he has of us. Where there is need there is obligation, and we dare no more to refuse to fulfil our obligation on the grounds of personal antipathy than the medical or surgical doctor might refuse to attend to a man because his clothes were not satisfactory or his countenance was ugly." "There is no more terrible picture in all the teaching of Christ than the picture of the man who forgot the bystander. His name was Dives and the bystander was a beggar at the gate called Lazarus, and Dives came out of his house, through prosperous years, and never so much as saw the beggar in his rags; and the torture, the agony of the punishment of Dives was that in the other world he had to remember what he had forgotten here—the bystander and the claim of the bystander." 3. We are to remember the *possibilities* of the bystander. Under the gray roofs of Brooklyn, of London, of New York, some-

where among the bystanders, "are the spiritual captains of the future; the hosts who are to fight the battle of advancing progress and liberty; the martyrs who are to carry the name of Jesus to the dark places of the earth. Luther lay under such a gray roof once, and Livingstone and Simon Peter. Who would have thought of finding apostles in fishermen? Only Jesus. But Jesus, who had lain in huts where poor men lie, knew of the treasure in the hut of the poor man and went straight to the fisherman's hut to find apostles. He remembered the possibilities that are in the bystander."

III. The results justified Jesus in his estimate of the bystander. "It was one who stood by who washed his feet with tears and who wiped them with the hair of her head—'a woman who was a sinner.' It was one who stood by, a woman, out of whom he had cast seven devils, who was last at the cross and the first at the sepulchre. It was one who stood by, who looked at the gathering darkness around the cross and said what no priest, what no ruler in Israel had grace or vision to say: 'This is a just God. This is the Son of God.' It was one who stood by, a robber and malefactor, who offered to Jesus, in the last moment of his life, the fragrance of penitence, the frankincense of his love. Jesus, justified in his estimate of the bystander, waits to be justified in us."

#### The Unavoidable Christ

*Then came Jesus, the door being shut, and stood in the midst.*—John xx. 26.

"Not only the doors of the room where the disciples met, but the doors of the mind, the doors of the reason, the doors of hope and faith. Thomas, the chief figure in this pathetic story, had bluntly rejected the thought of Christ's resurrection. He believed that he had seen the end of Jesus. Something of Christ might have lived in the thoughts of men as the influence of memory and impulse, just as the dead flower leaves a certain perfume behind it; but the flower of this divine life would bloom no more, and the perfume of that life would be a diminishing perfume. It is so with all dead men. When once the active, living presence is withdrawn, the memory of the dead, however well beloved, grows faint and fades. In spite of the closed doors He stood in the midst. Henceforth He was to fill all things. He was to take posses-

sion of the world; He was to glide with the softness and potency of light into the darkest hut where poor men lay, into the secret chamber of the rich man's palace, and into the secret shrines of the pagan temple. He was the unavoidable Christ, the Christ who was to be met everywhere, fulfilling His great and strange word: 'Lo, I am with you always, to the consummation of the age.'"

I. He is unavoidable in all human life. "It is impossible for any one of us to order our lives in such a way as to avoid Christ. Like some great, snow-clad dome Christ rises over the landscape of human life and history; and turn your eyes where you will, in any direction, you can not escape His presence. Every path leads to Him, for in every path there is a cross that has linked His life to the general life of man at so many points that, however hostile or indifferent we may be to Him, yet we have to say, 'Whither can I flee from thy spirit?' He interweaved Himself in the very fibers of human life. He has made it impossible for us to think of any salient aspect of human life without thinking of Him. Where life is, there is Christ. Where heroism is, there is the Christ. Where the poor are, there is the divine Man, the divine poor Man, who says, 'Whoso does a kindness unto one of these does it unto me.' Where childhood is, there is Bethlehem; where sorrow is, there is Gethsemane; where death is, there is Calvary. In all that concerns our own living and our own dying, our thoughts are drawn toward Jesus." Heine, dying, said: "At last I have to stand on the same footing with Uncle Tom." He could not escape Christ. George Eliot, reacting from Strauss's "Life of Jesus," pictured Dinah Morris preaching the Gospel on the village green. Peter, when a second time he would play coward and flee from martyrdom in Rome, is met as he flees by the vision of his Master:

"Lo! on the darkness broke a wandering ray;  
A vision flashed along the Appian Way.  
Divinely on the breaking night it shone,  
A mourning face, a figure hurrying on;  
Tho haggard and disheveled, frail and worn,  
A King of David's lineage, crowned with thorn.  
'Lord, whither farest?' Peter, wondering, cried.  
'To Rome,' said Christ, 'to be the Crucified.'"

II. The unavoidable Christ is yours. With the young man in the crowded city; the sinner who has gone down the moral ladder,

rung by rung, lost to truth and honor. "To-morrow you will go down into the thick of business. You will enter your office or your warehouse, and you will close the door. You will say: 'Here, at least, I am safe from the impertinent interruption of babblers on religion. I was a fool to go to Plymouth Church last night. I have got away, and I have shut the door, and I can do as I like with my own. If I like to cheat, that is my affair. If I can drive a hard bargain, who is to hinder me? If I like to be unjust and rapacious and crowd the poor and snatch at every mean advantage, who is to know?' Even as you speak the air of the office quivers and vibrates with a presence. Jesus comes, 'the door being shut.' He makes you think of a very different standard of conduct which He Himself practised and taught to millions." "And you can not avoid that voice, because it is the Master Voice of the world, speaking the world's master truth. If barbarities have ceased, if a social conscience has been created, if the duty of humanity has been recognized, if you yourself, sitting in that gallery to-night, with a good coat on your back—if you are not a slave with the bloody lash cutting into your flesh, wielded by the hand of a brutal master, I tell you it is because Christ has lived and died. All the justice that is in the world, all the compassion, all the mercy, has all come from the Man of Nazareth."

III. Why does any man wish to avoid Him? 1. Are we ashamed of Him? Think what kind of men have received Him, *e.g.*, Henry Drummond. "Here was a man, in the pink of manly health and strength, suddenly touched with a mysterious finger, dying month by month, slowly, terribly, in torture. During all that crucifixion Henry Drummond went through he never lost his temper, never lost his cheerfulness. He kept his good stories for his friends. They went to comfort him; he comforted them. I tell you there has been nothing on the battlefield, no heroism connected with war, so marvelous as the heroism you get in an instance like that; and all that Drummond was he owed to Jesus Christ." 2. Have we no need of Him? Without some such ideal of life no man can come to his best. We all need some ideal and some impulse outside ourselves to keep us up to our best ideas. The greatest of all impulses that can uplift the life is the sense of the comradeship of Jesus.

### The Ministry of a Night

*The same came to Jesus by night [that is, Nicodemus] and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God.—John iii. 2, 8.*

THREE times Nicodemus merges into history: first, as an inquirer after truth; again, as a witness; and, lastly, as a disciple of Jesus Christ. On each occasion the phrase is repeated: "He who came to Jesus by night." Why is it that this peculiar stress is laid upon the fact that Nicodemus came to Jesus by night? I think it is because Nicodemus had a mind that was dark with perplexity and difficulty on the great problem of the soul and of religion. He came by night because there was something in the dark cover of the night which answered to the condition of his own soul. To some of us it is only when the night closes around us with somber shadows, when the night of some great grief overtakes us, when the immense loneliness of the night presses and forces itself down upon us, that we begin to get face to face with the mystery of the soul.

I. Why does Nicodemus come to Jesus? 1. "Because he had watched Jesus, he had heard His words, and he had perceived that there was a secret about Christ that he desired to understand." "There is a secret in the world, the sublimest of all secrets, which we call the secret of Jesus. Rome perceived it long ago. It was not doctrine that conquered Rome; it was not preaching that came into Rome and with eloquence stirred the echoes of the city and aroused the interest of the people. Preaching there was, but there was something more. There grew up in the great pagan city a new kind of men and women, with calm upon their brows and tranquillity in their eyes; and Rome, tired out with pleasure and lust, said: 'These people have a secret; what is it? We want to know it.' And twelve centuries later there arose a man, called Francis of Assisi, humble and poor, but whose face shone with the peace of God. The greatest intellects of Europe sought the door of Francis to know what the secret was, where the peace came from. That was what Nicodemus did. Nicodemus, walking in the darkness of his complexity, said: 'Can He tell me what the secret is? I also want it.' That was why he came to Jesus by night."

2. Because this longing grew out of a self-dissatisfied life. "We have our opiates for our pain," our pride, pleasure, "absorbing struggles," our "ambitions and books and music"; but "the pain is still there." "A man to whom life has given the most and best sometimes has a moment when he seems as tho he is feeding upon ashes. A man who builds himself the finest house has a moment when he looks upon it with cold and indifferent eyes. It has ceased to charm him. A man who has climbed highest in the social scale has a moment when he says: 'Is it worth while?' He knows something is wanting. He gets glimpses of another and higher kind of life which is not his. He meets people, it may be, much poorer and much less successful than he, and yet they seem to spread peace, perfection, and perfume about them as they go. He says: 'Oh, that I could be like them. There is a better kind of life, and I have not lived it.' Nicodemus, that experienced ruler and teacher as he was, knew that he had not found the true secret of the best kind of life."

II. Nicodemus acted; he went to Jesus. "It needed boldness for that man to take the path that led to the Galilean that night. Where there is a little misery men will be bold. The man whose heart is really aching for peace and rest will not stop to think about what there is thought of him, and he must do something. To feel, to hope, to wish—that will not help him. It is action that saves us, and so Nicodemus, laying aside every weight, every conventionality, takes the dark road to the door of the humble Galilean, and his spirit, as he goes, says, 'What must I do to be saved?' He came to Jesus."

III. Jesus taught him His great secret: "Ye must be born again." 1. That a man can be born again. "Marvel not at this." "Even Luther, in one of his despondent moments, said: 'You must take men as they are; you can not change their natures.' If that be true there is no hope for any one of us. There advances toward us out of the terrible shadows that gather around the closing of our life the awful specters who say to us, 'Despair and die.' Is it true? Christ says it is not true. He who came 'to seek and to save the lost' came to change the very natures that seem to be unchangeable. Yea, tho a man be old, old in habits, old in sin, he can be born again." 2. Not only can, but must. Otherwise "he can not see the king-

dom." To Turner, the painter, some one said, "Mr. Turner, I never saw such sunsets as you paint"; and he replied, 'Don't you wish you could see them?' What he meant is quite clear. It is that there is a sight of the soul as well as a vision of the eye, and it requires the soul to see Christ. You will never see the sunset on the cross where your Maker died, nor the sunrise on the sepulcher whence He rose for your justification, till you get the new divine sense created in you by which these things are seen."

3. The process is spiritual. Only Christ Himself can teach a man the new birth, but many have illustrated it—Martin Luther, John Bunyan, John Wesley. "At forty years of age he was hardened into a formalist. Our ways after forty years are tolerably fixed, and this hide-bound ritualist bows in the meeting-house, on the site of which I have often preached, and, while a simple Moravian speaks of the love of God, the heart of Wesley melts. He says: 'I believe that God did, for Christ's sake, forgive my sins, even mine.' Was not that a new birth? Or, take a more recent story. You remember what Stanley, the great traveler, said about himself. In substance he said that when he went to Africa to find Livingstone he was the biggest atheist in London. He found Livingstone, and behind Livingstone he found Christ. For, he said, as he stood day by day beside Livingstone in the Dark Continent, and saw the simplicity of the man, the love of the man, and how he lived up to the things he professed, he asked himself: 'Is he crazy? What's the matter with him?' Until finally, through Livingstone, something of Christ came into the heart of Stanley, and he says, 'Livingstone converted me, but he never meant to.' And a few months ago this man, who described himself as 'the biggest atheist in London,' died, saying to his broken-hearted wife: 'Do not weep; we shall meet again.' That from the man who was 'the biggest atheist in London'! Is not that new birth?"

Christ says: You may be born again. And His promise is that, as many as receive Him to them shall He give power to become the sons of God, even to those that believe on His name.

"There was another man who went away into the night. Are you going through the night to Christ? Or, like Judas, are you going away into the night? It is always dark where Christ is not; it is always light where Christ is."



## SUGGESTIVE OUTLINES

## Three Shouts of Victory

*For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*—2 Tim. iv. 6-8.

PAUL realized the end as very near. But he had no fear, for he had lived a holy life and done a noble work. His last days could be shouts of victory.

I. A shout of victory over the grave. "I am now ready to be offered," etc. (verse 6). Natural to shrink from death. It separates from friends, removes from unfinished tasks, brings us into an untried world. Yet faith sustains the righteous.

II. A shout of victory over the past. "I have fought; . . . I have kept the faith" (verse 7). "I have fought a good fight": life not purposeless; a conflict. "I have finished my course": completion of an assigned task. "I have kept the faith": temptations, opposition, trials.

III. A shout of victory as he gazes into the future. "Henceforth . . . of righteousness" (verse 8). No fear that death could hold him (1 Cor. xv. 26, 55). Confident of life beyond (1 Cor. xv. 22).

## Four Laws of Strength

BY THE REV. WILLARD BROWN THORP.

*Quit you like men, be strong.*—1 Cor. xvi. 13.

I. *Depth.*—The iceberg is steadied because the great mass of its bulk is beneath the surface. So the life of the strong man must go deep. Underneath the surface lie the great principles that endure, truth and justice and rectitude and the things that make for wholesome life and character. And the man of depth is the man who feels these things as big and vital realities.

II. *Steadiness.*—The strong man is the steady man, who when the storm is on holds himself quietly at his post, keeping up his courage and the courage of others. The weak man sees everything through rose glasses; then he is equally sure that all is lost. Mere trifles become magnified into signs of the times, because they happen to lie im-

mediately in his field of vision. A few men standing firmly by well-considered loyalties, not easily excited, with quiet confidence in time, in human nature, and in God, can accomplish great things.

III. *Responsibility.*—An empty ship, be it ever so well built, can not ride well in the storm. And the same is true of a man. You will never find how much there is in your life until it is loaded with a task that taxes its utmost capacity.

IV. *Cooperation.*—The strong man for co-operative work is the one who instinctively so relates himself to others that he is continually saying, not "I" and "they," but "we."

Let a man, then, strike deep until he feels the throbbing of the eternal laws; let him hold himself steady through the vicissitudes of the day as one whose life is to endure through the eternal years; let him load his ship down with the responsibilities of life until it acquires its full momentum; and then let him remember that he is not alone; that his ship is one of a great squadron, and that there is a signal at the masthead of the flagship upon which we must keep our eye fixed that all may move together.

## Foolish People in the Bible

I. *A Foolish Mother* (Herodias—Mark vi. 24). 1. She was foolish in that she lived a sinful life. 2. In that she was angry with a good man—John the Baptist. 3. In that she gave foolish advice to her daughter.

II. *A Foolish Rich Man* (The Rich Fool—Luke xii. 16-21). 1. Foolish, for he failed to recognize the *source* of his riches—he forgot God. 2. He failed to recognize the *purpose* of his riches—he thought it was all for himself. 3. He failed to provide the right kind of enjoyment for his *soul*: (a) How differently God and man estimate people! (b) The riches worth having (verse 21).

III. *A Foolish Real Estate Dealer* (Lot—Gen. xiii. 11-13). Introduction: Lot, a representative man. 1. What he gained by his bargain: (a) Wealth—the plains were well watered; (b) Reputation—for shrewdness in getting the better of Abraham. 2. What he lost by the bargain: (a) Companionship with a good man—Abraham; (b) Fellowship with God—God did not come to Sodom as he came to Abraham; (c) Lost most of his family—

might better have lost all; (d) Lost his real estate, too, for the title not good.

IV. *A Foolish Voter* (Pilate—Luke xxiii. 24, 25). 1. Foolish, for he asked the crowd how to vote. 2. He voted for a bad man (Barabbas) and against a good one (Christ). (a) Pilate knew Barabbas was bad. (b) Pilate knew and admitted that Christ was faultless. (c) Every man is foolish who votes for a bad man against a good one. 3. He thought he could place the responsibility of his folly on other people. (a) Pilate not altogether bad. (b) The crowd had its own responsibility. (c) Pilate alone to blame for his decision against Christ.

### God's Apothecary Shop

BY ARTHUR T. PIERSON, D.D.

The Bible is God's apothecary shop. Behold the prescriptions for—

*Care*: "Be careful for nothing."

*Doubt* (as to doctrine): "If any man will do his will," etc.

*Doubt* (as to duty): "If any man lack wisdom, let him ask of God."

*Fear*: "Perfect love casteth out fear."

*Greed*: "Seek first the kingdom of God," etc.

*Pride*: "Be clothed with humility."

*Lust*: "Walk in the spirit, and ye shall not fulfil the lust of the flesh."

*Selfishness*: "He that loveth his life shall lose it," etc.

*Ambition*: "Seekest thou great things for thyself? Seek them not."

*Anger*: "Let all anger be put away from among you."

*Heartache*: "He bindeth up the broken in heart."

*Loneliness*: "I am not alone, for the Father is with me."

*Despair*: "Why art thou cast down, O my soul? Hope thou in God!"

*Guilt*: "I will. Be thou clean."

*Weakness*: "They that wait on the Lord shall renew their strength."

*Discouragement*: "Be of good courage and he shall strengthen thine heart."

*Impatience*: "Be ye kind, tender-hearted, forgiving," etc.

*Heart sickness*: "Rejoice in the Lord alway."

*Appetite*: "I keep the body under and bring it into subjection."

*Coldness*: "Keep yourselves in the love of God."

### The Song of the Christian

*O come, let us sing unto the Lord.*—Psalm xcvi. 1.

I. The Christian life a song of joy. Let us sing.

II. The Christian life a choral song. "O come"—an invitation to others—"let us sing."

III. The Christian life a song to the Lord. He is the source of all the harmony and beauty and abiding joy of the universe.

### The Review and the Outlook

*Whence camest thou? and whither wilt thou go?*—Gen. xvi. 8.

On the threshold of the New Year the angel of the Lord meets the soul, to put these two questions:

I. *Whence Camest Thou?* All past life, all past history of man and nature, help to answer.

II. *Whither Wilt Thou Go?* 1. *Love* and desire determine. 2. *Will* determines. 3. Most of all, *God* determines.

### Christ with Us

*Lo, I am with you always, even unto the end of the world.*—Matt. xxviii. 20.

I. That He has been with us through the past year should excite us to thanks.

II. That He still finds sin in our hearts should lead us to repentance and good works.

III. That He is to be with us for the future should inspire a cheerful faith.

### The Vine and the Branches

*I am the true vine,* etc.—John xv. 1-8.

I. *A Blessed Relation* (verse 5). Requires both to make the perfect vine. This relation organic.

II. *A Worthy Purpose* ("bear fruit"). The vine can not bear fruit without the branches. Our responsibility for giving to the world the fruitage of Christ's life.

III. *A Lofty Motive* ("My Father glorified"). Not for the vine, nor the branch, but the husbandman. "That they may see your good works," etc.

IV. *A Vital Condition* ("abide"). The unity of life. The idea of self-sufficiency is suicidal. "Apart from me, . . . nothing."

V. *A Solemn Warning* ("Cast forth," etc.). No place in God's economy for anything useless. Anything that is useless is harmful.

The unfruitful branch saps the strength of the vine.

VI. *A Faithful Helper* ("the husband-man"). What a beautiful picture of God's watchful interest and care! "*Cleanse*th." Insects that suck the life and useless shoots that waste energy. God takes away from us only that which is harmful.

VII. *A Blessed Assurance* ("Ask what ye will, . . ."). Anything in harmony with the purposed producing of fruit. All the strength and vitality needed.

### Touching the Savior

BY THE REV. NORMAN MACDONALD.

*And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.*—Luke vi. 19.

*For he had one only daughter, about twelve years of age.*—Luke viii. 42-46.

I. *The Import of the Exercise.* Here notice: 1. The object touched: Jesus, as the Savior of mankind, who is able, willing, and ready to save. 2. The persons interested: The guilt-laden, the sin-sick, the utterly helpless, the self-despairing. 3. The place of meeting: Where Jesus is. In His ordinances, with His people, in the furnaces, etc. 4. The mode of contact: By *faith*, which sees His glory, trusts His word, loves His person, obeys His commands. In other words, makes *us* do all these.

II. *The Difficulty Attending It.* The multitudes are thronging us when we make the attempt. 1. A multitude of slavish fears, arising from a sense of guilt. 2. A multitude of worldly cares—anxieties about worldly business, worldly possessions, relatives, etc. 3. A multitude of earthly trials—afflictions, disappointments, sorrows, bereavements. 4. A multitude of harassing doubts—about our spiritual state, about Christ's willingness to save us.

III. *The Benefit It Secures.* Health—spiritual health. 1. The import of the blessing: Restored sensibility, vigor, beauty, usefulness, comfort. 2. The source from which it springs: The fulness of Christ, the Depositary of all covenant benefits. 3. The means of imparting it: The Gospel, by which faith is wrought in the heart, exercised, and perfected. 4. The measure of its realization—that of our sanctification, which ever corresponds to that of our *faith*.

IV. Learn: 1. That all mere human would-be doctors fail to cure the malady of sin.

2. That Christ has *never* failed to heal the sinner's various ailments. 3. That those who come to Jesus begin at once to realize His healing power. 4. That all who will neglect the great Healer must perish forever.

### The Unshuttable Door

BY THE REV. W. J. ACOMB.

*I have set before thee an open door, and no man can shut it.*—Rev. iii. 8.

This text primarily relates to a further lease of church life. It may also be applied to renewed opportunities of usefulness in the ministry; also to any who may have lapsed from fellowship with God and His people.

I. The door that no man can shut—of renewed usefulness. 1. There are doors which may be opened and closed by others—neither opened nor closed by Christ. 2. There are doors we may open and close ourselves. 3. There are doors Christ may open to others and close to us. 4. There are doors locked wide open for *us*, like park-gates in the daytime.

II. Why is this door set wide open for us in particular? Why this lengthened life, these renewed opportunities, this restored relationship? 1. To manifest His pardoning grace to one who has done despite to His Spirit. 2. To test the sincerity of the vows made by us during our adversity. 3. To justify us, perchance, before the Shimeis who held us in scorn. 4. To enable us to redeem our life by a nobler concluding chapter.

III. What is to be seen beyond this wide-open unshuttable door? That which every true minister of God delights to witness and responds to. 1. Young children who long for a ray of sunshiny recognition. 2. Young men and maidens, standing, maybe, at the parting of the ways. 3. Burden-bearers, men and women of care and sorrow. 4. Old saints, pensioners of Christ, waiting for crumbs of comfort. To all these Christ sends His messengers with a cornucopia of mental and moral consolations.

IV. The gracious hand which opens this unshuttable door. 1. It is the nail-punctured hand of the crucified Redeemer. 2. The hand which is the agent of far-reaching intelligence. 3. The hand which has so often been the instrument of divine compassion. 4. The hand that grasps a scepter, but also grips a sword.

## PRAYER-MEETING SERVICE

BY WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

## Sufficient Grace

JANUARY 1-7.

*And he said unto me, My grace is sufficient for thee.—2 Cor. xii. 9.*

ST. PAUL, in the prosecution of the great apostleship to which he had been called, found obstacles in the way. There was allowed to be thrust into him a thorn in the flesh, like an ox-goad jabbing into him, wounding him, and preventing him in all sorts of ways. St. Paul prayed about it. At length this answer came: for wise and loving reason, "lest he should be exalted above measure," he must bear his pain and hindrance; but his Lord also said, "My grace is sufficient for thee."

We front a new year. We shall surely find in it various hindrance and obstacle. But the promise for every believing soul for this new year, a promise which our Lord will speak in each new day of it, is this promise of a sufficient grace.

I. The grace of God shall be sufficient for our *sin*. We shall sin in this new year. But what a courageous heart this promise of sufficient grace for the new year ought to give us, when we remember that for the sin which may, and doubtless will, trip us in the new year, the grace of the limitless atonement of our Lord is sufficient.

II. For our *mistakes*. In this new year it is quite certain we will make mistakes. It is my duty as far as possible to avoid them. But with free heart and glad I may enter this new year because God's grace shall be sufficient for my mistakes.

III. For our *trials*. I shall need trial in this new year. This is the divine purpose for me—that I become "conformed to the image of his Son." I know well enough that such a rough block as I am can not be fashioned into that supreme image without a great amount of sculpturing. But God is faithful. He will not suffer me to be tempted above that I am able, but will with the temptation make a way of escape, that I may be able to bear it. "The pressure of temptation will be toward the door of the escape; or, if the way of escape is not disclosed with the temptation, it will be as soon as it is needed."

IV. For our *death*—If this new year holds the day of it. Yea, tho I am to walk through that valley and shadow, I need fear no evil. There shall be sufficient grace.

## The Right Life, and How to Live It

JANUARY 8-14.

*For the grace of God that bringeth salvation hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Titus ii. 11-14.*

One journey every one of us must take, every one of us is taking, and which no one of us can possibly take over again—the life journey. If we fail with this one life journey we fail irretrievably. Could we, in this world, live a dozen times, or thrice, or even twice, the hazard would not be so tremendous. But the shadowing solemnity is, in this world there is but *one* life journey.

I. Our Scripture tells us that the right life must be determinedly *negative* toward some things. It must have a mighty, downright, steady "No" to some things. "Teaching us that *denying* ungodliness and worldly lusts." 1. It must have such insistent No toward *ungodliness*, the being, and the being willing to be, out of relation with God. 2. The right life must have such strong No toward *worldly lusts*, i.e., *unruled desires*. Man is variously endowed. There are given him a physical, a mental, and a moral nature. Within each of these endowments there are forth-puttings, appetencies. A man is not responsible for the possession of these. God gave them. There is no appetite, gratified as God intended it should be, which is wrong. But where the lower appetencies are allowed to overrule the higher, then worldly lusts get evil scepter. Against such unruled desires, in order to the right life, the most stringent No must steadily be said.

II. The right life can not be, and be lived, except the life be strongly *positive*. The right

life must not simply say "No"; it must as insistently say "Yes." It must not only declare it will *not* do; it must as thoroughly declare it *will* do. "Teaching us that, denying ungodliness and worldly lusts, *we should live soberly, righteously, godly, in this present world.*" 1. We should live *soberly*. That means acknowledging and doing the duties belonging to the *self*. I have no right to let myself run out to tatters. I owe to myself care of the body, the mind, the moral nature. 2. We should live *righteously*. That means acknowledging and doing the duties I owe to *others*. 3. We should live *godly*. That means acknowledging and doing the duties I owe to *God*. "God enters by a private door into every individual," says a great teacher. It is utterly impossible that any life be right which does not recognize, obey and love God. 4. But notice a last clause of our Scripture—"Who gave himself for us that he might redeem." Who of us has lived such a life as our Scripture has outlined? Who does not, therefore, need the forgiveness, regeneration, perpetual help, of the redeeming Christ?

### The Kingdom

JANUARY 15-21.

*Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.*—Mark i. 14, 15.

I. In the thought of Jesus the kingdom of God is the *supremely important* matter. In the brief record of the Gospels we find Him distinctly speaking of this kingdom no less than one hundred and twelve distinct times. Our Scripture tells us it was His first message. Of its approach, character, of the necessity of one's personal realization of it, Jesus is perpetually telling. It is the main thing for which He seeks similitudes in His parables.

II. The meaning of the kingdom of God or kingdom of heaven. In the prayer He taught us, Jesus Himself has given us definition. "Thy kingdom come (something that comes, not something to which we go), thy will be done on earth (not in the sky) as it is in heaven" (the doing of God's will; a condition in which God's will is done). This, then, is the meaning of this capital proclamation of our Lord's ministry—the reign of God in the

heart submitting to Him. To the same effect He gives a more specific definition, viz., "Righteousness, peace, and joy in the Holy Ghost."

III. Note some of the characteristics of this kingdom: 1. It is *spiritual*. Said Jesus, "My kingdom is not of this world." 2. Its realm is *the truth*—not empires, armies, external forces, but the realm of hearts gladly accepting and loyal to the truth as Jesus taught it. Said Jesus: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." 3. Mark the difference in *method* between the kingdom of God and much of the modern idea of reform. The key-word of this last is change of environment. The key-word of the kingdom of God is change of heart, regeneration, the adjustment of the inner heart to the divine demands.

IV. Note the *persuasiveness* and *inclusiveness* of this kingdom. The apostle says: "Whether, therefore, ye eat or drink, or *whatsoever ye do*, do all to the glory of God." No deed of any sort, no activity of any kind, is to be outside this kingdom. The motive of it is to pervade everything; the area of it is to include everything.

V. How may it be entered or received? Said Jesus, "Repent ye and believe the gospel." "Repent ye"—change your mind as to any other chief end for life. "Believe the gospel"—the good news that this kingdom is accessible as the chief good; open your personal heart to its incoming and influence by the regenerating Holy Spirit. Until one has done this, whatever else he may have gained, he has missed the chief good—the consciousness of the reign of God in a heart reconciled to God.

### The Best Thing to Do With Oneself

JANUARY 22-23.

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*—Rom. xii. 1.

Phillips Brooks says: "No exhortation to a good life that does not put behind it some truth deep as eternity can seize and hold the conscience."

There is a popular decrying of theology. But Mr. Gladstone says: "Those who take for the burden of their song, 'Respect religion, but despise theology,' seem to me just as

rational as if a person were to say, 'Admire the trees, the plants, the stars, the sun, the moon, but despise botany and despise astronomy.' Theology is ordered principles representing in the region of the intellect what religion represents in the heart and life."

That "therefore, by the mercies of God," in our Scripture, points backward to the whole mighty theological statement of the mercies of God in this majestic epistle, which Coleridge called the profoundest book ever written—the mercies of God as displayed in the great truth of justification by faith through Jesus Christ. And, also, this "therefore, by the mercies of God" points forward to the sort of practical living which should issue from the seeing and the seizing of such illimitable mercies.

I. In view of such mercies St. Paul goes on to tell us what ought to be the best thing to do with oneself: This, that one present his body to God, a living sacrifice, holy, acceptable, a service reasonable. 1. A member of the body is the *eye*. Moved by God's mercies, as displayed in Jesus Christ, the eye is to be presented in sacrifice to God. There is plenty that the eye may see of evil and impurity. But the eye of the body consecrated to God will refuse to gaze gloatingly on such things. 2. The *ears*. There is plenty the ears can hear of evil. But the ears of a body consecrated to God will never willingly lend themselves to the hearing of the evil. 3. The *hands* are to be presented in sacrifice to God. There is abundance the hands may be set to wrongly. But the hands of the body consecrated to God will refuse to do the wrong. Mr. McKinley once said: "There are some things I will not do even for the Presidency." 4. The *tongue* is to be presented in sacrifice to God. There is a plenty of wrong, harsh, profane, impure words the tongue can speak. But the tongue consecrated to God will refuse to speak them.

II. But the body is but the instrument of the *soul*—the essential self. Consecrate, then, the soul, the essential self, to God through Christ, and let this consecration carry with it the body—this is the best thing to do with oneself.

III. Notice some *characteristics* of such a best use and sacrifice of the self, including the body. 1. It is *living*—that is, perpetual. 2. It is *holy*—that is, whole. 3. It is *reasonable*—surely God's mercies, as displayed in Jesus

Christ, should reasonably prompt to it. 4. It is *acceptable*. God will not refuse it.

### The Revelation to Service

JANUARY 20-FEBRUARY 4.

*Then the eleven disciples went away into Galilee, &c.—Matt. xxviii. 16-20.*

*After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.—1 Cor. xv. 6.*

It is commonly believed that this revelation of the risen Lord, at the appointed mountain in Galilee, was not only made to the eleven disciples who had gathered there, but also to the more than five hundred brethren of whom St. Paul speaks, and the greater part of whom he declares to be still living when he wrote his first epistle to the Corinthians (about twenty-seven years after).

It may be conjectured that the company, besides the eleven disciples, was made up of the seventy evangelists, Mary of Nazareth, the mother of Jesus, Mary of Magdala, Mary of Bethany, Martha and Lazarus, Salome, the woman of Jacob's well, Peter's wife's mother, the centurion of Capernaum, the widow of Nain, Jairus and his daughter, Zaccheus, and many others whom Jesus had helped and healed.

I. It is a revelation to *service* (Matt. xxviii. 18-20). In their various places and in various methods they were all to *serve*. A test and fruit of a genuine Christianity is always service.

II. Consider the *method* of the service. 1. It is a service of *discipling*. "Go ye therefore and make disciples of all the nations" (R. V.). Themselves disciples, they were to win others to discipleship. Any mother seeking to win her child to Jesus, any Sunday-school teacher, member of Christian Endeavor Society, friend, anybody, anywhere, seeking to disciple another to Jesus, is obeying this command of service of the risen Lord, as much as the minister in the pulpit or the missionary in a foreign land. 2. It is a service of *confession*. Those who have become disciples are to immediately confess their discipleship in baptism. 3. It is a service of *further training*. "Teaching them to observe all things whatsoever I commanded you." Christ always supreme; Christ the standard and norm of teaching.

III. Consider the *area* of this service. "All the nations." Christianity is the universal religion. It is never to cease to so declare itself nor accept a lower place. Christians are to consider themselves in the relation of service to "all the nations."

IV. Consider the *encouragement* for this service. 1. "All power—authority—is given unto me in heaven and in earth." *Celestial* power—cherubim and seraphim, principalities and powers—these are for His wielding. *Terrestrial* power—everything on earth, all sciences and civilizations, are in His grasp. 2. It is the encouragement of a *presence*. "And lo! I am with you all the days." "I am"—the presence is living. "With you"—the presence is not a memory; it is a real companionship and ally. "All the days." Forth, then, to service!

### Topics for Prayer Week

The following is the list of topics for the coming Week of Prayer, as suggested by

the Evangelical Alliance for the United States:

Monday, January 2.—"The Kingdom of God on Earth" (Matt. vi. 9, 10; Mark i. 14, 15; Matt. vii. 21).

Tuesday, January 3.—"The Visible Church of Christ" (Matt. xvi. 18; Acts ii. 38–41; Rev. ii. 23).

Wednesday, January 4.—"All Peoples and Nations" (Psalms lxvii. 3, 4; Prov. xiv. 34; Psalms xxxiii. 12).

Thursday, January 5.—"Missions—Home and Foreign" (Luke iv. 17–19; John xvii. 18; Matt. xxviii. 19).

Friday, January 6.—"The Family and the School" (Gen. xvii. 3; Psalms lxviii. 5, 6; Col. i. 16, 17).

Saturday, January 7.—"Our Own Country" (Psalms cxlvii. 20; Luke xii. 48; 1 Cor. xii. 26; Rom. xv. 1; Mark xii. 31).

Sunday, January 8.—SERMONS: "The Reign of the Prince of Peace" (Zech. ix. 10).

### SUGGESTIVE THEMES AND TEXTS

A Life Unmeasured by Years. "Are thy days as the days of man? Are thy years as man's days?"—Job x. 5.

The Suggestiveness and the Value of Beginnings. "This month shall be unto you the beginning of months: it shall be the first month of the year to you."—Exod. xii. 2.

A Prayer for an Unfaithful Church at the Opening of a New Year. "Lord, let it alone this year also."—Luke xiii. 8.

A Year Worth Looking For. "The year of my redemption is come."—Isa. lxi. 4.

Thoughtful Considerations for the New Year. "Go to, now, ye that say, To-day or to-morrow we will go into such a city and continue there a year, and buy and sell and get gain; whereas, ye know not what shall be on the morrow."—James iii. 13, 14.

The Timings of God's Providences. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."—Exod. xii. 40, 41.

The Divine Law in Human Employment. "Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God."—Lev. xxv. 17.

Satanic Interferences. "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us."—1 Thess. ii. 18.

Prerequisites of a Successful Ministry. "I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power."—Ephes. iii. 7.

Jesus' Message about the Devil. "The enemy that sowed them is the devil."—Matt. xiii. 39. The Rev. Charles O. Eames, Rochester, N. Y.

The Creed and the Deed. "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—Psalm xix. 2–4. I. P. Coddington, D.D., Rochester, N. Y.

The Castaway. "And Cain went out from the presence of the Lord."—Gen. iv. 16. E. L. Powell, D.D., Louisville.

Joseph, Volunteer Undertaker. "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus."—John xix. 38. The Rev. Byron H. Stauffer, Buffalo.

President Roosevelt, the Champion of Arbitration and Peace. "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah iv. 3. Frank M. Bristol, D.D., Washington, D. C.

A Stone in the Path. "Wo unto the world because of offenses! for it must needs be that offenses come, but wo to that man by whom the offense cometh!"—Matt. xviii. 7. David James Burrell, D.D., LL.D., New York City.

The Coming Type of American. "Till we all come . . . unto a perfect man."—Ephes. iv. 13. E. S. Young, D.D., Pittsburg.

## ILLUSTRATIONS FOR PULPIT USE

**Courage.**—The man who is brave in time of battle has been lauded to the skies from time immemorial; but there are other forms of bravery that call for courage of a higher order. Lieutenant King tells an incident of his Philippine experience that might be taken as an illustration.

During an epidemic of black cholera a physician saw a soldier coming from a quarantined house. He hastened to him, stopped him where he was, told him his condition—that he had the disease already and that the next day he would be unconscious. He bade him remain until help was found. The condition was told the nearest regiment and a volunteer was asked to care for the man. "You may escape," said the physician, "but you will more likely die of the disease. Who will volunteer?" One man stepped out from the regiment. "I will go," said he. Now this man was named "The Coward of the Regiment," because of his well-known fear of physical danger, and he had run from many an engagement. But when his heroic act was seen, the regiment recognized his superior courage in another line than that of battle, and a simultaneous shout of approbation arose. "The Coward of the Regiment" cared for the stricken man, took the disease himself, and in three days died. A \$5,000 monument was erected by the members of the regiment to the "coward" who could shame them all in heroism.—*Contributed by the Rev. W. E. Bovey, Traer, Iowa.*

**"Knock."**—The press despatches last winter gave an account of a pathetic incident which occurred in New York State. It happened in the first severe cold snap of the season. A boy of five years of age was sent by his parents on an errand to a neighbor's, not far distant. Hours passed, and he failed to return. In the twilight, and far into the darkness of night, they called and searched for him, but all in vain. With the coming of dawn, however, they found him, frozen to death on the neighbor's porch. He had gone to a door which was seldom used, and, tho he had knocked and called with all his feeble strength, he had not been able to make himself heard. At last he had sunk into the sleep of death, and when discovered the tears of despair were seen frozen on his little face.

No one can have an experience like this in seeking admission into the kingdom of heaven. There are no unused doors there, and, no matter how feeble our knock, the promise is, "Knock and it shall be opened unto you."—*Contributed by the Rev. J. M. Bramkamp, Newport, Kentucky.*

**The Secret of Power.**—The commander of the British Antarctic Expedition, writing of the icebergs seen, says: "These brilliant blue monarchs seemed independent of their surroundings. They move about against wind and tide, and plow their way through these tremendous ice fields, while ice blocks several tons in weight rise up and roll aside before their glittering bows. But, independent as they seem, it is the undercurrent, an irresistible force, a natural law, which forces these giants onward, apparently against all natural laws."

The towering forms of history seem to us to move independently of all ordinary restrictions, molding circumstances and crushing aside all obstacles. But we know that the invisible currents of God's power have, whether they were conscious of it or not, determined the course of events which they seemed to direct. The deeper the life the stronger the hold these invisible currents have upon it.—*Contributed by the Rev. C. R. Kingsley, Ph.D., Westerleigh, New York.*

**Failure.**—No one should suffer himself to be depressed by the memory of past failure. Find the cause and remedy it. Turn defeat into victory. Henry Drummond failed twice to pass his undergraduate examinations in science, and left college without his degree. A few years later he was elected to fill the new chair of natural science in Glasgow University.—*Contributed by the Rev. Charles R. Kingsley, Ph.D.*

**The Christ Life.**—Apelles and Protogenes were two great painters living in Rhodes, Apelles the more famous. One day Protogenes determined to paint a picture that would outdo Apelles. The conception in his mind, he worked away day after day, until his picture was nearly completed. While putting on the finishing touches he was called away from his studio for several hours. While he was gone his friend Apelles came



in. His eye at once caught the beauty of the picture. He snatched up the brush and began to touch up the canvas. Soon he had a more beautiful picture than Protogenes had conceived of. Then, hiding himself, he waited for his friend's return. Protogenes, on seeing his picture, started back in amazement. Then he cried: "Apelles has been here, for no one could have done this but Apelles."

So none could paint on the canvas of life as Christ did. Others had tried to beautify the world, but the touch of Christ upon the life of a man or woman leads us to exclaim unhesitatingly: "Jesus Christ has been here, for no one else could have done this."—*Contributed by the Rev. G. H. Hilton, Ellensburg, Washington.*

**In Tune.**—An orchestra is rehearsing at the parsonage. It is to furnish music at a reception in a residence across the city. The question arises whether the instruments can be tuned to the piano in that home. I step to the phone. "Hello! Will you please step to your piano and strike 'A' clearly and distinctly?" Soft and sweet the tone comes over the phone. The pitch is taken and the instruments are tuned. When the orchestra arrives, without any delay they are at once ready to fill the parlors with glorious music in perfect accord. So by faith may our lives be tuned with the music of heaven, that when we arrive we may join at once in the song of Moses and the Lamb without discord.—*Contributed by the Rev. J. A. Burchit, Virginia, Illinois.*

**Hypocrisy.**—In Madagascar, where roads and inns are practically unknown, the inconvenience to travelers is to some extent obviated by the exceedingly hospitable character of the people. On arriving at a village at the end of his day's journey, the stranger simply chooses what appears to be the best "house" in the place, goes to the door, and as a matter of course asks for food and lodging. These are at once granted. But there are drawbacks. The native is good-hearted, but his ideas of hygiene are, to say the least, primitive; and the floor of his hut, tho covered with grass mats, is ordinarily in much the same condition as that of the "houses" of our Saxon forefathers, saturated and caked with the refuse of household operations. When a guest arrives, these filthy, frowsy mats are not removed, but are merely covered

over with a clean mat. It happened that when the Bible was being translated into Malagasy by the missionaries no word could be found to render "hypocrite" or the idea of "hypocrisy." The translators discussed the matter with the people, and at length an old man got up and said: "I know, sir; I know what hypocrisy is. It is to put a *clean mat over a dirty floor!*" The native word for this was found quite adequate, and indeed few more striking or accurate illustrations could be found.—*Contributed by Rev. W. E. Ashdown.*

**The All-Seeing Eye.**—We find this curious story in *The Christian Observer*:

"From far-away Ceylon comes a funny little story. A tea planter who had a glass eye was desirous of going away for a day, shooting with a friend, but he knew that as soon as the natives who were at work on the plantation heard that he was gone they would not do a stroke of work. How was he to get off? That was the question. After much thought an idea struck him. Going up to the men, he addressed them thus: 'Altho I myself will be absent, yet I shall leave one of my eyes to see that you do your work.' And, much to the surprise and bewilderment of the natives, he took out the glass eye and placed it on the stump of a tree and left. For some time the men worked industriously, but at last one of them, seizing the tin in which he carried his food, approached the tree, and gently placed it over the eye. This done, they all lay down and slept sweetly until sunset."

Not so can the soul at its tasks escape the oversight of the Master. How greatly our diligence would be increased, however, if we were as conscious of this oversight as were these natives of the fact that an eye was watching them.

**Transformation.**—A superintendent, careful of his reputation, had charge of a cemetery noted for its tended graves and floral plots. An adjoining lot was bought to add to the cemetery, and it became necessary to transform it from its wild, rough state. The appropriation allowed was not large, and the superintendent had to plan to put the money where it would reach as far as possible for the object sought. There was one ungainly rock which he could not remove without too great expense, so he was forced to leave it exposed to all the inspection and criticism of his visitors. A friend, noting his embarrassment, offered to transform it, and permission was given. He cut steps up its ragged sides

and at the top scattered rich loam and planted a vine. A trellis was erected, over which it was trained to climb, and beneath the shade seats were placed. Likewise he cut steps down the sides which led to a chamber where a bubbling spring spouted. A silver dipper was attached in easy reach to furnish drink. The chisels went on and cut into the solid stone floor these words: "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst."

Thousands came, and drank and read. They went out to mingle in the crowded avenues of life, but the words followed them. The transformed rock spoke, reminding them of One who freely gave Himself as a divine sacrifice to lead men to hope and heaven.

**Judgment.**—"Scales are now made of such nice adjustment," says the New York *Herald*, "that they will weigh the smallest hair plucked from the eyebrow."

"They are triumphs of mechanism, and are enclosed in glass cases, as the slightest breath of air would impair their records. The glass case has a sliding door, and as soon as the weight is placed in the balance the door slides down. A signature containing nine letters has been weighed and proved to be exactly two milligrammes, or one-fifteenth-thousand-five-hundredth part of an ounce troy."

When our moral values are weighed in the divine balances it will be by methods as exact as this. The king who read the handwriting on the wall had thus been weighed and was found wanting. But we may put over against this certainty the greater fact that "he hath not dealt with us after our sins nor rewarded us according to our transgressions."

**Dependence.**—A physician and a traveling man were recently exploring the Cave of the Winds, under Niagara Falls. They had been chaffing with the guide after the manner of "innocents abroad," and were careless of the instructions to keep in touch with him and with the guard-rail. Suddenly each found himself apparently alone in the fearful gloom, with no guide or guard-rail within touch, and no hope of making his voice heard. On the instant all spirit of banter had gone, and in its place was an appalling sense of isolation and helplessness. Each felt his insignificance in the midst of that mighty onrush of power, and a sense of being irresistibly drawn toward the plunge of the cataract. It was only for a moment. The guide was actually near, and

only bided his time for the needed lesson of dependence to impress itself.

What a picture of the futility of human self-confidence and of our dependence upon God! He knows our peril, and if He seems to withdraw Himself at times, it is to teach us to realize that peril ourselves, and to avail ourselves of His help against a Niagara's sweep of evil tendencies.—*Contributed by the Rev. T. E. Cramer, Littleton, N. H.*

**The Blood of Christ.**—Among the folk-lore tales of the American Indians Mr. George A. Dorsey tells the following, found current among the Wichitas:

"When darkness came, Afterbirth-Boy again looked around to see where his father had gone. He finally found his trail, and he followed it with his eye until he found the place where his father had stopped. He called his brother and told him to bring his arrows and to shoot up right straight overhead. The boy brought his arrows and shot one up into the sky. Then he waited for a while, and finally saw a drop of blood come down. It was the blood of their father. When the boys did not return, he gave up all hope of ever seeing them again, and so he went up into the sky and became a star. They knew that this blood belonged to their father, and in this way they found out where he had gone. They at once shot up two arrows and then caught hold of them and went up in the sky with the arrows. Now the two brothers stand by their father in the sky."

It is by the sign of the blood that flowed on Calvary that many souls have trusted to follow their great Forerunner to the land beyond the sky. The arrows we send thither are named Faith and Hope.

**Rescue.**—The daily papers not long since published the following account of a man caught in a morass:

"A mystery, supposed to be supernatural, which had disturbed a Long Island village for three days and nights, has been solved by a tragical discovery. Nightly, soon after sunset, the people of Maspeth, N. Y., heard cries and groans proceeding from a swamp of considerable extent near the village. In the daytime the noises of the village drowned the strange noise, but in the silence of the night people passing near the swamp were frightened by them. Search was made around the edge of the swamp, but no sign of a living person could be seen. It was known to be dangerous to penetrate into the interior, for the gases from it are injurious to health, and there are stories of quicksands which would swallow a horse or a cow. One man, however, was so distressed by the groans that he took his dog and made a search. The dog traced the noise to an overhanging tree. The

man procured some boards and went to the place. There he found a man with his head and shoulders above ground, holding a branch of the tree. He secured assistance and the man was drawn out."

One important part of Christian evangelism is the immediate rescue of souls whose strength is almost gone and who can hold up no longer. While we are preaching to men to be strong and brave, we may be in danger of neglecting those whose moral character and will power are well-nigh destroyed. Only power applied from without in the most direct way can save men who are ready to sink in the world's morasses of evil.

"Nearer to Thee."—No one is able to appreciate the beauty or the power of Jesus Christ so long as he looks upon Him from a distance. Rev. W. S. Abernethy, of Berwyn, Ill., writes to us:

"Coming up the street toward my home I saw my little year-and-a-half-old boy toddling along in front of the house. His little hand pointed in my direction and I heard him say, 'Man!' He had failed to recognize me. I came nearer, and again his hand was outstretched, but this time he said 'Papa.'"

**Substitution.**—In the chapel at Glenalmond School, in Perthshire, Scotland, there is a marble slab with a most stirring story:

A former pupil, of the name of Alexander Cumine Russell, became an officer in the 74th Highlanders when only a lad of seventeen, and in connection with the memorable loss of the *Birkenhead* he won for himself immortal glory. The troopship struck upon a rock; the soldiers were formed in ranks upon the deck to die; the women and children were being saved in boats. Russell was ordered into one of the boats to command it, and a little way off he watched with dimmed eyes the doomed ship. When she went down he saw creatures of the deep contending for his beloved comrades. Then he saw a sailor's form rise close to the boat and a hand strive to grasp the side. A woman in the craft called out in agony: "Save him! Oh, save him, sir; he is my husband!" But there was no room for another person, and the boat was laboring heavily as it was. Russell looked at that woman, then at her children, then at those beseeching eyes in the deep, and, rising in the stern, he plunged into the water and helped that sailor into what had been his own place. Then, amid a chorus of "God bless you!" from every one in the boat, the brave

young officer of seventeen turned to meet his death.

Surely that slab must have its weekly sermon for the Glenalmond boys, reminding them of the heroism of one of their fellows, and suggesting, perhaps, the sacrifice of Him who loved them and gave Himself for them. —Contributed by the Rev. William S. Muir, Perthshire, England.

**Pertinacity.**—Holmes said that Motley told him that once, when he was all worn out in his work on "The Dutch Republic," these two lines braced him up and helped him through:

"Stick to your aim; the mongrel's hold will slip,  
But only crowbars loose the bulldog's grip."

**Personal Testimony.**—In *The Evening Telegraph* (Philadelphia) the Rev. J. B. Ely relates how an oculist just from college opened an office in the city of London, without friends, without money, and without patrons. He became discouraged, until one day, going down one of the streets, he saw a blind man. Looking into his eyes, he said: "Why don't you have your eyesight restored?" The usual story was told of having tried many physicians and spent all his money without avail. "Come to my office in the morning," said the doctor. Morning found the blind man in the office. When an operation was performed and proved successful, the patient said: "I haven't got a penny in the world. I can't pay you." "Oh, yes," said the doctor; "you can pay me, and I shall expect you to do so. There is just one thing I want you to do, and it is very easy. Tell it; tell everybody you see that you were blind and who healed you."—Contributed by the Rev. T. M. Fothergill, Ph.D., Simcoe, Ontario, Canada.

**Motives for Prayer.**—According to the *Cleveland Leader*, James Whitcomb Riley is fond of telling the following story:

"A certain young mother was striving to bring up her small son in a proper Christian manner. His day ended with the usual short prayer at his mother's knee before going to bed. One night she was called away and returned to find him snuggled under the warm blankets.

"Did you say your prayers, dear?' she inquired.

"Nope," was the answer.

"Are you not going to say them?"

"I didn't say 'em last night nor to-night," said the small heathen, cheerfully; 'an' then,

if nothin' happens to-morrow night, I won't say 'em any more at all."

This is a philosophy of prayer by no means confined to small boys.

**Custom.**—One difference between the unprogressive savage and the civilized man is found in their different degree of bondage to custom. *The Lamp* gives this account of the Fanti natives of South Africa:

"Every burden is carried on the head. Set them to carry stones from a heap, and they will carry them one by one on their heads, walking to and fro, no matter what the distance. A contractor for some buildings at Cape Coast castle introduced wheelbarrows. The Fantis rose to the occasion. They carried the barrows on their heads!"

**Wealth.**—The vagabond gentlemen who first settled Virginia sought only wealth, and in their ignorant greed loaded their ship with mica and iron pyrites, only to find at the end of the voyage that their cargo was worthless. So men burden themselves with material riches to the exclusion of moral and intellectual and spiritual wealth, only to find at the end of life's voyage that they have a worthless cargo on board.—*Contributed by Rev. J. A. Burchit, Virginia, Illinois.*

**Christian Assurance.**—Jacob A. Riis, in his book, "The Making of an American," tells how he came to know that he was an American. After many years of campaigning against the slums of Mulberry Street, he went back to his native Denmark to visit his aged mother. While there he became quite sick. His bed was placed by a window looking out on the sea. While lying there one day his attention was drawn to a number of ships that passed by, floating the colors of their respective nationalities. But they had no special interest for him. To quote his words:

"The sunshine and peaceful day bore no message to me. I lay there wearily picking at the coverlet, sick, discouraged, and sore, until all at once there sailed past, close in shore, a ship flying at the top the flag of freedom, blown out on the breeze till every star in it shone bright and clear. That moment I knew! Gone were illness, discouragement, and gloom! I sat up in bed and shouted, laughed, and cried by turns, waving my handkerchief to the flag out there. . . . I knew then that was my flag; that my children's home was my home indeed; that I had become an American in truth. And I thanked God, and, like the man sick with the palsy, arose from my bed and went home healed."

How may I know I am a child of God? By much the same token. When I hear the Gospel, I know it is my Gospel; when I see the Bible, I know it is my Bible; when Christ is held up before the world, I know He is my Christ.—*Contributed by the Rev. D. A. Russell, Red Bluff, California.*

**The Divine Contact.**—We find, in *The Scientific American*, an account of a remarkable clock:

"The clock consists of a small tube, in which is placed a minute quantity of radium supported in an exhausted glass vessel by a quartz rod. To the lower end of this tube, which is colored violet by the action of the radium, an electroscope, formed of two long leaves or strips of silver, is attached. A charge of electricity in which there are no  $\beta$ -rays is transmitted through the activity of the radium into the leaves, and the latter thereby expand until they touch the sides of the vessel, connected to earth by wires, which instantly conduct the electric charge, and the leaves fall together. This very simple operation is repeated incessantly every two minutes until the radium is exhausted, which in this instance it is computed will occupy thirty thousand years."

When the soul, drawing away from God, touches the deeps of sin and loses its power through too close contact with earth, if it has power left to spring back, to come again into contact with God's life, through prayer or otherwise, it is "electrified again" and its power restored. The source of power in this case is not exhausted through all eternity.

**Gratitude.**—In a sketch of the life of Fleischmann, the baker, who originated the famous "bread line" at his New York bakery (all the bread left in the bakery at midnight of each day was given away to any applying), a writer in *Pearson's Magazine* describes what occurred in connection with his funeral:

"Simply as he had lived and surrounded by banks of flowers like those he had scattered along the dreary spots in wasted lives, his body was borne to Greenwood Cemetery, followed not only by the coaches of his friends of fashionable New York, but by a straggling, ragged, unshaven band—the men of the Bread Line. Altho the shoes of many of these were torn and worn through, the tattered mourners kept pace with the cortège all the way to the cemetery, where they stood with bared heads at the grave and scattered upon the mound what poor flowers they had been able to gather."

## A BULLETIN OF RECENT BOOKS

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An acute but insufficient argument to show that the law of equivalency in nature has its exact counterpart in the law of moral compensation, leading to the conclusion that the future life is necessary to counterbalance the injustice of this present world. There is some ambiguity in the use of the word "balance," and the logic is not at all points complete; but the book is ably composed, and the appendix of comment and criticism by men of large repute adds greatly to its interest.

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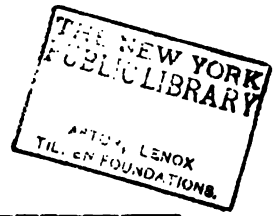
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# THE HOMILETIC REVIEW

VOL. XLIX.—FEBRUARY, 1905.—No. 2

## EDITORIAL COMMENT

THE articles on "Frenzied Finance" which Mr. Lawson has been publishing in *Everybody's Magazine*; the serial (now issued in book form) which Miss Tarbell has published in *McClure's Magazine*, entitled the "History of the Standard Oil Company"; the developments that have recently come to light in court proceedings and congressional inquiries and in other ways regarding the "Ship-Building Trust," the "Beef Trust," railroad rebates, and other industrial methods of similar nature; and, latest of all, the testimony taken in the bankruptcy examination of the brokerage firm in New York, Munroe & Munroe, by which it appears that the largest bank in the city was advancing funds on unsecured and unindorsed notes, to enable the concern to carry on its system of "wash sales" for the purpose of giving a fictitious market value to certain mining stock, with the evident intention of "unloading" on the public—all these and other similar revelations form a chapter in American history that is of tremendous consequence politically and sociologically, and that is being treated at length in journals that pay special attention to such matters. No preacher, of course, can afford to be entirely ignorant of these revelations. As a citizen he is interested in their political and eco-

nomie significance, and as a preacher he is interested in their ethical significance, which is far from slight. Their real importance, from an ethical point of view, lies in the fact that the methods described indicate on a large scale and with dramatic intensity methods that, in a smaller and less dramatic way, prevail widely in the business world.

The ethical problem is substantially the same in these great transactions as that presented in innumerable petty transactions going on to-day in the cross-road hamlets as well as the great financial centers of the nation. The man who sells a horse by trickery and the man who sells a railroad or a steel-mill by trickery are violators of the same ethical code. The adjustment of business methods and business standards to accord with the principles of Christ's teachings furnishes a problem that the pastor of a country parish finds as near to him as to the preacher whose congregation includes the biggest captains of industry and financiers of the world. The ethical principle on which all legitimate business must be based may be very simply expressed: Every business transaction ought to be advantageous to both parties to it. That is not a Utopian ideal, but it is embodied to-day in the most solid and most pros-

perous concerns in the nation. It is as good business as it is ethics. To make it universally dominant is a task that the church and society have to achieve. The application of that principle to the myriad details of business life is not the preacher's business; but the enforcement of the principle itself upon the hearts and minds of his parishioners is as truly a part of the preacher's mission as the preaching of the Golden Rule.

It is a far cry from Thomas W. Lawson to Charles Darwin, but there is nothing fantastic in the logic that discerns a close relation between the theory known as Darwinism and the "frenzied finance" described so dramatically (too dramatically to carry entire conviction) by the Boston broker and promoter. The relation is similar to that indicated by Moncure D. Conway, in his recent autobiography, between Darwinism and war. He says:

"Paris, 1900. How far away appear the years when I wrote down my impressions of the funeral of Darwin. I can not discover in history any eighteen years so marked by changes in the moral condition of the world as those that have followed that time. It now looks to me like the closing of an epoch, ominously marked by graves of the great whose ideals are interred with them.

"The Roman Catholic organ in Paris [*L'Univers*] which in 1883 was denounced for its brutal words on Darwin, has its *revanche* in 1900. On the eve of the International Peace Congress, about to be held in Paris, *L'Univers* publishes an article that falls on our midsummer like Arctic cold. The spirit of peace it declares has fled the earth because Darwinism has taken possession of it. The pleas for peace have been inspired by a faith in the divine nature and origin of men; they were all seen as children of one Father, and war was fratricide. But now that men are seen as the children of apes, what matters it whether they are slaughtered or not!

"So runs through its columns the terrible article—terrible by reason of the passionate earnestness with which it represents its day

of judgment. It is small consolation to defend moral corollaries of science by saying that where the bee sucks honey the spider sucks poison. For to those filled with horror by the murderous aggressions of strong nations on the weak the proverb can only suggest that the spider is taking possession of the world."

There is a note of pessimism here with which we have no sympathy whatever; but there is much force in the reasoning that traces to Darwinism, as it was developed (*not* by Darwin) into a bald materialistic philosophy, much of the responsibility for the release of passions and the elimination of self-restraint that are so keenly deplored. Goldwin Smith has somewhere spoken in warning tones of "fatal results to the next generation unless science can construct something to take the place of the failing religious conscience." The only answer that science has been able to make to that call has been the "survival of the fittest," a doctrine which, in its materialistic form, apart from the teachings of religion, is a sanction of might over right even as Nietzsche interpreted it. "Frenzied Finance" is simply Nietzschean philosophy applied to business; and Nietzschean philosophy is simply Materialistic Evolution carried to its logical end. Why should a man not organize a corporation that will swallow up other corporations by unfair means; why should a big operator not set all sorts of traps for smaller operators; why should the seekers after public franchises not bribe legislators and buy newspapers and governors when they can if there is nothing spiritual in man and nothing but a "survival of the fittest" in his destiny?

Jack London, the novelist, has just given us, in "The Sea Wolf," the picture of a man who is materialism incarnate. Wolf Larsen has read Darwin and his interpreters, and the materialistic side of the evolutionary philoso-

phy is all that he has grasped. He translates it into action, lives it literally, and the result is that we have one of the most notable monsters of literature. Here is his way of putting it:

"I believe that life is a mess. It is like yeast, a ferment, a thing that moves and may move for a minute, an hour, a year, or a hundred years, but that in the end will cease to move. The big eat the little that they may continue to move, the strongest the weak that they may retain their strength. The lucky eat the most and move the longest, that is all. . . . Life? Bah! It has no value. Of cheap things it is the cheapest. Everywhere it goes begging. Nature spills it out with a lavish hand. Where there is room for one life, she sows a thousand lives, and it's life eat life till the strongest and most piggish life is left."

There is Darwinism translated into a materialistic working creed. Applied to politics, it results in iniquitous combines and bosses and rings. Applied to business it results in all sorts of corporate and individual jobbery. Applied to life in general it means an irresistible drift backward toward the sort of society the cave-men must have had. Mr. John D. Rockefeller, Jr., in an address on "Trusts," to the students of Brown University, appealed to this law of Natural Selection to defend the growth of great industrial aggregations. He said:

"The American Beauty rose can be produced in its splendor and fragrance only by sacrificing the early buds which grow up around it."

The statement is undeniably true, just as Darwin's scientific data were in most cases correct. But the application of the data, the philosophy evolved and by which the daily conduct of many men is being ordered, has assumed dangerous aspects that gravely threaten society.

WITH the death of Professor Phelps,

of Andover, and Dr. R. S. Storrs, of Brooklyn, the last of the great teachers of sacred rhetoric and the last of the great rhetoricians of the American pulpit passed away. The moral that might be drawn from their deaths and the waning of their type can be reenforced now by some recent utterances made by Canon Welldon, of the Church of England, and by Rev. Dr. Gunsaulus, of Chicago, with respect to the substitution of a direct, conversational, matter-of-fact style of pulpit eloquence for the type which once was so popular and considered so superior to all others. The Corinthian has succumbed to the Doric on the platform where political issues are discussed, before the courts where life and reputation hang in the balance, and in the pulpit where spiritual truths are wont to find expression. The change is partially due to the demand for reality, partially to a higher valuation of time and strict use of it for informational and inspirational ends, and also to the popular impression that the scientific method and the scientific aim discount all soaring of the imagination and all use of the more elaborate homiletical art. Referring to the changes that have taken place in Great Britain in the popular taste, as it affects pulpit style, Canon Welldon says:

"It is not only in regard to the length of sermons that the public taste has undergone a change. If I may specify four celebrated preachers of the Church of England—Bishop Andrewes, Bishop Jeremy Taylor, Dr. South, and Bishop Butler—it is safe to say that there is not one of them whose sermons would be appreciated or perhaps tolerated at the present day."

For "rhetoric as rhetoric" the modern world has little patience. Nevertheless, both in oratory and in preaching there should be a higher valuation than there now is on an adorned or even ornate style. It is legitimate to put matter above form, but it is folly to



reject the more involved forms of speech and declare them obsolete. There are occasions to which the architectonic form of eloquence, of which Dr. Storrs was master, is admirably suited. There are thousands of people in the pews today with imaginative minds and beauty-loving souls who are starving on coldly rationalistic and realistic homiletical methods. There are still laymen who like to be charmed as well as informed, who aspire to soar as well as walk. Formerly, with family devotions common in the home, the imaginations of Christians were fed on the imagery of the Bible; but with such ignorance of the Bible as is now revealed even among the youth of our colleges, it becomes all the more imperative that the preacher should have an imagination and a literary style, if our religion is not to become like unto logic, and our spiritual terminology as prosaic as that of arithmetic. In our opinion, the sermon has already made, here in the Eastern States at least, too many concessions to the essay and the editorial in the matter of literary form. The sermon has, in fact, in many pulpits, almost lost its distinctive literary character. Sermonic style changes, of necessity, from generation to generation, just as the style of the novel, the poem, the history, the oration, changes; but every artist knows that artistic form must be determined by the character of the material in which he works and the circumstances under which his appeal to the mind and soul are to be made. The mural painter and the painter of miniatures can not paint alike without a violation of the rules of pictorial art. The sermon and the essay or the sermon and the editorial can not be couched in the same form without loss of power.

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THE financial condition of the Vatican appears to be very far from reassuring to its friends. Rumors of embar-

rassment due to scarcity of funds have been trickling through the press ever since the election of the new Pope. According to the Rome correspondent of the New York *Tribune*, the expenses of the Vatican when Pius X assumed the papal crown were \$100,000 a month, and the assured income just about one-half that. Cardinal Macchi, who announced the election of the new Pope, should have received for performing that function, according to custom, a bounty equivalent to \$12,000. The check given him was indeed for that amount, but he had to wait six months before cashing it. The losses in the administration of the Peter's Pence prior to the death of Leo XIII are said to have been very large. As the Vatican refuses to recognize Italian courts, and is not in the habit of taking the public into its confidence in regard to administrative matters, no official information on the subject of these losses has been given out; but the *Tribune* correspondent speaks positively as to the sudden retirement of a head clerk in the cash department of the Propaganda Fide with a sum of \$80,000. A very much larger loss, we are told, resulted from unwise speculations with the funds that the committee of cardinals holding them in trust engaged in. In consequence the Vatican is reduced to the necessity of various economies. It has a pressing need for about \$12,000,000, and is looking hopefully to the United States for the larger part of this sum.

It ought not to be difficult for a church with such a world-wide constituency to raise an amount of this size; but the Vatican, on its administrative side, does not seem to excite unlimited confidence and respect, even of those who believe in its infallibility on the spiritual side. It is still maintaining its quarrel with the Italian Govern-

ment. Its break with France is even more serious. The contest in Hungary is developing rapidly. The work of the friars in the Philippines and Cuba, moreover, has not increased the confidence with which the wisdom of the church in temporal matters is regarded in America, where that work has become pretty widely known; and, moreover, American Catholics are having some troubles of their own, owing to embarrassing losses in connection with the new university in Washington and the defection from the Roman Catholic faith of Miss Caldwell, the founder of that university. We have no desire to gloat over the troubles of the Roman Catholic Church or of the Vatican, but the contrast between the weakness of its administrative abilities and the unlimited claims which it makes of temporal and educational as well as spiritual powers is so glaring that we need not wonder at the unfavorable effects upon Vatican receipts. What a blessed day would dawn for a large portion of the world if only the Roman Catholic Church could make up its mind, once for all, to confine its activities to the spiritual work for which the church was designed by its Founder, and to give up forever all its assumed right to dictate in matters political, social, and scientific! But such a possibility seems to grow more remote, instead of less so, as the years pass. There are those who look with some hope to see American Catholicism in the future shake the ancient church loose from its medievalism; but that means not a change of garments but a change of body.

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It is not in France alone that a national crisis seems to be imminent by reason of the political activity of the clericals. "The clericals sit in triumph upon the ruins of the Magyar parliament!" With these words a looker-on in Budapest pointed a few days ago to

a Roman Catholic priest who had climbed up the heap of kindling wood to which the riotous Hungarian deputies had just reduced their parliamentary furniture. In cassock and sash the priest was photographed as he sat between the legs of Premier Tisza's upturned chair, "the symbol," as the clericals deem it, filling them with intelligible encouragement. For the clericals of Hungary look upon Tisza much as their brethren in France look upon M. Combes. Tisza is the Calvinist premier of a nation which is, statistically, more than half Roman Catholic. His father, the great Koloman Tisza—Hungary's veteran statesman, not three years dead—bequeathed a heritage of anticlericalism to his son. Not only was the father a foremost member of the Calvinist Church, of which, for thirty of its trying years he acted almost as the guardian, but he fought clericalism itself with a vigor that won the tribute of a bitter ultramontane hostility. The son, Count Stephen Tisza, now has to contend, among other obstacles, against ecclesiastical influence, which is always potent with a pious monarch like Francis Joseph, Emperor of Austria, King of Hungary. If Tisza does finally succumb to the forces now in the field against him (parliament has been dissolved and an appeal taken to the voters), clericalism will have won quite a triumph. Obstruction—"mechanical" and "technical," to use the parliamentary jargon of Budapest—is the seventh heaven of Hungarian clericals. In dealing with it, the Premier has not shown quite his father's capacity. Count Tisza (he inherits his title from an uncle and not from the great Koloman) is a brave and upright man of forty-three; but his name, it must be conceded, is more distinguished than his career. After completing a course at the university in Budapest, he studied at Hei-

delberg and Berlin, and, when quite young, entered a government department. In due time he was made a deputy. He did not become a national figure in the land of his fathers until a financial institution with which he was prominently identified came to grief through dealing in Roumanian petroleum. No one questioned his integrity, but the losses entailed upon many were heavy, and Hungarian clericals are very sorry for these unfortunates; at any rate, they often say so at Budapest.

The failure of the clericals to induce Francis Joseph to abandon Tisza is one of the puzzles of Austro-Hungarian politics. If Tisza be driven from power or fail to carry the impending elections, the clerical independents (led by Szederkenyi and Ugron), the clerical popular party (led by Count Aladar Zichy and Stephen Rakovsky), and the clerical wing of the Kossuthist party might receive recognition in a new ministry. It is solely for the purpose of driving their liberal foes from power that these clerical elements have combined with the "independence" party and even with some of the radicals, to say nothing of the followers of that Baron Banffy who won a victory over the papal nuncio within recent years.

The leader of this heterogeneous opposition of the hour is a Roman Catholic conservative aristocrat, Count Apponyi. His suspected clerical leanings have not wholly commended him to a nation which, notwithstanding its preponderance of Roman Catholics, has long been consistently anticlerical politically. Hence, possibly, Franz Kossuth, son of the great Kossuth—a contemporary Magyar statesman is apt to be the son of a man greater than himself—is nominally at the head of the movement to overthrow Tisza and, with Tisza, "Tisza's guillotine," or new rules of parlia-

mentary procedure, "jammed through" last November. The clericals of Hungary are following very much the policy which has made them so powerful in the Austrian half of the monarchy. Their tactics were revealed some months ago, when, by a truce among all parties, the army crisis was tided over for the time. Members shook hands and embraced with the fervor of patriots during the French Revolution. But the clericals held somewhat aloof, declining to embrace or be embraced. The indignation of one leader of the Kossuthists thereupon overcame his discretion. He revealed the fact that it was the clerical party which had been inciting his own to obstruction.

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THE statement made in our pages last month, that about six hundred conversions resulted from the meetings held by the Rev. W. J. Dawson in Plymouth Church, Brooklyn, was a mistake, the result of a misunderstanding of a statement made by Rev. Dr. Hillis, pastor of the church. Dr. Hillis writes us:

"Permit me to correct one statement regarding the Dawson meetings in Plymouth Church. During the addresses in Brooklyn and in many other cities Mr. Dawson told the story of the great awakening in the Highbury Quadrant Church, London. This mission was conducted by Gypsey Smith, and some six hundred cards were given in by people who said that they had entered upon the Christian life. When you say that about six hundred converts resulted from the meetings in Plymouth Church, you doubtless meant to say that this was true of the Highbury Quadrant Mission in Dr. Dawson's church in London. No cards were used in the meetings in Plymouth Church, no list of names was kept, no count was made, and I have never made any statement regarding the results of the meetings in Plymouth Church. There were no large results in the way of conversions, for the reason that the meetings were held in the interest of Christian workers, Sunday-school teachers, and heads of families, and those who were already professing Christians."

## THE MIND OF MODERN JAPAN

BY WILLIAM ELLIOT GRIFFIS, D.D., ITHACA, NEW YORK.

WHAT is the secret of Japan's strength? Whence the hidden reservoirs of her power that astonishes the world? Behind fleets, armies, diplomacy, and the success in battle that have given the twentieth century a fresh surprise, what is the soul of this Far East? The nations ask: "Upon what meat doth this our Cæsar feed, that he has grown so great? Age, thou art shamed!" Indeed, Occidental vanity is sorely hurt. Sham Christianity groans. To those who talk about "fifty years ago," seeing only the outside of Cinderella's transformation, Japan militant and "civilized" is a "puzzle."

It is not only the inquiring wise man ~~that~~ searches history and his own heart, ~~but~~ the wise woman also, who would ~~know~~. The white lady from London, ~~who~~, as British minister's wife, talked ~~often~~ with the Mikado and lived long ~~in~~ the land, tells of this island people ~~and~~ "of their hidden strengths and dignities of power never flaunted before the eyes of the world." One who forty-three years ago first looked upon Japanese gentlemen, first of all was struck with their hard finish of culture and the atmosphere of the gentle life about them. After thirty-seven years' closeness of acquaintance with the Japanese, he has never lost his reverence for the Nipponese as men brave in heart, resourceful in brain, and diligent with hand. Those who know the Japanese longest and best—not from the viewpoint of the alien, armored in prejudices, but as a familiar in their mental home—honor them most highly, welcome them in brotherhood, and long to help, yes, even to lead them to the Lord and Master and Brother of us all, to whom, in essential faith, their own exemplars in righteousness have looked.

Yes, there's a reason for the rock-like strength of the nobler mind of Japan, and for that long voyage into unknown seas—virtually planned by far-seeing pilots a hundred years before Commodore Perry was born. These nursing fathers of the Japanese nation of to-day, without having heard it, followed the advice which that magnificent sailor so often gave his officers and men: "Take on board provisions to sustain the mind." Honored to-day within the hearts of grateful pupils, in noble literary monuments of commentary, and in editions of their original writings (that have not yet been seen in English) are the names of those providers of the Cæsar's meat for the struggle with Russia. The Japanese leaders possess and have long had a philosophy, supremely potent in the making of the new Japan. In diplomacy it has triumphed, and in war it has knocked some of the conceit out of both the "yellow" and the "white" man. Religion in Nippon may have held the common man, who does not think but feels, responds not to the new ideas but the old inheritances and emotions; but it is thought, self-discipline, obedience to the vision, that has made the leaders. If it was a combination of fifty-five men, of the average age of thirty, that in 1868 tumbled tycoonism and feudalism into their graves, gave the Mikado a new throne, and commanded "About face" to a whole nation, it is also a fact that at least three-fourths of them were of one school of philosophy. It is furthermore true that of those who are at the Emperor's right hand to-day, whether for war's field or cabinet's council, the overwhelming majority are of the same school, those at the top of things being the oldest graduates.

What is this mental culture that gave Japan the right men at the right time, and in the atmosphere of which Mutsubito, one of the mighty men of the twentieth century and a real ruler of men and the nation, has been reared? As all knowledge is relative, we can best describe and define this triumphant philosophy by telling of its neighbors and rivals of the same household, tho this one, now regnant and incarnate, is the most truly vernacular of all the philosophic systems in modern Japan.

Briefly outlined, the story of Japanese thinking is this: When Confucianism and Buddhism found these unlettered islanders, at about the same time that Christianity and Roman culture found our Teutonic fathers who were just emerging from the forests, the primitive Japanese did with Confucius as so many of their descendants of a half generation ago have done with Herbert Spencer — "swallowed him whole." Until the opening of the seventeenth century, they had added very slightly, if at all, to what the sage and his expounder Mencius had anciently taught. Little or nothing was known in Japan about the profound thinking and reshaping of Confucianism into a philosophy and a creed which the ancient system had undergone in China within the brain of Chu Hi (1130-1200). Hence, early in the seventeenth century, when the refugee Ming scholars reached Japan, after the Manchus had cut off the chignons and put pigtails on the heads of all Chinese, they found even the learned Japanese fearfully behind the times. Forthwith they began a vigorous propagation of the new inductive philosophy of Chu Hi, and this system, protected by the Yedo Government and formally taught in the endowed schools, became virtually the State Church of Japan, openly to oppose which, especially in action or visi-

ble embodiment, meant torture or death by the sword.

Nevertheless, the human spirit could not be chained, even in the Japan of the Tokugawas. Gradually, like Picciola between the prison stones, arose three lines of scholars and schools of thought. Since each one of these edifices of thought has been reddened with martyr blood, and stands like some non-conformist churches in England to-day on the fire ground and ash-heaps of the dead for conscience' sake, so new Japan was made, not from without, as the foreigners think, but from within, by the voices crying from the flame and the blood pit. The order of the Japanese prophets stretches back for its vindication to those who, being dead, yet speak. To-day, as from Hamlet's father's grave, the exemplars hear the deep and repeated invocation, "Swear, swear!"

These schools, against which the Tokugawa sword was so often unsheathed, were, first, the Kogaku, or Ancient Learning, which, using the methods of the higher criticism, based itself on the original documents and primitive teaching in the texts of the sages. Its exponents showed how far and wide the official orthodoxy of the state church and salaried government officials, with their vested rights, had departed from the morning truth of the great master, Confucius. The Kogaku was a thorn in the side of Yedo orthodoxy, but tho it inspired the Forty-seven Ronins, it would never have made an old nation new.

The work of the Historical School in criticism and re-presentation was done along two lines of investigation, both of them being what would be called to-day of the type of the higher or literary criticism. The Shinto writers showed how Buddhism had overlaid the primitive faith with a gorgeously embroidered pall of art and a covering of popu-

lar tradition. So they preached anew the morning truth and so restored the robe of reality in ritual and basic truth as to furnish for the whole nation what it has to-day—that great, deep, underlying, and all-compassing reverence for the fathers and founders of the nation which makes of Japan's fifty millions an invincible unit.

On the secular side—if there be anything secular in a true Japanese—Rai Sanyo and his school developed from the negative of true history the finely toned light picture of ancient reality. Political selfishness and ambition had long covered up the fact that feudalism was a lie and tycoonism a usurpation. Rai recovered the fact and told the truth. The alien critic to-day wonders how his book could so fire a nation, yet it did. It gave the average maker of the new Japan of two generations ago his political opinions. I have found more than one of my students in tears over its pages.

Nevertheless, tho the censors repeatedly purged the historiographers' page, threw the scholar or the map-maker into prison, broke up his wooden type plates, and diffused the atmosphere of a refrigerator over all investigation, such mental activities were hardly thought of as heretical, but rather as the whimsies of odd, cranky, ultra-academic recluses. Yet it was this historical school, most clearly of the three, that pointed with very long fingers on its many sign-posts to the definite goal of 1868 and of to-day—the supremacy of the Emperor and the unity of the nation.

While the men of Shinto and of history trained the intellect, it was another school of writers that strengthened the earth, fed the spirit, and disciplined for actual practise the hand that should act. Herein is illustrated the truth that tho the Japanese have originated, perhaps can originate, little,

they have a transcendent genius for adaptation and improvement upon their model. It is positively certain that they have a philosophy, tho they did not invent it. Importing the seed, they consummated a matchless flower. That flower wafts its perfume over embattled hosts in Manchuria, be the winner what it may.

This school of philosophy, most original in Japan, is called the Oyomei, after a great Chinese (1472-1529), mighty in field and cabinet, a soldier and a scholar. Last of the great names found in the history of China's philosophy, he was yet the first who broke loose from ancient authority and claimed the right to interpret nature and man in his own way. With him thought and action were one. Man's moral nature was his chief theme. The source of all man's knowledge is in man's own mind. Oyomei was so much of an idealist that his pupils across the sea could at first with difficulty understand him. Hence the springtime of this philosophy in Japan was barren and cold, but summer came at last. In China, where an abyss of mutual contempt separates arms and letters, soldier and civilian, the preacher's seed found little congenial soil. In Japan, where the sword and the pen have been as right and left arm to the samurai, who is at once a soldier and a gentleman, this philosophy, which made conscience the source of practical virtue, won its way like seed that comes to rich harvest. Oyomei's summation of ideas was, "Know thyself." His was deductive philosophy. Medieval Chinese and Yedo orthodoxy was inductive. It commanded men to find out first the universe and its laws, before pretending to say what is moral law. Oyomei taught that, having a pure heart, he who lived righteousness should know truth. In his cosmogony, Chu Hi had been dualistic. Oyomei

was a monist. Both determining principle and vital force (*ri* and *ki*) are latent in man and are not separable.

One can understand why the Yedo orthodoxy, which taught that knowledge must come first and right conduct afterward, ended in blind bigotry and utter stagnancy, so that on the platform of reality, in the Yokohama treaty house of 1854, the sailor Perry vanquished the scholastic Hayashi. The sword-guarded orthodoxy of Yedo exalted theories and principles. The teaching of Oyomei extolled practise. The ripe fruit of the Yedo official school was seen in old Japan's learned men, both in and out of office; but these were often inferior, bigoted, narrow-minded reactionists, unable to see the needs of the new age. The doctrines of Oyomei, tho less organized and less attractive as literature, shaped such superb specimens of humanity in both the old and the new political orders, as Saigo "the sword," Kido "the pen," and Okubo Toshimichi "the brain" of the Restoration of 1868.

Among the most lovable of all Japanese was Katsu. He studied machinery of the Dutchmen in order to drive the first steamer built by his countrymen across the Pacific. He saved by his personality and character the Yedo of 1869 for the war-torch of victorious Saigo. He sheltered the beaten Tokugawa in the day of imperialistic vengeance. He laid the foundations of the national navy. He was ever the patriot, facing the assassin's sword, while holding his own in its sheath. He tempered the passions of exultant conquerors in civil war. He sent his son to study in America. His grandchildren, by a true logic, as I think, are Christians.

How like a grand band of stars that as a shining baldric girdles the heavens is the list of Oyomei's scholars! Alas, that the names of a score or more of *these, of the first order of magnitude*

and brilliancy, are unknown to us who write our histories of "the world" and of thought, leaving out the Asiatic half. But, passing by those who flourished and died to make the subsoil of twentieth-century Japan, let us look at a few who came in contact with American women and things Occidental. There is Sakuma (1811-64) who to native erudition added European knowledge. He urged the sending abroad of Japanese students. Tho his proposals were rejected by the Yedo government, he trained the brave Yoshida, who at midnight, on Perry's flag-ship at Shimoda, begged to be taken to America to see the world. Honorably sent back by the Commodore, both master and pupil were thrown into prison. When released, Yoshida became the teacher of those makers of New Japan—of Kido, of Inouye (the white flower of Japanese statesmanship), of Marquis Ito (incarnation of modern Japan, the one subject of the Emperor known throughout the world), and of others. Behold Yokoi, intellectual leader of the daimios, the moral trainer of the liberal Prince of Echizen, the purifier of castle, town, and fief, and whose pupil was Yuri, the penman of the Mikado's "charter oath" of 1868. It was Yokoi who sent the first Japanese students to study in America and who with silver hair among the young statesmen in Kioto, in 1869, proposed the elevation of the social outcasts (eta and himin) to citizenship, and argued (as the logical outcome of the Oyomei doctrine) freedom of conscience, that is, toleration of Christianity. Knight of a perilous cause, he lost his head and life within five hours afterward, when orthodox ruffians with pistol and sword thought they had disposed forever of "the evil doctrine" (Christianity).

Space if not time would fail me to tell of others, men who to-day lead armies and navies, who by the contagion

of precept and example have lifted up the commoner to be a samurai, and out of a peasant army have made knightly heroes. Probably nine-tenths of the men in high station in this twentieth-century Japan, calm, resourceful, alert, contemptuous of death or discomfort, were in their youth brought up in the doctrines of the Oyomei philosophy. The days when my prince, Echizen, beloved and honored, was forced to resign office and his supporters were degraded in rank, and when such men of Echizen as the brother of my faithful companion, Dr. Hashimoto (in speaking of whom Mr. Okakura in his book "The Awakening of Japan" does not exaggerate when he calls him "a statesman of a Mazzini-like intellect"), were beheaded for their faith are past. Now the Oyomei philosophy, enriched by contact with the West and reenforced by history, nerves the men of Japan for their mighty tasks.

One may indeed say that, like all Japanese systems of thought, the Oyomei philosophy was eclectic. Its roots rise out of Shinto, Buddhism, and Confucianism. Faith in the power and sufficiency of a pure heart suggests the first; education through self-knowledge, by the rigid doctrine and method of introspection and abstraction, tells of the second; while its agnosticism concerning things supernatural is not only very orthodox (in the Yedo way), but its emphasis on universal brotherhood allies it also with the nobler Confucianism. Its first Japanese exponent Nakaye (1608-78) was as earnest and reverent as any religious teacher. He believed in God. He thought not of God *and* man, but God *in* man. He sought to find out what is true, in order to practise truth in daily life. In obeying a pure conscience, man obeys God who is endless in His mercies. Nakaye believes in rewards and punishments, yet his unseen and eternal world is not

the same as that of traditional Christianity. Man is the center of the universe, and heaven's laws can not be separated from him.

Is it then true that the founder and exponent of the Oyomei philosophy "would never have accepted Christianity had he heard of it"? We answer, certainly he would not. To hear of "Christianity" is not to know the Christ. To behold popular "Christianity" incarnated in any historic form known to Japan, whether of the Portuguese-Spanish type, to which the Inquisition was an auxiliary, or of the sort of the average Dutch merchant at Deshima, or that of his successors, to whom a fortune is the chief end of life, would not have won Nakaye's heart. Even to-day, if by "Christianity" we mean its ethnic, sectarian, medieval, or traditional clothing (alas, that the average Japanese usually sees this only!) few natives of the Rising Sun Land, of the thinking sort, will be won to it. The proud, conceited native of Nippon, insular in his whole mental make-up, afraid of the graveyard and the family and ancestral ghosts, the bond slave of ancestor-worship, the man with a mind almost incapable of the idea of a personal God, and not yet endowed (as the average Japanese certainly is not) with mental faculties necessary for "the thorough appreciation of high-class idealism," will see no beauty to desire in the Christ, who in real manliness and perfection of character is so transcendently beyond the noblest hero in Japanese or Chinese history. Yet for a Japanese trained in world-thought or in modern ideas and science, or even without long discipline in the school of idealism, who nevertheless discerns between what Jesus really taught and lived and what is a purely Occidental presentation of His Gospel, there is no real difficulty. Between the behavior and cast of mind of those eager to un-



hold the vested interests of creed, caste, profession, or thrones, and the life and mind of Jesus, there are abysses of difference, which the Japanese can not fail to note, and especially at this time of many suffering widows and orphans, when the religion of the Good Samaritan is needed more than dogma.

Very certainly, also, of that part of God's old testament with the Japanese, which teaches reverence for the fathers of the nation, Jesus has put His stamp of approval. And this faith Christianity may fulfil; it can not destroy it until it first destroys itself. While the commandment "Honor thy father and thy mother" is recognized as both divine and reasonable, the nation's reverence for its progenitors will stand. If they are all in hell, then the Japanese will joyfully make straight the way thither themselves, and gladly go there; for wherever the fathers are, the sons will follow.

The logical outcome of the Oyomei philosophy, on its reverse side, is much like that seen in the case of the absolute monarchs and infallible churchmen of Europe and the ronins and self-chosen "instruments of heaven's vengeance" in Japan. The *auto da fé* and the Inquisitional torturers and murderers on the one continent match the assassinations and private war on the other. Both were fruits of unenlightened conscience. In the case of such men as Yokoi, Wakasa, and those who, without missionary or church, with the Testament in their hands, fell in love with Jesus Christ, we have the result of nobly pure lives and sensitive consciences guided by philosophy, when enlightened by higher truth, reading aright the story of the Cross. The logical outcome of the Oyomei doctrine, plus the genuine Christianity of Jesus Himself, is to be a regenerated Christian nation.

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## RELIGION AND POLITICS IN A FRENCH VILLAGE

BY PROFESSOR FIRMIN COUNORT, SPRINGFIELD, MASSACHUSETTS.

THE reader who is willing to follow the story told here will have a glimpse of the present situation in France. By multiplying what takes place in one parish by thirty-six thousand, one can form an idea of the discomfort which reigns everywhere in that country. The contest which, in our days, threatens to become bloody, was for a long time a war of pin-pricks. The troubles which are filling with bitterness the first years of the pontificate of Pius X, and which darkened the reign of Leo XIII, did not begin in Paris, in the high governmental circles; we must look for their cause in the villages, in those humble and busy hives where, after all, the prevailing opinions of the government are formed.

The village of Bourdaisières is one of the prettiest in the neighborhood of Tours. It is situated in one of these little valleys descending to the Loire, in the heart of that rich province which from time immemorial has borne the name of the "Garden of France." Through the depths of the valley flows a limpid stream fed by many springs, of which the best known is the "Fountain of Jouvence," whose waters of an ideal purity are renowned throughout the region. On the hillsides are scattered the cottages of the peasants, neat and attractive, surrounded with little gardens always full of flowers, where bloom roses of every variety. The old stone walls by the roadside are covered with climbing vines, loaded in their sea-

son with enormous bunches of those white grapes known by the name of "chasselas," the very sight of which makes the traveler's mouth water. Above, on the great plains which stretch from Tours to Vouvray, on the right bank of the "national river" (as the French fondly call the Loire), spread the vineyards as far as the eye can see, magnificent, well kept, well pruned, and planted with marvelous regularity.

White stone houses emerge from little nests of verdure, and all have graceful names: "The Elms," "The Flowers," "Weather Bloom." Some are named for the first child or a dearly loved friend: Villa Marie-Louise, Villa Jeanne. Some have more pretentious names: The Royal Chase, Villa Jeanne d'Arc.

The inhabitants of Bourdaisières are not rich, but they are not poor. In good years the sale of their famous white wines makes them really well off. Misery is unknown in the village. All the peasants belong to a union for mutual help, which assures to its members gratuitously, in case of sickness, accident, or reverses of fortune, the visits of a physician, remedies from the chemist, meat, bread, and even wood in winter.

One might think that all would live happily in such an enchanting spot, where every one seems, as in Bible times, to be sitting under his own vine and fig-tree. It is not so, however. The people of Bourdaisières are not happy. There, as all over France, religious and political strife has spoiled everything, has poisoned everything, has embittered the heart and excited the mind.

The parish of Bourdaisières is proud of its church, a superb monument begun in the eleventh century and finished in the thirteenth. It rises from the depth of the valley, surrounded by the peace-

ful cemetery where sleep so many generations of peasants. Almost a little cathedral, with its Roman nave, its transept and choir in the finest pointed style, its fine bells which ring out to the countryside their chimes, joyful on fête-days and sad when they announce a death. It is, in fact, the custom to give warning in that way that a soul is about to take its flight. At the first sound of the bells, the workers in the fields lift their heads from the vines, the housekeepers come to their doors, and all listen. If the bell rings nine times, it is a woman who has just died; if twelve times, it is a man.

The parish of Bourdaisières has long passed for one of the most Christian, I might even say one of the most pious, in the region. People used to come from far to be present at mass, at the religious ceremonies, at the processions; they came from Parçay, Marmoutiers, Sainte-Radegonde, Saint-Georges, and Vouvray; from Montlouis, on the other side of the Loire, which must be crossed by ferry; and they even came from Tours. Nothing was more charming and poetic than the beautiful processions winding through the shady roads of the valley on the great fête-days, and awakening the echoes with liturgical hymns, which mingled with the twittering of the birds in the foliage.

With its fifteen hundred inhabitants, the village of Bourdaisières seemed like a little city; it boasted a brass band whose repertoire might have made many a city band envious; it even has a club of players on the hunting horn, who almost every summer evening fills the countryside with penetrating, melancholy music, while the moon floods the hill slopes with mysterious light.

The great revolution had passed over the country without killing its faith. The parish had soon recovered its religious fervor, thanks to some zealous cu-

rates whose first care was always to promote the kingdom of God in the souls of men, rather than to occupy themselves with the irritating questions of politics. Afterward the abbé Roger directed the parish for ten years. He was brutal and dictatorial. He tried to impose his will upon the mayor and the municipal council. In France the parsonage belongs to the village. The abbé Roger cut down the fine trees in his garden without proper authorization. Feelings began to grow bitter; the curate cried out about republican persecution; the mayor denounced clerical intolerance. Little by little the church was emptied. Up to this time every one went to mass on Sunday; now you would see three or four men and perhaps twoscore women. Soon the village was divided: there were partizans of the curate and partizans of the mayor. When people met in the fields or in the sunken roads they no longer said good-day to each other, but instead exchanged fierce glances. In the households this was the only topic of conversation.

The abbé Roger fell ill and was replaced temporarily by a priest of no character, who was living in retreat in Tours after having been driven out of his former parish. He was the abbé Marchand, and was an intimate friend and had been a comrade in the seminary of the Vicar-General of the Archbishop of Tours. Meanwhile the curate Roger died and the abbé Marchand made every effort to get himself permanently installed as curate of Bourdaisières. He went through all the houses in the parish, persuading every one to sign a petition in his favor to the Archbishop. He did more. He went to the mayor, M. Dupont, a freemason and avowed free-thinker, who, according to the French expression, "would eat a curate with every meal." "M. le Maire," the abbé said to him, "I am poor, I have aged

parents to support, I have no parish. I should like very much to be proposed as curate of Bourdaisières." He had good taste, this curate. Bourdaisières was the most desirable parish in the vicinity of Tours, and the Archbishop had been besieged by applications from priests who desired the position. But, by the terms of the Concordat, the Archbishop alone could not appoint the curate. The nomination must be confirmed by the State, represented by the Prefect of the Department. The mayor—he told me the story himself while we were smoking a cigarette in the tram from Tours to Vouvray—received the supplicant with a smile of astonishment. It was long since a priest had risked crossing his threshold.

"M. l'Abbé," he said, "your visit surprises me. You know I am not fond of curates. How can I help your nomination?"

"M. le Maire," replied the priest very humbly, "I know you are a friend of the Prefect. If you would speak a word in my favor, I should be sure of victory."

"Very well, M. l'Abbé, I understand that there must be a curate in the village. As well you as another. I will recommend you to the Prefect."

The abbé Marchand was lavish with thanks and with promises never to foment discord in the parish and to occupy himself only with his spiritual labor, and went away bowing to the earth. The mayor was received that very evening at the Prefecture and spoke of the abbé Marchand. The Prefect burst into laughter.

"What! you, M. Dupont," he exclaimed, "you, an avowed anticlerical, you take up the affairs of the sacristy?"

"But, M. le Prefect, we need a curate; he is as good as another."

"Very well, my friend," said the high functionary, "I will ratify the appointment of the abbé Marchand as cu-

rate of Bourdaisières; but be sure that your meddling will make trouble for you."

The abbé Marchand was installed curate. He was radiant. Meanwhile, the municipal elections were approaching. In France they take place every four years. This same curate who, a month earlier, had appeared so humble to the mayor, then declared himself openly against him. He held political meetings in the parsonage, where he contended that M. Dupont, a freemason and a freethinker, was not worthy to administer the affairs of the village. Then there was in the village a lawyer who was very highly esteemed. A lawyer is always a personage in a French village. Nothing is done without him: marriage contracts, sales, deeds are all drawn up by him. He is the counselor and often the banker of the peasants. The French lawyer buys his office, and only gives it up on retiring from business with his fortune made. All well-to-do families aspire to have the rising young lawyer as son-in-law.

M. Boivin, the lawyer of Bourdaisières, was an honest man, as they said in the country. He had been there for some fifteen years and was not married. He had loved a charming young girl, but his mother had opposed the match and he had remained a bachelor. This had ruined him. Had he married, M. Boivin would have made an excellent father of a family, would have paid for his office, would have led a regular life and amassed a fortune sufficient to enable him to pass his last days in peace.

The lawyer was not a "practising" Catholic; he only went to church for marriages and burials; but he was not anticlerical. Carrying on affairs with people of all beliefs, he professed all, or, rather, he had none. It was of him that the curate thought as a means for overthrowing M. Dupont.

In France, the principal clerk of a lawyer's office is generally a young man with a future, a rising lawyer himself, well versed in the business and able to transact many matters in place of his patron. M. Boivin had an exceptional clerk, M. Rabier, a Southerner, with a Southern accent, very elegant, obliging, a good talker, sporting a fine blonde mustache. He did not appear to be more than thirty years old; he declared himself to be twenty-eight. He was M. Boivin's right hand. Was he a Catholic? Not the least in the world. Some even thought him a Protestant and some a Jew. He greeted the curate, he greeted every one, in a free way which showed a clear conscience. When he thought himself observed he always smiled; however, if any one entered the office unexpectedly, he looked at the visitor almost with terror.

The curate began an open war against the mayor, his benefactor, and announced everywhere that Boivin, the lawyer, would make an ideal mayor, sympathetic toward religion, altho respectful of all opinions. He did his work so well that, on the day of the election, M. Boivin carried the municipal vote. The clerical party was triumphant in Bourdaisières and the curate expected to be henceforth the temporal as well as spiritual director of the village. However, on the evening of the election day, M. Dupont, the dethroned mayor, mad with rage, declared in the village square that he would have his revenge. He kept his word as we shall see.

Several months later, one cloudy evening in December, people noticed mysterious comings and goings about the lawyer's house. A carriage stopped at his door. Strangers entered, strange men looked in the neighboring shrubbery as if to keep watch that no one escaped. The next morning all the papers of Paris and of Tours announced that

M. Henri Boivin, lawyer of Bourdaisières (Indre-et-Loire), was in prison, and his chief clerk, M. Rabier, had absconded. Eight days later the latter was arrested in Paris as he was on the point of leaving for Switzerland.

What had happened? Great disorder had been discovered in the lawyer's affairs. He had received money which he had spent, instead of investing it for his clients. The official investigation disclosed several forgeries in public documents. Finally, the elegant Rabier, the charming young man with the blonde mustache, was not Rabier at all, but Durand. He was thirty-eight instead of twenty-eight; and many rich young girls of the region who had cast longing eyes upon him wept at learning that he was married and had two children. More than all the rest, he had been a lawyer in the South and had fled from a sentence of twenty years at hard labor. Such were the estimable people whom the curate of Bourdaisières had thought capable of serving religion in his parish.

Naturally the republican and anti-clerical party profited by the catastrophe and took the upper hand completely. The abbé Marchand had opened an abyss between the two hostile parties, and yet he declared himself a victim of republicanism.

Last year this good curate, having noticed that a great wooden cross, which had stood for centuries at one of the cross-roads of the village, was falling from decay, took up a collection among his parishioners, and sent workmen to place a fine new cross there. When the work was finished the curate announced from the pulpit that, the following Sunday, a procession would march to the cross and the new monument would be formally dedicated. All went well so far; but now the municipal council, entirely republican, de-

manded by what right the curate had been allowed to build upon a public road belonging to the village. The mayor replied: "If the curate had asked my permission, I should not have refused it; but he did not ask it." The following Saturday, on the eve of the day announced for the great procession, a notice was posted on the door of the church, thus worded:

"We, the Prefect of Indre-et-Loire, chevalier of the Legion of Honor, in view of the report addressed to us by the mayor of Bourdaisières, in view of articles so and so . . . declare that . . . All processions are suppressed in the boundaries of Bourdaisières."

Sincere Catholics mourned for their beautiful processions; the curate cried out that he was persecuted; dissensions became more bitter in the parish, and the brass band became two bands, one the mayor's, the other the curate's. Every one, republican or Catholic, regrets this state of affairs, and meanwhile religion is suffering and disappearing.

What took place in Bourdaisières has taken place, more or less, in all the villages and towns of France. The French clergy, clinging to the old régime, has always dreamed of recovering its political power lost in the Revolution, instead of occupying itself before all else with its spiritual mission. Thus it has lost its spiritual power.

I have tried to describe what might be called a tempest in a teapot. All over the surface of our country these little waves, piling upon each other, have finally heaped up into formidable billows. This storm has already carried away the congregations, nearly all the Christian schools, and many Catholic institutions. To-morrow it will carry away the Concordat. God grant that it does not destroy Christian faith, without which France will lose its strength and its ideals.

## THE SCIENTIFIC STUDY OF RELIGION

BY PROF. EDWIN DILLER STARBUCK, PH.D., EARLHAM COLLEGE, INDIANA.

THERE is no higher duty or privilege of the church to-day than to take account of and square itself with all the movements within and without it which directly concern its welfare. Of all these movements there is none, I believe, that is having a more direct effect upon the actual religious life of the world to-day, especially the English-speaking world, than the great interest that has sprung up within the last decade in the careful and thoughtful study of religious experience. The last and best exponent of that development, Professor James' "Varieties of Religious Experience," is being more widely read and appreciated, perhaps, than any scientific or religious work that has appeared in recent times. A consideration of this movement is especially fitting since it is being fostered more, in America certainly, by clergymen and by those personally interested in religion than by those outside religious organizations.

What is being done by the persons who have been devoting their time to it is to find what religion actually means to the persons who profess it. What beliefs have they? what feelings? what ideals? what hopes? what motives? What has the religious attitude seemed to give that comes in no other way? How has religious experience changed in its character from childhood on toward maturity? What are the events that have marked its growth? And so on without limit. As the outcome, there have been brought together, from the religious autobiographies of Augustine, Theresa, Fox, Wesley, Robertson, and many others, and from records people have been willing to make in reply to printed questions, and from personal intercourse, several hundred records of

personal religious history. These have been studied, each within itself, and each in comparison with the others in the same careful way that scientists have gone about studying plant life or animal life or historical records, or any other facts of nature.

What is the outcome of such a study? It has helped to show many things about religion that could hardly have come any other way, and especially it has served to *clear up* many things that would otherwise have remained hazy and uncertain. That must ever remain the chief value of any scientific work—to increase our certainty about things (and so make them livable and usable) that we think we know already. And so the study of religion has brought into bold relief the answer to many questions about religion which immediately concern our understanding of what it means, our relation to it, and our personal hold on the things of the spiritual life. Among these questions are the following, a few instances taken at random from among the many: What have been and can be the consequences to life itself of this and that kind of experience? For example, it has seemed to be true that in the prayerful attitude somehow new energy comes in, that work is actually done, and that in proportion to that attitude life is fuller and richer and more satisfying. What is the outcome in conduct of certain beliefs? Are they true in that they answer to the most abundant life? What does religion stand for as a fact of and factor in world development? What are its essential characteristics, and what relation do these characteristics bear to the attitudes toward life and the totality of things that efficient people also have

who are professedly outside the range of Christianity? What is the setting of religion among the processes of consciousness—that is, is it essentially a matter of feeling or belief or conduct? It has seemed to fall undeniably on the side of feeling and conduct rather than in the sphere of belief—a conclusion which, if true, has a profound bearing on all matters of religious education as well as on our personal attitude toward life. Again, how have the truths of religion been attained? What are the accidents and conditions which determine the variety of religious experience? For example, all the students alike have seemed to find that religion has tended to narrow itself down to fit especially certain temperamental types; and, if so, our duty is clear in seeing that it adapts itself to the fullest demands of human nature and to the varying needs of the variety of persons that make up society. Again, how do the concomitants of religion vary with the different stages in individual growth, and consequently what are the surroundings and kinds of teaching that are best adapted to persons of different ages? And many more questions of like importance.

It will be noticed that all these questions are those of practical import as distinguished from theoretical interest.

It will ever be true, I believe, that the chief outcome of such study will be those results which are helpful in our personal lives and in our common growing life together. But it must not be overlooked that, in so far as we come to understand religion, in so far as its facts stand out in great perspective, it is inevitable that they will clear our minds on the *ultimate* questions that are forever pressing in upon us. For instance, what is the true and abiding reality? What am I? What is the universe? Will it and I endure in the midst of all the change? What re-

lation have we now and what relation shall we have at last? What is that life that is ever breaking through the limits of my own, in and for itself? While these problems must remain unanswerable to finite minds, there is no doubt that one of the chief motives that impel the students of religion is the feeling that somehow they are warming up on, and hemming in a little closer, the answer to these ever-recurring questions. If the study of religion helps us to square ourselves better with these insistent questions and satisfies in a measure the craving every one has to attach his life to the really true and abiding that also is in the highest sense practical.

The fact is deserving of notice that there is nothing essentially new in the study of religion as just outlined. People have reflected on the meaning of religion ever since the time of Socrates and Tertullian, and perhaps earlier. St. Paul and St. Augustine were earnest students of the facts of personal religion—at least their own. Practically every pastor who has listened to the tale of trials and joys of the members of his congregation and tried to meet the needs of his flock has been, in so far, a psychologist of religion. Again, there has been, occasionally (for more than a century), a sociologist or historian who has tried to gather up and interpret the facts of religion and show the laws of its development. This has culminated in the prodigious labor of sociologists like Tyler, Spencer, and Frazer, and of the historians of religions, like Reville, de la Laussaye, Robertson Smith, Oldenberg, Davidson, and Jastrow, whose work is in a very true sense scientific. For a long time there have been not a few psychologists and philosophers—Lessing, Schleiermacher, Hume, Spinoza, Hegel, Martineau, Fiske, and others who have had as keen an interest in the phenomena of

religion as in any other class of facts. Following the translation of the sacred literature of the Orient into the Western tongues, begun many years ago by Max Müller, the historical and psychological study of religion received a wonderful impulse, and for the last three or four decades the interest in it has become profound and widespread.

It will serve to set forth into clearer relief that aspect of the study of religion in which our interest centers in this article, to ask briefly wherein it differs, if at all, from the ways of approach with which we have this long time been familiar.

From the study the faithful pastor or any other thoughtful person makes who has the opportunity to come into close relation with people's spiritual experiences, it differs not at all, except in that it goes about it more thoroughly and systematically and with a wider range of experiences with which to deal. It takes experiences of all kinds without reference to location or denomination. The student is expected, too, to be a specialist and an expert who has time and ability to bring to bear all he knows of psychology and related sciences upon the work he is doing. He may spend many days upon a single record and many months in tracing out the likeness and differences of related experiences. It differs from most of the work of philosophers and psychologists heretofore in being more objective or, as people call it, more empirical. The philosopher is apt to be busy reasoning out how things *must be*. The psychologist is busy hunting out how things *really are*, and seeks to know what are the inferences to be drawn. It stands in relation to the study of religion as the work of Bacon in its bearing on science in general. He said simply, we shall be wiser in the end if we stop reasoning about facts and spend most of our time getting facts together

and see what they have to teach. Again, it differs from the work of the historians and sociologists in taking account of the inner facts of the personal life instead of studying in an objective way the customs of people or the records they have left in temples or sacred relics or creeds or sacred literature. These latter are at best not real facts of religious experience, but poor symbols of fact, imperfect hints of what is really happening within the inner life. No student could come into a community now, or at any future time, and reconstruct, from no matter how patient a study of its church building, its form of service, its creed, its songs, and all the rest, what religion really means to the members of that community, and how the world looks and feels from their particular standpoint. We know that however stumbling and halting the speech of a devotee, he can come nearer than such a student in setting forth its real meanings and its true inwardness. Both records—the personal confession and institutional forms—would be faulty enough, and both are necessary to a right interpretation of religion; but between them as giving real facts about religion there could be no hesitation in the choice.

This brings us to the most important difference between the recent tendency in the study of religion and most of those which have preceded it. By studying actual religious experience, one is inevitably led to look into religion from the inside as something full of warmth and meaning; while the attitude engendered by the historical and sociological approach is that of looking *at* religion from the outside and so coming to regard it as a mechanism which in some way subserves the ends of social evolution, but as essentially without content and inner significance. The former method of approach leads straight into religion, the latter leads



out of it. The logical outcome of studying merely the forms and records of religion has been historically, for example, French skepticism centering in the Comtean positivistic philosophy and in the prevalent "survival theory" of religion which has looked upon it as an institution well adapted to an earlier age for holding men together under efficient leadership, for directing and dominating their morals and the like, and which native conservatism has carried over into the present; but which, with the advance of science and human enlightenment, is less and less essential to our needs. The logical outcome of the psychological approach is a volume like that of Professor James' "Varieties of Religious Experience," in which the great and deep things of life stand out in perspective and tend to arrange themselves about the religious impulse as their center; a book in which the things of the spirit are set forth in such clearness that he who runs may read in it that religion has been, is, and must be, an abiding human interest; a work intensely analytical and full of scientific acumen, but at the same time one which the minister of the Gospel may well choose to read in order to get in the right frame of mind for his sermon.

It will occur to us that such an approach may be biased and unfair in favor of religion as is the other against it. It is a question essentially of which approach will come at the *truth* of religion. A second thought, I believe, would convince us that really to understand anything one must come to it sympathetically. I have heard one of the best authorities on the study of animal life say, if one is going to find out anything about the mental life of a honey-bee, for example, he must for the time forget that he is a human being and live in imagination, as far as he can, the life of a honey-bee. So it is

with reference to the mental life of human beings. Religion is nothing if it is not a true inward experience. As Professor James has said, it is in the blinder, darker strata of character, in the depths of feeling, that any of us catch real fact in the making. And it is there that the student of religion must go, with open mind and heart, if he is to achieve aught worth while. If he is tempted into partial and one-sided interpretations of religion from studying the life of Wesley or Fox or Augustine, he will find these offset and corrected in a hundred ways as he takes into account the experiences of other types of character.

The outcome of the psychological study of religion differs from the accounts we have had in the great religious autobiographies in having a wider outlook and perhaps a broader sympathy. These persons have had to assume that "*mine is the true experience*," and so they have been too intensely, or rather too narrowly, personal. The assumption behind the scientific study of religion is that the experience of each and every earnest person is original and genuine, and one that others should share, and one that heightens our conception of what are the possibilities of the spiritual life. It is like the exchange of experiences among trusted friends, or the confessions that people make, or the testimonies that they give in prayer-meeting, except on a larger scale.

Indeed in this respect one may say that the scientific study of religion takes the idea of the Protestant "experience meeting" and reduces it to world proportions, while at the same time it frees it from the tyranny of the presiding pastor, and places the members in such a position that they can not monopolize the meeting. In such a meeting each is searching his own life and each is widening the horizon of

every other. Furthermore, with its careful study it combines with the experience meeting the pulpit and pastor's study, which are, or should be, the place where the deliverances of religion and the matured results of the various sciences flow together.

What, now, are some of the results that are being realized from the scientific study of religion? What, in brief, are some of its practical advantages?

1. It widens the range of individual experience. The vital question for each person is, Shall my religious experience remain within its present range, shall it continue to be largely individual and personal, or shall it measure its fullness by the spiritual successes of others? Shall religion be cut to fit my particular desires, needs, and tastes, or shall I come to understand what it means and what are its possibilities, so that I may exist for it as well, and that both it and I may exist for the fulfilment of a divine purpose? You may say, and rightly, that without any scientific study of religion, people have continually widened their experiences in reading the lives and sharing the ideals of St. Paul, or St. Francis, or Jacob Boehme, or St. Theresa, or John Wesley, and the many others. Without detracting in the least from the wisdom and inspiration of such writings, a systematic study of religion ought to cultivate in us the ability to discriminate among the qualities of spiritual experience. This experience, for example, is a storm and stress phenomenon that belongs to the childhood type or to that of the mature mind, as the case may be; the other is consistent with both personal perfection and social adjustment; and soon; that is, a study of religion ought progressively to cultivate the capacity to place *values* upon and estimate the *worth* of experiences as we read them, or as we come to possess them ourselves. In that way we may, and *must*, if religion is to become

what it should, be forceful units in the community and in religious evolution, instead of possibly drifting along with the tide of doctrine or sentiment.

In another way it will widen our experience by broadening our horizon and so deepening our sympathies and heightening our religious conceptions. One can not harbor denominational envy or rivalry or resentment, one can not allow sectarian bigotry to gnaw at his heart, when he sees that other people of the most diverse faith are having the same struggles, following the same ideals, exercising the same watchfulness and prayerfulness and hope and trust, engaging in the same self-sacrificing and loving service as is he himself. One can not worship a little God who is interested particularly in the worshiper's individual welfare when he stands in the presence of the heights and depths of the spiritual life of other people. He can not longer hold to a conception of deity which is narrowly personal and crudely anthropomorphic when he comes to feel the currents of life that are pulsing through society and leading to fuller beauty and larger consummations. We shall ever have our varying tastes and beliefs; but as we widen our horizon and develop our perspective, rivalry and dogmatism are destined to give place to sympathy and loving kindness.

2. The scientific study of religion, by showing what religion is and how it develops, will have a direct bearing on religious education. Indeed, it is already proving helpful. I believe it would be possible among the various students of religion to get together many scores and even hundreds of voluntary testimonials from ministers of the Gospel and teachers of religion as to the helpfulness of the work that has already been accomplished. Not that we know much about the laws of so infinitely complex a fact as religion, not

that we shall ever know much in comparison with what we should like to know. But we can know enough to clear the atmosphere, to open up some definite points of approach, some clear leadings. We can know enough to feel that we are not wandering entirely in the dark; in our conception of the religious ideas that properly belong to childhood, in judging when children can be expected to grasp some of the abstract conceptions of God and duty; how to be helpful to the hungering of an inquiring soul; how to meet doubts and discontent; how to lead on toward the ideals of mature manhood and womanhood; in all these respects and many more we can get sufficient hold on the laws of spiritual development to feel that we are behaving wisely, that we are workmen that need not be ashamed. A skilled mechanic must know something of the materials with which he deals and of the laws in accordance with which he is to produce results. The botanist knows very little about plants, he would have to confess; but that he knows enough to feel that he is living with plants from the *inside* we can not doubt. A physician is not allowed to practise who does not understand the mechanism and functioning of the organs of the body. We are happily coming to see that no one should presume to deal with this most complex of all phenomena, the religious life; that no one should dare to be in a large way a factor in the destiny of a human soul who does not feel that he understands something about what the religious impulse is and how it develops.

3. Again, by showing what religion is, the scientific study of religion is tending to place it among the legitimate human interests—or rather it is showing that its essential attitude is a *necessary* one to life at its best. Religion has too often and too long assumed an *apologetic attitude*. We feel somehow

that it is *necessary* to us to satisfy our souls' craving after something deeper, but, because we can not prove\* that it does give what we crave, people are too apt to profess openly everything else and be religious on the sly. Many other people go ahead six days in the week doing the legitimate vocations, and allow themselves the luxury of being religious on Sunday. It has been part of the work of the study of religion to show that the essentially religious frame of mind does bring not only peace and joy, but also greater efficiency, and that it is probably the frame of mind that each human being, whether a professed religionist or not, must have if results worth while are to follow. "That the intellectual instinct at its highest," says Professor Coe, "is indistinguishable from the religious is well illustrated by that prince of pure intellectualism, the late Mr. Huxley, from whose 'Life and Letters' the following passages have been extracted: 'Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this.' " When we come to see that surrender of the personal will, sacrifice of smaller pleasures, heartfelt response to the de-

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\*I have tried to show in some detail in an article, "The Feelings and Their Place in Religion" (American Journal of Religious Psychology, November, 1904), that the verities of religion, in the very nature of the case, are not capable of *rational* justification, but that they have, on the contrary, a more valid ground of justification than the rational life is able to furnish.

mands of truth and righteousness, faith in the larger life, are the attitude not only of religion, but of science at its best and life at its best; when we come to acknowledge that in the religious frame of mind truth does come to light, and power does flow in,\* we may be religious without apology or temerity, and allow to religion the right to go on giving to life its messages in its own way.

4. The study of religion contributes to the growth of religion. Religion, like everything else, if it does not grow, dies. Call up all the references that Christ made to the kingdom of heaven. It is always to something growing or increasing and never to something finished. When we get bound down within our own little circle of interests, when we get enslaved by the routine of religion, the conception fastens itself on the mind that religion is something *given* out of hand, a revelation made once for all. It is a progressive revelation that will never end, and it is possible for men to watch it in the process of growing, and have it for their highest joy to find it springing up and growing within their own hearts.

5. Lastly, the scientific study of religion is deepening the spiritual life of people, tightening their hold on the verities of religion. This, at first sight, looks like an anomaly. There is a so-called scientific attitude that takes people away from the deeper currents of life. I refer to the narrowly critical attitude that mistakes means for ends, whose mottoes have been "science for its own sake" and "truth for truth's sake." It has been a most fortunate development that has given us such a spirit, that has produced a scientific age, because it has been uphill work and a long road that have partly freed mankind from the dominance of impulse, desire, and superstition, and have en-

abled man to think his world out into clearness. But in spite of the entanglement of science in its technique, of its growing interest in its tools rather than in the work to be done, one can not fail to observe that it has grown saner and is working with greater wisdom. It sees that truth does not exist for truth's sake, but for *life's* sake; that science is one of the *means* simply by which we can square ourselves better with the world of reality. It is a happy coincidence that the religious world is having a corresponding awakening—that it is incorporating truth-seeking among its chief functions. There are many illustrations of persons in this particular field who are subjecting the facts of religion to the closest scrutiny and who manifest in their own lives a happy combination of the student and inspired teacher.

It is possible to combine the thoughtful and the practical, the scientific and religious attitude. It is a hopeful indication that the psychological study of religion is being encouraged within the churches as much as, if not more than, outside them. They not only furnish much of the raw material, but give it their sympathy and appreciation. A consideration of the results of such study has recently had a prominent place in the programs of church conventions and organizations in various parts of the world.

"What I most crave to see," said Thomas Arnold, "and what still seems to me no impossible dream, is inquiry and belief going on together." Professor Rice, in his "Christian Faith in an Age of Science," while discussing the compatibility of theoretical skepticism with a practical faith, says: "In so far as that aspiration (of Arnold) finds its fulfilment in the individual and in the church, we shall be saved alike from the dogmatism that resists all progress and from the skepticism

\* See James, "Varieties," etc., pp. 477, 528, *et al.*

that dooms life to aimlessness and helplessness." The scientific study of religion, pursued in the way in which it has been in the past, represents the essential spirit of religion in the process of refining and perfecting itself from within. The spirit that is showing itself within

the church and in the lives of so many of its great exponents stands for the love of truth, taking root in the heart and conduct of mankind. In the two there is no contradiction. Let us hope the world is moving on to something better.

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## THE NEXT STEP FOR THEOLOGY

BY THE REV. WILBERT L. ANDERSON, EXETER, NEW HAMPSHIRE.

IN interpreting the visible universe, modern science has found it necessary to make a new statement of the relation of God to the world. Coincident with this movement in philosophy, there has been a return to Christian history and religious experience, which has resulted in an unprecedented emphasis upon the relation of God to the soul. Into this region of the intercourse between the infinite and the finite—a realm of exceeding difficulty and mystery—theology has advanced; the next step is to survey the paths already traversed in this field, to note their direction, to trace their convergence, and, if possible, to unite them in one highway of thought. The cosmic and the personal forms of the new theology alike deal with these profound problems of the relation of God to the universe. Much perplexity arises from the fact that two distinct theologies, with distinct conceptions and distinct terms, have been wrought out; the pressing necessity is that these different modes of thought should be harmonized. The new theology that takes shape from Biblical criticism is altogether unlike the new theology formed under the conceptions of evolution. To distinguish contrasted processes in this development of theology and then to reconcile them in one inclusive conception is requisite if the new thinking is to be clear and orderly.

If we compare Harnack's "What is

Christianity?" with Fiske's "Through Nature to God" we gain a vivid sense of the double character of recent modifications of theology. Biblical theology lives and moves in a universe of persons; the personal relation is the ruling conception. God and man are regarded as in immediate communication. The mechanical circuit is completely ignored, events in nature being treated as acts of God. Attention is fixed upon the divine ideals and purposes and that administration of affairs through which they are realized. All is conceived in the terms of the divine life and the experience of human souls made in the image of God. God and the soul fill the whole realm, all else being but incident and detail insignificant in the comprehensive outlook. God and the soul are so great and all that constitutes the mechanism of their intercourse is so slight in comparison that these two seem face to face with no chasm between. Communication is immediate, mystical, supernatural. So far as it is described, it is set forth in ethical terms: God is the Father of man and man is the child of God. The bonds are those of love. The method of intercourse is not traced, for it is assumed that infinite love can find a way to express itself to human need.

The new theology of evolution, on the other hand, is almost wholly concerned with the communication between

God and man through the fixed order of the world. The divine immanence is here the regnant idea. The creation viewed as in a process of development has a capacity for receiving and expressing God that is illimitable. This order of nature is the environment of man. Saturated with the divine presence, it acts ceaselessly upon man. Man lives and moves and has his being in God without transcending this environment in which the laws of nature are in force. The communion with God is nowhere immediate and supernatural; it is effected through the mechanism of the world. It is as if God, through the symbols of nature, telegraphed to the soul, the marvelous substance of the brain being the receiving instrument. But such a figure fails, for the telegraph suggests distance, and God is not far away. He is immanent in the soul itself as well as in the world; he is manifest in all the movement of its life—in experiences under law as really as in abnormal visions and emotions and activities that seem to be above law. The Holy Spirit dwells in the sanities and regularities of the mental life, and every illumination of orderly reason is the shining of the divine light.

The new theology has had a peculiar elusive quality; many have thought it vague and indefinite. The reason for this is that it is sometimes the new theology of Biblical interpretation, and sometimes the new theology of evolution, and that these two new theologies are wholly unlike. They agree only in attempting to define the intercourse of God and man. According to one, that contact is personal and supernatural, according to the other it is organic and under law. Neither solution of the problem alone is adequate. Each by itself is over-simple, just as Calvin's doctrine of divine sovereignty was over-simple and the Arminian defense of freedom was over-simple.

Such simplicity is reached by ignoring half of the factors of the problem. The imperative need of the new theology is the reduction of these contrasting modes of thought to one harmonious conception. Conceived as a supernatural person, almost as a greater man, God lacks immensity, majesty, indefinable glory, infinity. Such a God is inadequate for the moral order and insufficient for worship. Thus construed, religion is familiar, intimate, joyful, but deficient in awe and authority. On the other hand, the immanent God lacks distinctness of being and tends to fade into abstractions. Pantheism is ever in the background, certain to emerge when faith wanes, as the hidden stars gleam out when the sun goes down.

Theology, then, has its next step marked out for it. The cosmic and the personal answers to the question concerning the relationship of the infinite and the finite must be combined—not set side by side merely, but fused in one conception. The divine person living in the cosmic order compasses and acts upon the human person at the focus of the universe, with such use of means that all is under law, with such directness and freedom that all is spiritual. God, who is revealed in the universe while He transcends it, meets man who is immeshed in the order of nature the conscious of divine sonship. It is not enough to say that the son meets the Father, nor that man set in the order of nature is played upon by the forces of the world. Man, who lives in organic affiliation with the world and possesses a consciousness in which the world is interpreted, is in communion with the indivisible God, in whose personality the world lives and moves and has its being.

This reconciliation is first of all a problem of philosophy. The supernatural and the natural are two sides of

one reality. There is ever the idea and the expression of the idea, the thought and the thing. There is the meaning of the universe and the universe itself. In the universe there is no miracle; in the realm of idea and meaning there is no chain of causation. The personal and supernatural are correlated to the impersonal and natural. In immediate consciousness only the personal appears; the feeling is of independence and of detachment from means. Yet experience interpreted by reflection discovers the fixed order from which the soul can not escape. Religion, above all the religion of the Bible and the religion of Christ, is in the supernatural. The religious man thinks, feels, in the freedom of the spirit; only when he acts does he find that he can not work miracles. The popular idealism, in the momentum of spiritual freedom, goes forth into the world expecting its hard and fast realities to be plastic and obedient. If we were as gods, that might be. To God, perfect in reason, the mechanical order is pliant and serviceable, expressing exactly the divine thought and purpose. God uses the fixed order of nature with an infinite mastery, as if it were an instrument offering no resistance.

Evolution offers important aid in uniting the personal and the cosmic conceptions. The soul cries out for God, seeks Him, affirms Him, rejoices in Him. In experience, this is mystical and above all reasoning. Why does the soul act thus? The old answer was that God made it with these hungers and demands. It was a spark from the infinite flame yearning for its source and dying if it failed to kindle in its glow. Evolution treats man as the product, the highest product, of the universe. He has come to be because such a being as he is adapted to the environment that compasses him. He *has this life of religion* because it gives

him advantage in the struggle for existence. The race has been sifted through immeasurable eras, and always a fraction more of faith has counted for survival. The result is a religious species, a humanity that has a religious consciousness. God, who lives in the process of the world, has wrought upon the creation until at its most sensitive and critical point there is developed a soul with a religious faith. When the soul meets God in the most distinctly personal communion, affirming Him without question, it does this because the discipline of the universe has made it what it is. Thus intimate with the mechanical order is the soul that feels itself detached and free.

Theology is at present engaged upon this problem of personality in the universe, its vindication in man and in God, and its relation to the fixed order that science explores. Meanwhile it uses the language of mystical supernaturalism and of scientific naturalism by turns. When it has mastered its own proper speech, it will find itself far on in the path of progress, which is the main line of theological inquiry. The meeting of this newly conceived God and this better understood man is rich in interest. There are wonderful new possibilities in a greater and more glorious God acting upon a greater and more exquisitely fashioned man, and in a more rational tho more complex man seeking a more accessible and more attractive God. A fatherly God, revealed in the abounding beneficence of the world and increasingly manifest in the patience of time, is only less fascinating to mind and heart than a spiritual humanity, developing in the process of the world, learning to live by faith, and coming at last into the likeness of Christ. The meeting of God and man thus conceived is the thrilling drama that is from everlasting to everlasting.

## SERMONIC CRITICISM AND SUGGESTION

### HOW SOME GREAT PREACHERS PREPARE THEIR SERMONS

BY THE REV. JOHN BRITTAIN CLARK, DETROIT, MICHIGAN.

FOR the greater part of my public life I have been pastor of churches in some of our largest cities, and have become acquainted with the methods of pulpit preparation of some of our foremost preachers. The following notes are almost entirely derived from this personal knowledge acquired during a series of years.

I think no preacher to-day has a wider hearing or greater influence than Dr. Lyman Abbott. In conversation, in extempore address, or in sermon, there is always the same wonderful lucidity and practicality. I was privileged to see a college boy's diary one day, and read this entry on one of its pages: "Lyman Abbott preached this morning. He is remarkably logical and clear. No man touches the fellows as he does." Yet Dr. Abbott has little of what ordinarily passes for eloquence or oratory. He does not write his sermons. The time so many spend in writing he spends in acquiring. Getting his subject wherever he can find it, but always in the intellectual strata of life, he keeps digesting and adding to it all the week. Early Sunday morning he goes into his study and is in absolute retirement. His light breakfast is brought to him there. That active brain of his broods over the thoughts of the week and molds them into logical development. When he enters the pulpit it is all done. No writing, no note of any kind, is before him. His sermons at Plymouth and elsewhere were stenographically reported and afterward revised by the speaker before publication.

Henry Ward Beecher, whom Dr. Abbott succeeded, was a law unto himself. He wrote the barest plans only. I have one by me, and few preachers, I think, would consider it a sermon plan. Frequently he entered the pulpit not knowing just what he would preach. Between the hymns or during the Scripture reading he would settle on his topic, and, the topic once got, the subject fell very rapidly into an outline, sufficient for him, if utterly inadequate for the average preacher. When the time came he would preach from that out-

line as only Mr. Beecher could preach. His illustrations would carry him like a life-preserver over the broken and tumultuous sea of his thought. It mattered little to him whether all he said came naturally from his text. Mr. Beecher once said that he regarded a text as simply the entrance into a pasture; the bars once down and he once in, he had a right to walk all over the pasture and browse where and on what he chose. He picked up his illustrations here, there, and everywhere. A friend said to me once: "I saw Beecher intently watching a ferryboat entering its slip. I said to one with me, 'Beecher will use that somehow next Sunday.' The next Sunday we went to hear him preach. Beecher preached that morning on submission and resistance, and in the course of his sermon said: 'Watch a ferryboat entering its slip. It will beat against the piles on this side and on that. If they stubbornly resisted, they, and the boat as well, would be crushed. They give, they yield, but *they keep their root positions just the same.*'"

For many years an intimate friendship existed between Mr. Beecher and the superb pulpit orator of America, Dr. Richard Salter Storrs, for over fifty years the famous minister of the Church of the Pilgrims, Brooklyn, N. Y. To have known Dr. Storrs, to have been given the use of his study, to have occupied his pulpit, to have sat by his side at the communion-table, to have interchanged confidences with him, is one of the cherished privileges of my life. In his earlier years Dr. Storrs wrote all his sermons and addresses, but for many years in the latter part of his life he wrote nothing for public address. He felt so hampered by manuscript that he determined to give it up or to give up preaching. How magnificently he succeeded need not be told. He has left the story in his little book, "Preaching Without Notes." Dr. Storrs found his themes, many of them, on the piazza of his delightful cottage at Shelter Island, looking out over the water and at the gloriously tinted sky. Some who read this article may recall the sermon he brought back



from one of his vacations there—"There shall be no more sea." He found his subjects in his beloved histories; he found them along the streets, where so often I have met him slowly, meditatively walking, and have passed by without arousing him.

Dr. Storrs had three studies. His home study was a small room, with a few books, at the end of the parlor hall, in the quiet, red-brick house in Pierpont Street, Brooklyn. In the Long Island Historical Society, of which he was founder, president, and constant inspiration, he had his private room upstairs, with attendance upon his needs and with thousands of books at his hand. But the favorite study was in his beloved church in Remsen Street, in the rear, up one flight of broad steps, where the great trees shaded the windows softly. There he would be nearly every day, reading, thinking, deep in study. How he could carry so much is a mystery to me. At his death he had as many as one hundred subjects for sermons awaiting treatment. He would select one or two subjects for Sunday, roughly run them out in his thought, and let them lie ripening for a day or two. Then he would call them up, and, if they still impressed him, he would refine his ideas in them and trust entirely to extempore speech in the pulpit. If the subject at this relooking it over failed him, he would take another from his vast reservoir. The subject rejected would be laid aside till some time when it was ripe enough to yield true, rich pulpit wine. Dr. Storrs gave only the best. His sermons, like the wine upon his communion-table, were the purest, richest, most fragrant obtainable.

A man of entirely different type was the well-known pastor of the Fifth Avenue Presbyterian Church of New York City, Dr. John Hall. Dr. Hall was a preacher of the most striking simplicity of thought and utterance. He wrote all his sermons on the queerest scraps of paper, whatever happened to be handy—fly-leaves of magazines, unused half sheets of letters received, torn-out leaves of note-books, papers of all sizes and of any color. Writing his ideas on these scraps, he would arrange them in the proper order and lay them aside till needed. Before going into the pulpit, he would take these scraps, read carefully twice what he had written on them, then roll them up into a little bundle, tie a string around them, label the bundle, and put it away.

The much-loved writer and preacher, Dr. Theodore Cuyler, the former pastor of the Lafayette Avenue Presbyterian Church, had a method somewhat similar to Dr. Hall's. Dr. Cuyler used to write out rough sketches of his sermons and take two or three of them into the pulpit with him on Sunday, not knowing which one he would use. After he had reached the pulpit, and during the singing of the hymns or some choir selection, he would size up his congregation and let the composite, silent, and potent call of that vast congregation tell him which of the two or three sermon plans he held in his hand he must preach. He said to me once in my pulpit, just before he rose to speak:

"Put a chair by the pulpit desk."

"Do you feel faint, doctor?" I asked, with some concern.

"No," he replied, in that nasal and emphatic tone of his; "I want something to catch hold of and pound when I get excited."

Charles Spurgeon, at a small gathering of ministers, once said: "All through the week I am on the lookout for some material that I can use on the Sabbath, but the actual work of arranging it is left till Saturday evening." Mr. Spurgeon's greatest difficulty was to find the texts for his sermons, and to get just the subjects for what he wanted to say. He would sit hour after hour waiting for his subject, praying for it. When he once got that, he considered his study really done. Topic after topic would be outlined by him and be thrown away as useless. He once said: "I believe that almost every Saturday of my life I prepare enough outlines of sermons, if I felt at liberty to preach them, to last me for a month." Gaining his subject and text, Spurgeon would get from any source things that bore upon it, and jot them down in any order, marshaling them properly at the last moment. Spurgeon's wife was a great help to him. When he had got all he could on his subjects, Mrs. Spurgeon would read to him by the hour until a clear idea of the subject dawned upon him, and then on a half sheet of note-paper the final outline would be written for the pulpit. Spurgeon rarely wrote anything for the afternoon sermon. A text and some general notion about it, and a rude arrangement Sunday afternoon of its divisions, was his preparation for the second service.

Phillips Brooks was in no sense an extempore speaker. He never trusted to the moment for inspiration. Any thought that came

to him capable for use in a sermon was always jotted down in a note-book which he carried in his pocket. If an outline suggested itself to him, he would write it off in rude form on a loose piece of paper. Here is one from innumerable such entries: "'Silver and gold have I none.' There is something better for us to *have* than money, so there is something better to *give*." Everything was viewed by Brooks in relation to its sermonic use. He was constantly in advance of the needed sermon with its subject. The first two mornings of the week sermon materials were gathered on his desk. Wednesday the sermon plan was there, fully written out. Thursdays and Fridays saw the sermon coming into final form. Bishop Brooks was very much like Charles Spurgeon, in that he made the morning sermon of chief importance. That was always written; the second sermon was preached from a plan. Few, I think, have ever seen Phillips Brooks' plans of sermons in manuscript. One who has been so privileged says:

"He took a half sheet of paper, folding it once, thus making four small pages, some seven inches by less than five, which he was to fill. These plans were written in a most condensed hand and contained about a thousand words. Each plan contained about a dozen detached paragraphs, each of which

contained a distinct idea. Over against each paragraph was placed the number of pages it was to occupy when it was amplified."

Phillips Brooks, like Howard Crosby, the cultured preacher of New York City, wrote his sermons by measure. They were almost invariably about thirty pages, or five thousand words long. Dr. Crosby wrote so many pages each day, stopping for the day in the middle of a paragraph when the requisite number for the day had been reached.

A few of our distinguished preachers prepare their sermons by preaching them aloud while walking up and down their studies. Some go into their empty churches during the week and preach to unoccupied pews—as too many do when Sunday comes—both the sermons for the coming Sunday. Some of the ablest preachers I have known write out their introductions, preach extempore the body of their sermon, and the following day write out what they said, so preserving them for later use. I know one of the foremost Baptist preachers of the country, always welcomed in the pulpits of Boston and New York, who preaches his sermons into a phonograph in his study. His stenographer takes down what the record says, when it speaks to her in her office, and lays on his desk before Sunday the typewritten copy.

## CHARACTERISTICS OF THE PROTESTANT PULPIT IN GERMANY

By PROF. GEORGE H. SCHODDE, PH.D., CAPITAL UNIVERSITY, COLUMBUS, OHIO.

GERMAN preaching is characteristically Biblical, and in this the homiletical ideals of German preachers of all shades of conviction are substantially the same. Palmer, in his "Homiletik," which for nearly two generations has been the most popular text-book on the science and art of preaching in the land of Luther, defines preaching in the wider sense to be "to give testimony of the inner religious life of the preacher, through the medium of a formal address, for the purpose of awakening or strengthening such religious life in others"; and immediately adds that this life and this testimony can be correct only if it is drawn from the Word of God, and uses this Word to accomplish its end. There is a good deal of rationalistic preaching in German pulpits, but it is because the preachers have rationalistic conceptions of what the Scriptures are and teach. A German preach-

er will never *ex professo* devote his sermon to the advocacy of a system of philosophy or to a discussion of purely literary, political, social, or similar extra-Biblical problems. He can not understand how the American pulpit orator can select for his discourse subjects which, from his point of view, have no place in the pulpit at all, because they have practically no connection with Biblical teachings. Some months ago a prominent Leipzig church paper reproduced as a homiletical curiosity, for the amusement of its readers, the topics announced for their Sunday sermons by the pastors of a leading city in the Middle West. For a German divine a sermon is a sermon only when it is an exposition of Bible truth.

All Protestants of Germany accept the formal principle of the Reformation, that the Scriptures are the sole rule of faith and life. The Bible is accordingly the last court of ap-

peal. Even the newer criticism does not aim to break with this historical principle of Protestantism. It seeks merely to apply to pulpit work what it regards as the true teachings of the Bible. Harnack, in his "Essence of Christianity," with a wave of the hand discards the historical character of the fourth gospel, which Luther was accustomed to declare the very jewel of the historical records of Christ; yet Harnack and the whole Ritschlian school claim to be the real representatives of Protestantism. Even for the modern advanced preacher in Germany the Bible, by virtue of the inherent grandeur of its moral teachings if not by virtue of its inspirations, is still the basis of all his homiletical work.

Deeper still lies the conviction that the Word of God is the means of grace, and that all real spiritual work in the hearts of men must have its beginning and its development in the power of the Holy Spirit operative through the Word. This is one of the distinctive teachings of the Lutheran Church. The Reformed Church, it is true, is not willing to confine the operations of the Spirit, but makes these independent of all means; the doctrine itself, however, has thoroughly saturated German theological thought, which in this respect as in nearly all others has come from Wittenberg and not from Geneva. This view of the Word of God makes it the *sine qua non* for the preacher's work, both in the pulpit and in the homes. The German pastor expects all the good he accomplishes to come solely from the Word and the power of the Spirit in that Word.

This explains also why the German preacher uses for his discourse a real text and not merely a pretext. With the exception of sermons for special occasions, such as a funeral or a marriage, discourses are based, not on one verse or a part of a verse, but upon a whole pericope. It is an exceedingly rare thing to find among the Germans the abuse of a Scriptural text so often characteristic of American preaching. The Germans insist that a sermon is to be textual, its main purpose being to discover the facts and principles found in the text, and then to apply these as circumstances may warrant. Accordingly the German has a very elaborate system of skeletonizing. Two things German hermeneutics demand in this respect—text fidelity and text exhaustion. The sermon must give what the text gives; its materials and contents must be drawn from this source chiefly;

and then it must exhaust the text from the point of view from which it is handled. An ideal sermon is one in which the pastor preaches on a theme, but in accordance with the text.

The sermon in its structure should be a work of art. The selection of theme and parts, their wording, the elaboration of each part both in itself and in its relation to the rest of the sermon, are all done with the view of making a complete whole. For the German preacher seeks to edify his hearers by an appeal to their esthetic feelings. The German congregation can pay no higher compliment to their preacher's discourse than to declare that it was "*schoen*." Edification is for pastor and people the contemplation of the grandeur of the mutual faith. True, the preacher hopes that the words that he speaks may enkindle faith or strengthen Christian life; but he believes that nothing he can do can achieve these results, which depend entirely upon the grace of God and the mysterious workings of the Spirit through the Word. As far as the preacher's work as a homilete is concerned, he can only construct his sermon in such a way that his auditors feel the joy anew that they are the children of God and the heirs of eternal life. If the preacher has accomplished this purpose, then he has edified his hearers.

A further characteristic of German sermons is that they are, as a rule, based on fixed texts and not on free texts. With the exception of some sections of the Reformed Church, all Protestantism of Germany adheres to the church year, with its program of regular pericopes, both gospel and epistolary lessons. Homiletical authorities in that country are substantially a unit in declaring that the system of fixed texts has great advantages over the method that leaves the choice of texts to the pastor himself. Altho there are many unsolved problems in connection with the church year, this much is certain, that, if the regular pericopes are used, the congregation will hear a much greater variety of topics discussed than by the free-text system, or lack of system, in which the individual preferences, hobbies, or narrow-mindedness of the preacher may be the only decisive factor. Certain it is that by the pericope system every leading doctrine of faith or life is brought to the attention of the congregation once every year. The underlying principle is the same practically as that which prompted the lead-

ers in Sunday-school work to make selections of lessons for the pupils, and not to leave this selection to the often unwise choice of the teacher or the superintendent. The old traditional system of pericopes is defective; but the Germans have improved it by the selection of other pericopes to supplement the old system. Nearly every one of the leading state churches has such extra lessons, in some cases, as that of Württemberg, extending over two and three years. Several of these new systems are very popular, especially that of Nitzsch in Prussia and Thomasius in Bavaria. Within the last few years the famous Eisenach Conference, an unofficial but very influential body, has prepared three series of lessons, one on the Gospels, one on the Epistles, and one on the Old Testament, and these new lessons will doubtless find acceptance in a large portion of the German churches. Many pastors are accustomed to make use of different systems of texts and to go back to the old pericopes only every fifth or sixth year. It is only in exceptional cases that the German preacher departs from the one or the other of these pericope selections.

Theological and radical thought appears in the pulpit much more rarely than would be expected, considering that Germany is headquarters of all possible new isms in this department. In the larger cities there is a good deal of radical preaching, especially in Berlin, Hamburg, and Bremen. Even the evangelical preaching is not such in the historical sense of the term. The orthodoxy of to-day is not in all particulars that of the sixteenth and the seventeenth centuries. But neither is the rationalism of to-day that of a little more than a century ago, when on Christmas morning a prominent preacher discussed the theme: "The Advantages of Keeping the Cattle in the Stable in Winter," and on Easter another spoke of "The Benefits of Early Rising." The theology of the church at large in Germany is much more orthodox than that of the universities. The rank and file of the clergy in most cases do not retain the destructive views they brought with them from the university lecture-rooms, finding that when they come to deal with souls they must look with other eyes than the critical upon the Scriptures. A critical view of the Scriptures will not comfort the dying sinner. The church has accordingly protested against the destructive theology of the universities, and only a few months ago nearly the entire clerical

body of Schleswig-Holstein petitioned to have Professor Baumgarten removed from the practical chair of Kiel because of his radical views. These protests from the church at large have forced the Government to appoint conservative men to liberal faculties, as has recently been done in Marburg, Bonn, and elsewhere, the most notable case being Koenig's transfer from the most orthodox faculty in Germany, Rostock, to one of the most radical, that of Bonn. Then, too, it seems that even the university men hesitate to preach in the pulpits what they teach in the lecture-room. Possibly the fear of the ecclesiastical authorities deters some from uttering radical sentiments. Only a few months ago a prominent pastor in the province of Hanover was deposed by the Consistory for denying the bodily resurrection of Christ. In many cases these radical men leave the pulpits, as was done recently by Göhre, an advanced thinker, and by Blumhardt, a conservative preacher, who had joined the ranks of the Social Democrats, deeming the ideals of this party the best expression of the spirit of Christ and early Christianity. Not the pulpit but the platform is considered the place to proclaim theological innovations.

The German preacher's homiletical helps are naturally much better and more prolific than can be the case where free texts are the order of the day. Practical commentaries, skeletons, etc., exist in large abundance on the various pericopes, and homiletical journals are models of their kind. The essential thought in these helps is that they instigate thought, and are not to be regarded as a *pons asinorum* for indolent preachers.

Objections are often raised to the preaching of the German that it lacks spirituality, that it is formalistic, that it smells too much of the midnight lamp. Some of these objections will disappear when it is remembered what the national peculiarities of the Germans are; and as long as the German ideal is to present the truth of the Scriptures in the best possible manner, it can not lack those features that mark progress in the Kingdom of God on earth. The chief danger in the preaching of the Germans is that they may be misled by their critical researches to substitute something for the Scriptures which is not the Word of God. But if German preaching can realize its best theological and homiletical ideals, it will be a model for all Christendom.

## WASHINGTON GLADDEN: THE PREACHER AND THE MAN

BY THE REV. GEORGE D. BLACK, YELLOW SPRINGS, OHIO.

To listen to Dr. Gladden in his own church is to be in attendance on a really divine service. The last time I heard him there I realized anew what a gloriously inspiring institution preaching is when the man who preaches has a message to give. The prayer was a leading of the people up into communion with God, and the sermon was of the kind that makes one's pulse bound with joyous longing for the things of the Spirit. From the first word to the last, every thought worked toward one end; there was no fumbling, no groping, no dallying with side issues. As I came away, I carried with me the conviction that all the years before me must be richer for that hour of uplifting vision and of call to better things. I wished that many of our young men in the ministry could have been there that day. It is certain that they would have taken away with them a deepening sense of the greatness of the preacher's calling, of what it is to carry men by clear thinking and ennobling appeal on up into the Tranquil Place, over which the storms of life never break.

Dr. Gladden has done so many things well, as writer of stories, poems, essays, as social reformer and lecturer, and has done such sterling service for civic righteousness, that we well-nigh forget sometimes that he is most of all a preacher, and that all his other work is but a part of the expression of his regnant ambition to help bring in the reign of Christ's Kingdom. His latest volume, "Where Does the Sky Begin?" reminds us of this fact, and it gives those who have never heard his voice an opportunity to know him in his supreme vocation as a preacher of the Word. This is a notable book of sermons, eminently intellectual, but just as eminently practical and spiritual. Into it the man has put the very heart-beats of his own strong and beautiful life. One gets up from reading these sermons, as one goes away from Dr. Gladden's preaching, feeling that life is unspeakably rich in its gifts, that Christ must be followed now and here to the uttermost, that one must with high resolve and courage hurry to be about his vocation as a child of God. "You can be clean and brave and unselfish and magnanimous; you can choose the things that are pure and honorable and manly and womanly; you can

prefer these to all the goods of sense; if you want them more than anything else, you will have them, and nothing in heaven or earth or hell can hinder you." Such sentences as this abound in the book, and they cut completely through all our subterfuges and mean apologies for choosing the lower in preference to the higher. To hear them uttered by Gladden in the pulpit, as he stands there the embodiment of mental and spiritual virility, his voice ringing with his own deep passion for righteousness, is like taking iron into one's blood. They come as an appeal that is sure to stir the nobler self in every one. To many young men, as I happen to know, Dr. Gladden makes this appeal. His thoughts, his acts—what he is—moves them to faith in their own capabilities for pure living, and they grow ashamed of whatever is small or cowardly in themselves.

There is much of the Hebrew prophet in Gladden. His searching ethical insight keeps him forever in active campaign against wrong and human misery and false theories of life and low aims. It was the young John Milton who decided within himself at the outset of his career that he who would write a great poem must first be a great poem. "Paradise Lost" is set to large and heroic things because Milton was of heroic mold. Great preaching is the gift of the one only who has "in himself the experience and practise of all that which is praiseworthy." The lucidity and wisdom, the courage and hope and trust and love, in Washington Gladden's preaching are there because they loom so large in the character of the man himself. His own life, modest and true and unflinching in the face of the world's wrong, is a great sermon—a living, glowing epistle that any man may read.

Then, too, Dr. Gladden's sermons are literature as well as life. The quickening thoughts that put new life for us into many an old truth come in a style that is well-nigh faultless in clearness and fascinating precision, and that finely illustrates the beauty that may be found in the economy of an opulent rhetorical gift. To know what to leave out is as essential to the preacher's art as to the painter's or the poet's. For the glory of God, the preacher may make literature while

he preaches, as Newman and Robertson and Beecher did, as Bunyan did while he looked through his wicket gate and pointed the way to the Celestial City.

One marvels at the work Dr. Gladden gets done. Sermons, lectures, addresses, poems, stories, books, newspaper and magazine articles, come from his facile pen as if drawn from an inexhaustible source. And yet he never seems to be in a hurry. Happen in on him when they may, he has time to talk long and long with his friends, and no kind of a worthy cause ever knocks at his door in vain. There is a candor and heartiness in his welcome that puts ignorant and learned, rich and poor, at ease with him. Those young men and others in the ministry in and around Columbus, who for years have had the privi-

lege of meeting in his study at the Monday noon hour each week and spending a free-and-easy social time there, know much of the simple, genial companionableness of this busy wielder of the pen. Among these he is just a young man, eager to learn, but looked up to, revered, loved by all of them. The cares of a large and widely scattered parish rest upon him, and he assumes these with the readiness of a man who is bent upon being a real minister to men. How does he get time to read everything, to keep informed upon all important questions, to give a course of university lectures every little while? I do not know. But I know that God gave him the genius for work, sustained, prolonged, effective work, and that he has used it splendidly for Christ's Kingdom.

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### THE APPEAL TO THE INTELLECT

BY JOHN COLEMAN ADAMS, D.D., HARTFORD, CONNECTICUT.

THERE is a typical prayer-meeting talk, well known to all who frequent such gatherings, in which the speaker contrasts the religion of "the head" with the religion of "the heart," always to the disadvantage of the former. The people who make this speech usually express a certain distrust of what they call "culture," and appear to believe that if a man knows too much he is apt to become weak in the faith. There is danger that the preacher himself may fall into this habit of thought and become a party to this slur upon one of man's noblest and divinest gifts. The man who does this makes a vital mistake, and discredits one of his own resources as a minister to human souls. For a part of the minister's business is to appeal to the intellect, and it is a poor way to begin by aspersing it.

For, to come directly at a most important point, there is no short cut, no direct way, of coming at the heart of a man, except by the good old route of the intellect. Of course, when we talk about the heart we mean the emotions, the feelings, or the affections. But will anybody name a way of coming at a man's feelings, or of moving him to action, save by the way of his understanding? If a tramp comes to my door and tries to "work" me for the price of a glass of beer, he will not get it, because my head tells me that the fellow is a fraud and deserves no sympathy from my heart. His appeal can not touch

my emotions unless it justifies itself to my knowledge, my reason, and my judgment. His case rests at last, of course, with the moral and affectional nature, with the conscience and the sympathies; but it reaches them only by the consent of the intellect, which says, in effect, "This is a case for you to take up and to help," or the reverse. The feelings are the funds in the bank, subject to draft by the will; the intellect is the teller who pronounces the draft genuine and orders it cashed.

Now preaching is peculiar among the forms of speech in that it always aims at stirring the man to action. Conduct, deeds, some form of action are the object of all sermons, else they are not good sermons, but only essays or lectures. Even the much-maligned "doctrinal discourse" aims to move men from old errors and to establish them upon the truth, and that implies intellectual action. But the will to accept for true depends on whether the appeal to the intellect has been successful. No one will act on a new idea of truth which has been presented to him until his mind has been persuaded that the idea is a true one. This psychological fact implies that he who would reach the heart of a man must know the key to the mind of the man. You can not unlock a flat Yale lock with an old-fashioned hollow key. No more can you get into the mind of an ignorant man by the

same mental appeal that will reach and move a man of training and education.

Now the sermon requires special adaptation to the intellectual equipment of the hearer. It must be somewhere near the mental level of the congregation or it will go wide of its mark. It is to be feared that too few preachers make a careful study of this matter in its relation to the different classes of people they have to meet mentally. It is a high crime of the pulpit to make the sermon that was delivered in the college chapel answer for the next Sunday's sermon in the home church; and it is equally a sin to warm over a prayer-meeting talk for the little folks in the Sunday-school. The discourse that was meant for the parents will go over the heads of the children. And it ought to. It is all the better sermon because it does go above them. It is rank nonsense to say that an ideal discourse will be "so simple that a child can understand it." Children are incapable of even an interest in many a theme on which age and experience will hang with bated breath. Henry Ward Beecher was no talker to children, but that is saying nothing in abatement of his rank as a preacher.

The man who has this distinction in mind will beware of two things:

1. He will not overestimate the mental preparation of his hearers. There are sermons which seem to go on the assumption that the hearer is a college graduate and a reader of all the reviews. But the average hearer has not been to college, notwithstanding the spread of the higher education, and it is taking him at a disadvantage to use the dialect of the schools and the illustrations which are illuminating only to a student of the text-books. The good preacher will respect the intellectual status of his hearer and try to get at the real being with whom he is dealing. He will as carefully estimate the mental equipment of the men and women he is to speak to as the builder surveys the ground on which he is to erect a house, to find out what kind of soil he will have under his foundation-stones.

2. He will not underestimate the mental capacity of his hearers. There may be large mental capacity where there is little mental training or equipment. A good many people can reason, for example, better than they could express themselves; they can tell a good argument when they hear it, even when they could not have put the same argument

into words for themselves. It is never safe to undervalue the power of your audience to reason well. No wise preacher will take weak reasoning into the pulpit any more than he would permit it to go into an argument before a supreme-court bench. Mr. Beecher used to say that a man had better beware how he treated a country audience, and take his best city discourses when he went to supply for his country cousin.

Moreover, let no preacher of Christ's word cherish the delusion that women are reached by any different mental processes from those which affect men. A woman's brain is formed in the same way as a man's. So is the mind which works through that brain. There has never been a special way of teaching logic to women, and he who will convince her must still bring forward his reasons, just as if he were talking to a man. The way to a woman's heart is the same as leads to a man's. Women are reasoning creatures just as much as men are—and just as little! There is considerable fascination in the talk about what we call "intuitive apprehension of truth," as applied to women, but most of it is intuitive moonshine. When men talk about appealing to the intuitions they generally mean appealing to the prejudices; and reasoning by intuition usually amounts to taking things for granted. It is safe to say that the reasoning which appeals to men will reach women as well. When the scholars prepare a special logic for women, it will be time for ministers to invent a special form of preaching suited to the women of their folds. Until then we may trust the same methods for both sexes.

This suggests another thought. If a man is to appeal to people of average intellect, he will find it of advantage to have an average intellect himself. There is no doubt that a fair mental outfit is of vast service to the minister. The sermon is a sort of mental grapple with each and every mind in the congregation. Unless the minister can think as vigorously as his people, he can scarcely expect to set them to thinking. When two fencers engage in a contest, there is little chance of a good match unless they be of fairly even skill. If they are unevenly matched the stronger will not exert himself and the fencing will be slow. So if the preacher be not something of a match for his people, he will never be able to work his way through their intellects to their hearts.

## STUDIES IN BIBLE THEMES

## PHYSICAL BEAUTY AS VALUED IN THE BIBLE

By PROF. EDOUARD KÖNIG, PH.D., D.D., BONN UNIVERSITY, GERMANY.

In the Old Testament, beauty as an attribute of man is not only frequently referred to, but is also recognized as a distinctive endowment. The Hebrew chronicler thought it worth while to dwell on the "beauty" of the wives of the patriarchs, as in the case of Sara (Gen. xii. 11) and Rebecca (Gen. xxiv. 16): "Leah was tender-eyed" (literally, "had dim eyes"); "but Rachel was beautiful and well favored" (i.e., in feature and expression), says the writer of Gen. xxix. 17. Samson's father-in-law said, referring to his younger daughter: "Is not her younger sister fairer than she?" that is, than the elder one (Judges xv. 2). The following women also are praised for their beauty: Abigail (1 Sam. xxv. 8); Uriah's wife Bathsheba (2 Sam. xi. 2); Absalom's sister and his daughter, both named Tamar, "palm" (2 Sam. xiii. 1; xiv. 27); Abishag the Shunamite (1 Kings i. 8); Vashti and Esther (Esth. i. 11; ii. 7); and Job's daughters (Job xlii. 15). The prophet Amos predicts that the "fair virgins" shall faint for thirst (viii. 13); beauty is paralleled with maid in Zech. ix. 17; and Isaiah prophesies "burning" (i.e., of the female slaves taken in war) instead of "beauty" as the fate of the vain women of Jerusalem (iii. 24). For beauty enhanced the value of a woman captive (Deut. xxi. 11).

In Canticles, also, feminine beauty is both alluded to and discussed in detail. Sulamith, of course, only alludes to her charms modestly in the words, "I am the rose of Sharon\* and the lily of the valleys" (ii. 1). But the ardent lover exclaims: "Behold, thou art fair, my love; thou hast doves' eyes within thy locks," etc. (iv. 1); or, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun?" (vi. 10); or, "I will go up to the palm-tree"—literally, thy height is like unto that of the palm (vii. 8).

The ancient Hebrew historians even refer to

\* The Hebrew *chabasseleth*, Cant. ii. 1, is most correctly identified, in agreement with the Assyrian *chabasseletu*, with "the colchicum autumnale, a lilaceous plant with pale lilac coccus-like colors appearing in the autumn" (Paul Haupt, "The Book of Canticles," 1903, p. 30).

the beauty of men. Joseph was "a goodly person, and well favored" (Gen. xxxix. 6). David's beauty is mentioned twice: he was "ruddy" (*admōni*, i.e., he had a fresh, red complexion), had beautiful eyes, and was goodly to look upon (1 Sam. xvi. 12; xvii. 42). The expression "*admōni*," ruddy, refers probably not to the color of David's hair, as the Assyriologist H. Winckler has recently maintained, in order to identify David with the sun god Marduk, for David's wife Michal made a fly-net of goat-hair in exact imitation of the color of her husband's hair, as recounted in 1 Sam. xix. 13, and the common goats of Palestine had ordinarily black hair. Absalom is said to have surpassed all men in beauty (2 Sam. xiv. 25). A royal bridegroom is extolled for his beauty in Ps. xlv. 2. It is not surprising therefore to find explicit references to male beauty in descriptions of love scenes, as in Canticles (ii. 8 *et seq.*). The two other passages in the Old Testament where the word "beauty" occurs with reference to men, namely, Isa. xxxiii. 17 and Ezek. xxviii. 12, will be discussed further on.

Altho beauty is often mentioned in ancient Hebrew literature, especially in describing women, yet the exclamation of wonder with which, according to this literature, the first man greeted the first woman, was not, How beautiful she is! The well-known sentence, "This is now bone of my bones and flesh of my flesh" (Gen. ii. 23), means, rather, this being is related to me in build and appearance. Adam noted in this being those characteristics which he had missed in all the other creatures, namely, the upright walk, the uplifted face, the readily smiling features, the intelligent eye, the articulate speech, all these characteristics designating this being as the meet helper of man. But elsewhere also the ancient Hebrew writings emphasize those attributes of the woman on which the congeniality between husband and wife are chiefly based, namely, the psychic gifts and endowments which divert the mind from the attributes appealing to the senses and elevate it to a higher conception of the world, gifts



which may be further developed by earnest endeavor, and which are therefore their own reward.

This statement may be illustrated by some examples. In describing the above-mentioned Abigail, a woman of almost modern initiative, the writer mentions first her good understanding (1 Sam. xxv. 8). The "wise" woman of Tekoah is praised who by a clever parable induced King David to recall Absalom (2 Sam. xiv. 2). And how brightly shines the name of the "wise" woman of Abel, who saved this city from imminent danger (2 Sam. xx. 16 *et seq.*). The writer of Proverbs says that "every wise woman buildeth her house" (Prov. xiv. 1; xix. 14), and praises the woman who "openeth her mouth with wisdom; and in her tongue is the law of kindness" (xxx. 26). A passage of Proverbs is even ascribed to a woman who gave an excellent training to her son (xxx. 1-6). Is it not evident, therefore, that, side by side with bodily endowments, an intellectual factor appears to play a dominant part in human culture? Is it not evident that the beauty depending on pleasing exterior forms finds its complement in the charm of a face illuminated by intellect?

Perhaps we all have as children accompanied in thought Abraham's aged servant Eliezer on his journey to Mesopotamia in quest of a bride for his master's son, and have sat down with him on the edge of the well of Haran; and have we not all wondered at the attribute by which he undertook to recognize the woman suited for his young master? It was not beauty, for in that case we should have wondered less. But we were astonished to see that he chose the attribute of willingness or helpfulness with which the young girl in question offered a cooling drink to the tired and thirsty traveler (Gen. xxiv. 12-14). The way in which Rebecca gained a husband by the well of Haran, by an act of kindness that seemed only natural, is an incident striking for its simplicity. But this act was the visible sign of a virtue which stands out brightly as an indication of the gentle disposition that prompted it.

The ancient Hebrew thinkers, moreover, perceived the conflict between the esthetical and the ethical valuation of man, and especially of woman. This is indicated by the incident at the well of Haran, and also by many other stories. Take the long gallery of eminent women found in ancient Hebrew literature—Miriam, the sister of Moses, Debo-

rah, Jael, Rizpah, Michal, Athalia, who even ruled for six years in Jerusalem! Not one of these is singled out for her beauty, and yet the lack of it does not detract from their greatness. An entire book of the Bible is devoted to the story of Ruth, David's great-grandmother. Its author is a master in genre painting, and especially in portraiture, as appears in his description of the farewell between the aged Naomi and her two daughters-in-law, or in that of Ruth gleaning among the reapers and maid-servants of Boaz. But the author nowhere ascribes beauty to Ruth in order to make her attractive; this word does not occur in the book.

Beauty, furthermore, is represented as transitory in ancient Hebrew literature. The Psalmist says: "... thou makest his beauty to consume away like a moth" (Ps. xxxix. 11); and the author of Proverbs: "Beauty is vain" (xxx. 30). Stress is laid on the fact that its value is merely relative; it must go hand in hand with goodness of heart in order to be of any worth. The author of Proverbs drastically expresses this by saying: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (xl. 23); and again, "Favor is deceitful, and beauty is vain" (xxx. 30). It is a still more striking circumstance that side by side with the dithyrambic glorification of the bodily attractions of woman in Canticles, there occurs a passage in praise of the woman distinguished for moral grandeur, which is all the more impressive because of its brevity. The beautiful Sulamith, whom her ardent lover likens to a slender palm, is called "little sister", by her brothers (viii. 8); but she is also able to assure these brothers that she has been a "wall" (i. e., an impregnable fortress) toward the unwelcome suitor, and has therefore proved herself to him as a woman who has found peace through struggling; she has been faithful to her beloved shepherd, with the faith that is praised in Canticles with the words, "love is strong as death . . . the coals thereof are coals of fire" (viii. 6).\*

The conclusion of Canticles, therefore, embodies, as it were, the fundamental view presented by the Old Testament as to the right relation between the esthetical and the ethical valuation of man, and the embodiment of this view is all the more impressive since it is

\* This organic view of Canticles is defended in my "Einleitung in das Alte Testament" against the fragmentary interpretation of some modern scholars.

supported also by other works of ancient Hebrew literature, namely, in the delineation of all those personages of the Old Testament who display spiritual virtues.

In regard to the positive virtues, such as self-sacrifice and faithfulness, which may appear in the performance of all duties in general, we are filled with admiration on beholding the spirit of self-sacrifice of Jephtha's daughter (Judges xi. 30 *et seq.*); for, instead of collapsing in fear, she stands erect; instead of lamenting, she encourages her father to fulfil his vows to God. She proves herself a truly heroic daughter, who would rather suffer death by the sword than have her father break his word. Her behavior reminds us of the daring of Esther, who starts on her errand to plead with the king for her people with the words, "If I perish, I perish" (Esth. iv. 16). Side by side with these heroic qualities we find also the virtue of diligence, which often blooms unseen, like a violet. The author of Proverbs extols this virtue in the sentence, "A virtuous (or diligent) woman is a crown to her husband" (xii. 4). Such a woman is not like the "tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground" (Deut. xxviii. 56); Isaiah also lashes the extravagance of women (iii. 16-24; xxxii. 9-11).

And how many women do we find in the Old Testament who embody the material virtues which may be displayed in the various spheres of duty! Who can remain unmoved on beholding the figure of Rizpah? King David at least admired her. She above other women should be commemorated; for she sat through one whole cloudless Palestinian summer by the bodies of her sons and her stepchildren, driving off the vultures by day and the jackals by night (2 Sam. xxi. 10). What a touching picture of a mother's love! The Hebrew historian can likewise appreciate filial piety, as appears in the classic words put into Ruth's mouth, "Whither thou goest I will go . . . if aught but death part thee and me"; or in the delineation of the embodiment of family virtues, the princess Michal, and, later, David's wife; for when she found the duties of daughter and wife to clash, she prevented her father from a deed of violence, while saving her husband's life.

The Old Testament also portrays women as models of patriotism. First of all appears Miriam, Moses' sister, who celebrates with

cymbals and dancing the rescue of her people from their perilous position between the pursuers and the floods. The same chronicler recounts further on how the Hebrew women followed the deeds of the heroes with intelligence and even with sound judgment, and how they sowed the first seeds of jealousy in Saul's breast, after David had slain Goliath, by their song, "Saul hath slain his thousands, and David his ten thousands" (1 Sam. xviii. 6 *et seq.*). But among the illustrious women who were the admiration of a grateful people were not only those who applauded the heroes, but also standard-bearers like Deborah, who took the lead in liberating her people from the foreign yoke. Praise is even bestowed upon a woman like Jael, who was deceitful, the brave (Judges v. 24). The historians of Israel also touch with sympathetic hand the—may I say—well-known figure of Eli's daughter-in-law (1 Sam. iv. 19 *et seq.*), who appears as the embodiment of the consciousness of a people, as a herald announcing a new day to her country. For when she heard of the defeat of her people, the loss of the Israelitic sanctuary, and her husband's death, while she herself was breathing her last breath, she named her new-born son Ichabod (the glory has departed), thereby inspiring her people with the resolve to wipe out the disgrace. Nameless herself, yet commemorated in history, she leads the band of the women of Israel who, by their own religious fervor, helped to sustain the spiritual polity of Israel.

The famous passage of the Old Testament, commonly called the "Song of the Good Woman," which stands as the conclusion of the Book of Proverbs, clearly shows how the ethical valuation of woman, by means of the spirit of true religion, is rising uppermost in the consciousness of Israel. This alphabetical acrostic mirrors the several standards in the valuation of woman which have been discussed in the foregoing paragraphs; the secondary place assigned to bodily attractions in determining the worth of a woman (verse 80), the emphasis laid on intellectual gifts and on performances (verse 10 *et seq.*), the positive virtue of self-sacrificing diligence (verse 18), the material virtue of mother love and wifely faith (verse 11), the interest, if indirect, shown in the weal and wo of the state (verse 28). The author even dwells on two other virtues that are fundamental in the valuation of a woman, namely, kindness to the poor (verse

20) and fear of God, for the words, "a woman that feareth the Lord, she shall be praised," form the striking conclusion to this eulogy. Piety, therefore, which has always and everywhere flamed most brightly in the feminine soul, is the fundamental virtue on which the right valuation of woman is based in the Old Testament.

In ancient Hebrew, the terms beautiful, beauty, to be beautiful, were used metaphorically only to a slight degree. This is indicated also by the fact that the latest dictionary of Hebrew, the great Oxford English-Hebrew Lexicon, does not deal explicitly with the metaphorical use of those terms. In ancient Hebrew the terms beauty, etc., are in fact used only indefinitely in a metaphorical sense, rarely appearing above the surface of the literary language. *Isalah*, in referring to the beauty in general of the Israelitish king (xxxiii. 17), means, of course, his splendor; and similarly Ezekiel means, by the beauty of the King of Tyre—not of a certain king of this city—the splendor or magnificence of this king (xxviii. 13). And in the same way the metaphorical meaning of beauty is evident in the expression, "the beauty (i.e., the excellence) of wisdom" (xxviii. 7), and in a few other passages of this late author, as xvi. 18. However, I do not wish to bore my readers with lexicographical details, altho philology and cultural history are closely interrelated. It is, moreover, interesting from the point of view of intellectual development to note that "beautiful" in a metaphorical sense occurs quite frequently in modern Hebrew, as may be seen in the latest work on the subject, Gustaf Dalman's "Dictionary of Modern Hebrew" (1901). It is a much more significant fact that the adjective beautiful, in a metaphorical sense, is used only by a single author in the entire ancient Hebrew literature, namely, the author of Ecclesiastes, e.g., in the passage, "it is beautiful to eat and to drink" (iii. 11 and v. 17). It is especially instructive to note this fact, because this metaphorical use of the word beautiful in this late work (compare my "Einleitung in das Alte Testament") is due to the influence of Greek usage.

It seems almost tragical that it was among the Greeks that the word signifying beautiful was very frequently used in a metaphorical sense. Tho the Hellenes, who were so highly susceptible to real beauty, made use of this *metaphorical term as long current coin*, yet

they thereby paid tribute to other standards of valuation.

It is certainly also due to the Greek garb of the books of the New Testament that here the word which really signifies beautiful is used so very frequently in a metaphorical sense, to mean excellent, beneficent, etc. This usage is carried so far in these books that, e.g., the phrase "a beautiful tree" is used in direct contrast with "a rotten tree"; "beautiful" is therefore considered to be equivalent to "sound" (Luke vi. 48), while Matt. vi. 17 has the correct word for good, namely, *ἀγαθός*. This mode of expression is due to the Greek usage of that time.

However, there is one circumstance which is not explained by this usage, namely, that in all the twenty-seven books of the New Testament the term signifying beautiful does not occur once in its literal sense in reference to persons. No woman is here designated as being beautiful, much less any man. The term signifying beautiful does not occur once in these books. Yet a number of women are mentioned: several Marys, Martha, the daughter of the synagogal director Jairus, and the daughter of the Canaanite woman, the philanthropic Tabitha (Acts ix. 36), and the seller of purple, Lydia (xvi. 14), and others. Can it be accidental that beauty is not mentioned as an attribute of any one of them? This omission is certainly due to the single-minded interest which is the natural correlative of the intensified religious feeling found in the authors of the New Testament. They are gladdened, like their Master, by the lilies of the field, which, in His words, surpass by their grace the splendors of Solomon. They certainly have beheld the well-formed bodies of many a man or woman as they beheld the "goodly" stones of the Temple (Luke xxi. 1), which still excite by their grandeur the wonder of the pilgrim; and they thanked the Father of Light for this beauty as for all good and perfect gifts. But in their valuation of man they were above praising bodily perfection, this gift of nature independent of human endeavors. This kind of beauty belonged to the realm of things temporal, soon to pass away. Beauty of soul and nobility of spirit only are of value to the eyes which see the cosmos crucified in the dust on beholding the touching grandeur of Christ, the absolute conqueror of the world and the flesh. To him the cripple is a friend and the person deformed by illness a lover.

## OUTLINE STUDIES OF OBSCURE PROPHETS—THE SEVENTY ELDERS

BY PROF. LEWIS BAYLES PATON, PH.D., HARTFORD THEOLOGICAL SEMINARY.

1. THE narrative (Num. xi. 23-29) of the seventy elders upon whom the Spirit rested teaches the wideness of God's gift of illumination. We are accustomed to think of Moses as the sole recipient of inspiration in his day, but this record shows that upon seventy elders the same Spirit came that rested upon him. We read elsewhere that Aaron and Miriam also were prophets, and we are told that the Spirit of God was given even to the artificers that wrought upon the Tabernacle. We see thus that even in the Mosaic age the gift of the Spirit was not limited to a single individual, but was imparted more or less extensively throughout the Hebrew community. The difference of the inspiration of these men from that of Moses was not one of kind, but only one of degree, for it is said that the Lord "took of the spirit that was upon him and put it upon them." The biblical doctrine of inspiration is not that it is something limited to a favored few, but that it is a possession of the church as a whole; and while it may not be manifested with highest intensity in the ordinary believer, yet the gift is analogous to that of the greatest prophet.

2. The degree of the spiritual gift is proportionate to the service which one is called upon to render. Moses as the leader of the nation receives the largest endowment. The elders who are called merely to assist Moses in his arduous duties receive a less endowment, altho greater than that of the rest of the people. Every one who is called to special service in the kingdom of God has a right to expect that he will receive the illumination that he needs. These elders were selected by Moses, and yet the Lord honored the selection by bestowing upon them the same Spirit which he had already put upon Moses. The man who is called to the service of the church, however that call may come, has a right to anticipate a gift of the Spirit which will equip him for his work, and should seek this gift with confidence of finding it.

3. Spiritual endowment usually comes in the use of established means of grace. Moses was already in possession of the gift of the Spirit, and through him the gift came to the elders. As the Lord was speaking to Moses, He took of the Spirit that was upon him and put it upon them. The gift of Moses suffered

no diminution by this taking. It was rather, as Theodoret has said, "like the lighting of one lamp by another; the second is kindled, but the first suffers no loss." Inspired personality is one of the chief means through which the gift of God is imparted to men. The value of preaching lies in the fact that through it spiritual life is transmitted from soul to soul. So long as inspiration is infectious we need not fear that the printed page will do away with the pulpit.

4. Altho usually God uses means in imparting the Spirit, He is not limited to these means. There were two of the elders who did not go out with Moses to the Tabernacle. Why they remained in the camp we are not told, and it is futile to conjecture. Away from the rest of the elders, they too began to prophesy. Word of this was brought to Moses by a young man; and when Joshua heard it, he could not believe that the inspiration of the two was genuine. Jealous for the dignity of Moses as the sole medium for the communication of the Spirit, and fearing lest the unity of the church should be invaded, he said to Moses: "My lord, forbid them."

Often in the history of the church men who have received their gift of the Spirit in a particular way find it impossible to believe that other men can receive the gift in other ways. Some have received their gift through the ordination of a particular church, and they find it impossible to think that others may receive the gift through a different ordination. The Eldads and the Medads, who have not come out to the tabernacle where they have been worshiping, they pronounce schismatics and would forbid their prophesying. Others, who have been trained in a peculiar system of doctrine and have found it a channel of grace for them, are unable to think that other men can come to the experience of salvation along different avenues of thought. Mr. Moody used to tell of a man who was converted under a bridge, and who ever after thought that other people should go under that particular bridge if they wished to be converted. Christians are often the narrowest of men. Movements such as the Young Men's Christian Association, the Salvation Army, the Christian Endeavor Society, and

the Social Settlement, are frequently viewed with suspicion by good people because these are not formally connected with the church.

This narrative shows us the mistake of lim-

iting God's grace to particular channels. The two men in the camp had just as genuine inspiration and prophesied just as truly as those that were with Moses.

### KEY-WORDS IN THE GOSPEL OF JOHN

By S. W. PRATT, D.D., CAMPBELL, NEW YORK.

A STUDY of the table of key-words in the gospel of John brings out many facts of great importance concerning the fourth gospel. By their use we shall arrive with certainty at the plan and object of the writer. Concerning any fair induction from these, there can be no question.

Concerning the object of the writer, we have his own direct statement in chapter xx. 80, that, while he might have written of many other wonderful things, he wrote these things that he might convince his readers that Jesus was the Christ, the Son of God; and that they might believe unto life. And this is exactly in conformity with the first verse of the introduction, "In the beginning was the Word, and the Word was with God, and the Word was God."

That he carried out his purpose is brought out in a remarkable manner by his use of the word "therefore," which occurs 198 times, and is found in every chapter, and in some chapters over a score of times, excepting chapters xiv., xv., and xvii., which are not the author's words, but quotations from the words of Christ. This marks the argumentative characteristic of the book and its logical arrangement.

Another word of the same import is "in order that," which indicates the same logical purpose, and occurs 141 times, and bears also on the argument of the book. The use of these kindred words 334 times shows that the writer has pursued persistently his one object in writing.

The corollary to the truth that Jesus is the Christ, the Son of God, that those who believe in Him have life, is also brought out continually in the use of the word "believe" 96 times, and the word "life" 55 times.

Another key-word which the writer uses with the same logical force is the word "witness," which occurs 47 times. He calls up as many persons or facts to prove the main proposition of the book, and gives their testimony. And this cumulative evidence should be taken as a whole to determine *whether he has proved his case.*

Using this word as guide, the following would be a correct analysis of the book:

General topic, Jesus is the Christ, the Son of God.

Introduction. John i. 1-14.

Part 2, witness of John the Baptist. John i. 15-36.

Part 3, witness of some disciples. John i. 37-51.

Part 4, witness of Jesus' words and works before the world. John ii. 1-xi. 50.

Part 5, witness of the words of Jesus to His disciples. John xiii.-xvii.

Part 6, witness of the last days of Jesus. John xviii.-xix.

Part 7, witness of His resurrection. John xxi. 1-29.

Part 8, conclusion of the argument. John xx. 80-81.

Part 9, epilogue—additional proofs of His resurrection. John xx. 1-25.

These might be further divided into paragraphs, where it will be found that each gives the evidence of a witness and his testimony to the divine Sonship of Jesus.

Still another word bears directly on this subject, the word "father," which occurs 119 times,\* and in connection with which Jesus claims, or it is claimed for Him, that He is the Son of God. An analysis of the use of this word would be interesting and instructive, and would strikingly develop the argument of the book. The use of this word in the addresses to His disciples is specially noticeable, occurring 28 times in the fourteenth chapter.

The words "Son of God" occur 9 times, and "Son of man" 18 times. Other words, such as "light" and "truth," which denote the divine character and claims of Jesus, are found, the first 22 times and the second 25. The word "world" is found 78 times, and bears directly on the relation of Jesus to this life.

An inductive and scientific use of these words shows that the writer set out to prove the divinity of Jesus, and selected his matter, and omitted other facts in the life of Jesus, according to their bearing on his subject. The synoptics wrote of the life of Jesus; he wrote of the divine character of Jesus.

\* Young's Concordance gives 126 instances.—EDITOR.

## PASTORAL HELPS AND HINTS

### PERSONAL WORK IN THE SAVING OF MEN

By R. A. TORREY, D.D., CHICAGO.

FIRST of all, it was Christ's favorite method of work. We have a few sermons that Christ preached on earth recorded in the four gospels; but in the very brief record that we have in those chapters, how many illustrations are brought before us of Christ as a personal worker: Christ as a personal worker with that man at the pool of Bethesda; Christ dealing with the leper whom He cleansed; Christ with the woman of Samaria; Christ with Nicodemus; Christ with the rich young man; Christ with the man born blind, and so on. The Gospel record is largely taken up with Christ as a personal worker. Christ did preach to great multitudes, but the major part of His time and the major part of His effort was devoted to personal work. If any are above personal work, they are above our Master.

I remember a woman who wished to enter the Chicago Bible Institute. She had the disadvantage of being blind, so she was brought to my office, and she said: "Oh, you don't think my blindness would incapacitate me for Christian work?" I said: "No, certainly not; in fact, I think that in the most effective form of Christian work your blindness would not be a disadvantage, but an advantage; it would open the hearts of the people." "Oh," she said, "that isn't what I mean. When a person can stand up and speak to five hundred people at once, and has a gift like I have, you wouldn't have them sit down and talk to one soul when they could talk to five hundred?" Many have never said that in words, but many have felt it. I said to that woman: "I have an impression that Jesus Christ could address large audiences; in fact, I think it is on record in one place that He spoke to five thousand men, not counting women and children; and yet, if I read the Gospel right, He gave most of His time to single individuals. Are you above your Master?" "Oh, no," she said; "but when one has the gift of speech, it is so much better to speak to five hundred than one at a time." But personal work is the preeminently Christ-like work.

The second advantage of personal work is

that anybody who is a child of God can do it. We can not all preach; but what would the church of Christ be if we were all preachers! We can not all teach Sunday-school classes. And there are other forms of Christian work that some can not do. But there is no one that can not do personal work. I have had mothers come to me and say: "How I wish I could do something for Christ; but I have my family to bring up, and how can I?" I don't know of any person who has a better opportunity for personal work than the mother. She can do personal work with the servants, with the butcher, the baker, and the grocer. She can do personal work in a great many different places. Above all, she can do personal work with her own children.

Take the person who is shut in by some physical infirmity. I know of a woman in the city of New York who was converted from a life of sin, and whose early childhood had been spent in dense ignorance. I am not quite sure she could read with ease when she was converted. But her life after she was converted was very beautiful. I think she only lived about three years after her conversion, and the last year was spent, most of it, in bed. But as she lay there dying by inches she sent for one and another of her old-time friends, and it is said there was a steady tramp up and down her stairs; and before her spirit departed to be with Christ they knew of at least one hundred persons she had brought to Christ. I think that would be a pretty good record for a preacher. How many of our ministers can say: "I know of a hundred definite cases of conversion to Christ during the past year"?

The third advantage of personal work is that it may be done anywhere. You can not preach everywhere, nor have missions everywhere, nor hold tent meetings everywhere. Some of us go down by the great factories and think of the thousands of men and women that there are in some of these factories, and we say, "If only I could get in there and preach." But there isn't a factory in this land that we can not get into somehow for personal work. We go down into the

crowded streets of our cities after our churches have drifted out into the suburban or residence portion of the great city, and we say, "If only I could have a church there." We can not in many a case; but there is not a place in Boston or Chicago or any other crowded district where we can not do personal work.

The fourth advantage is that it reaches all classes. We can not reach all classes by preaching. A great many of the Roman Catholics we never see within hearing. Some of them will come if we are wise about it, but a great many will not come. We can reach Roman Catholics by personal work. I could tell you of case after case of the most bigoted of them, those who shut the door in our faces, that were won by persistent effort and are among the best men I have in my church in Chicago to-day. We can reach the street-car men, the motormen and conductors, by personal work. A clergyman whom I once met in Detroit said: "I was going up in the car this afternoon, and I was put to shame. On one end of my car was a member of my church talking with the driver, and on the other end was another member talking with the conductor, and I was talking nonsense there with a friend. I was ashamed."

The fifth advantage of personal work is that it hits the mark. Most of our preaching is at random. Men have a wonderful power of believing the sermon is meant for somebody else, but when you come to personal work you can not apply it to any one else. It is told of Henry Ward Beecher that he had often gone hunting, but had never shot anything. His father took him out one day and said to him: "Henry, do you see that squirrel down on the fence?"

He said: "I do."

"Would you like to shoot it?"

"Yes."

"Rest your gun on the rail." He did. "Now look along the barrel. Now do you see the squirrel?"

"Yes, father."

"Pull the trigger."

He pulled the trigger and he killed the squirrel. It was the first thing he ever hit, because it was the first thing he ever really aimed at. Too many preachers do not hit anything because they are not aiming at anything. And if we aim at any particular individual in our sermon, he dodges. I remember one morning I was preaching, and I in-

tended to be very personal that morning, and I looked down in the audience and saw the man I wished most to be there, and I said to myself, "I have got you now and I am going to give it to you." I knew the man's history well, and I sent my sermon well home. I thought if I hit him I would hit somebody else too. If you hit one man you will probably hit a dozen. At the end of the service he came up to me, all smiles, and he said, "Oh, dearly beloved, you don't know that I came eight miles to hear you preach"; and he said, "I did so enjoy that sermon." He was not hit. But I had a chance now. He was in the crowd before; I had him alone now. I said, "I hope it did you good." That hit. If we don't hit our man in the audience, we can hit him afterward in personal conversation.

The sixth advantage of personal work is that it reaches the specific difficulty of the specific individual. My father used to tell the story of a doctor. He said this doctor used to take a big jug, and into that jug he put every remedy he had in stock, and shook it up together; and whenever he got hold of a man and did not know what the matter was with him, he would give him a dose out of that jug, for there was something in there that would help him anyhow. A good deal of our preaching is like that. But when I sit down with a single individual with the Word of God, and he begins to open his heart, I know exactly what is the matter with that man, and I don't give him a general dose out of the Word of God, but I take the specific truth out of God's Word and I administer it to that man, and it meets his specific difficulty. He brings up one difficulty after another that stands between him and Christ, and I sweep them away by the power of God's Word, until that man stands there and Christ stands there, and nothing is left between them. So they meet, and he is saved.

The seventh advantage is that the personal work produces abundant results. Suppose a man has a church of two hundred members. Possibly he speaks on the Lord's Day to three or four hundred people. Now if the pastor of that church of two hundred members, preaching to three or four hundred people, should be used of God in the course of a year to bring fifty people to Christ, and should have fifty added to his church upon confession of faith, that would be far above the average record. Suppose that same minister should make up his mind that, instead of

bringing people to Christ all alone, he would train his congregation to do it. Suppose, further, that one in four in that congregation responded to his training, and fifty members of that church took up personal work. It would be a very small average for them to win one soul a month apiece. That is six hundred brought to Christ instead of fifty.

And, further than that, even when people are brought to Christ through our preaching, it is the personal work that follows that brings the decisive and satisfactory result. I am convinced through and through that the most effective of Christian work is that of personal hand-to-hand work with men.

### THE AFTER-MEETING

By G. R. ROBBINS, D.D., CINCINNATI, OHIO.

It may not be amiss at the outset to state three reasons which may make it next to impossible to have an after-meeting: First, the pastor may not have any natural or acquired ability to take charge of such service. Second, there are fields where the congregation—the evening congregation especially—is so small and where the field is so limited that no pastor can draw a sufficient number of people together to excite any enthusiasm or to inspire leader and members to sing, to speak, or to pray. Third, there are church edifices so miserably planned in their construction that the Almighty may hold the architect and building committee, and not the pastor, responsible for the loss of some souls. If the pastor and audience must leave a nicely heated and well-lighted auditorium, don wraps and go out into the cold blasts of winter's night to seek shelter in a basement, then let not any pastor, no matter how warm his heart and great his desire to seek the salvation of souls in an after-meeting, blame himself for inability to have such service.

But why should pastors and churches in general have after-meetings fifty-two Sunday nights in each year?

First, to secure increase of congregation. Not flowers beautiful and fragrant, not music exquisite and inspiring, not preaching eloquent and convincing, not sensational topics—not any or all of these things will do more to increase and hold a congregation than a rightly conducted after-service following the evening sermon, where persistent effort is put forth to win souls to Christ.

Second, to secure increased attention to the preaching of the Gospel. If ministers can convince the community that in all the world there is nothing they so much care for as the salvation of the lost, they will secure as in no other way the respect and command the attention of the people.

Third, to secure increased amount of work from the membership of the church. There is no better training-school connected with any local church than an after-meeting where the young converts and old standard-bearers are alike called upon for a short prayer, or a short quotation from the Bible, or a short talk, or a spirited song, or a hand-to-hand fight with Satan struggling for supremacy in the heart of a sinner. This service far exceeds the weekly prayer-meeting, yes, the theological class-room, in teaching and training Christians in practical work. Why do many remain away from the evening service in many churches? Why an absence of the strong men and women? Because there is nothing for them to do but simply sit and listen. They have been fed at the morning service; they want to work in the evening. Give them a chance and they will help mightily in increasing the congregation.

Fourth, to secure increasing dose of tonic for body, mind, and heart of the pastor. When are faithful ministers most apt to have their fainting spells, to have the blues, to go home determined to write their resignations? Why, after the Sunday night service is all over and there have not been any indications to the human eyes of any good accomplished, not one has even come forward and spoken a kindly word to the jaded preacher. If he has an after-meeting, surely as the stars shine nightly, if some do not manifest a desire to become Christians, some Christian, with the sermon fresh in mind, will make some delightful reference to the same that will refresh and rest the faithful pastor.

Fifth, to secure an increase in the number of saved souls. There is no service connected with the church where there is a better opportunity of drawing in the net and consequently drawing men, women, and children to Christ and into the church.



But how shall this after-meeting be conducted?

First, informally, to a certain extent. I have somewhere read of an enthusiastic sculptor who was bent on having a perfect copy of the manly form of an acquaintance whom he induced to stand for a liberal sum. He put the man in a high hogshead, and poured in the plaster-of-paris, designing to have it reach the model's neck, and then to mold his face afterward. But when the stuff reached the arm-pits it began to set and harden. The man's lungs were pressed as tho in a vice. The frightened artist hastened to break the plaster in order to save the strangling man's life. Let one thus treat his after-service, cling to one set of ways and precedents until a "cold formalism hardens about the spirit of devotion, and soon there is nothing left but the letter without the spirit, which is form without life."

Second, variety. As one color will not make a kaleidoscope, but many bits of colored glass and pebbles will, so in order to have an endless kaleidoscope of intellectual and spiritual things there must be great variety to call out the minds, the hearts, the emotions of those in attendance.

Third, this service must be kept in the hands of the leader. If there is any service in particular where the pastor needs to have all the reins in his hands, it is at the inquiry meeting.

What will especially cheer and strengthen those taking charge of the inquiry meeting?

First, the abiding consciousness of the divine Presence.

Second, the baptism of the Holy Spirit. I can but believe we are nearing the glad some time when there will be even more than a Pentecostal outpouring of the Holy Ghost upon believing Christians of the world.

### THE SUNDAY-SCHOOL PROBLEM

By JOHN BALCOM SHAW, D.D., CHICAGO.

OUR country has made tremendous strides in pedagogy during the last quarter-century. Behold the growth of the high-school, the improvement in our secondary schools, the multiplication of kindergartens! Mark the widening and enrichment of the field of education, the development in methods both of discipline and instruction; behold the wedlock between pedagogy and psychology, the most notable marriage that has taken place in this country in a hundred years.

All this advance, unfortunately, has meant very little to the Sunday-school. We are practically just where we were when this pedagogic advance began. The primary department, it is true, has felt its effect to some little degree—in some quarters more than in others; teachers' helps have multiplied in number and efficiency, and there is undoubtedly more enterprise among our Sunday-school workers than formerly; but, taking its organization as a whole, the work of the Sunday-school is substantially the same.

Perhaps this is in part the fault of our educators. They have been too free to criticize and too loath to cooperate. Without question, they have yielded to the temptation—so irresistible to most people—of preaching and *not practising* what they preach; but, true as

this may be—and I am frank to admit it all—the chief responsibility must here come upon the church itself. The officials and governing boards of our churches have been seriously at fault in not giving the Sunday-school a larger place in their annual budget of appropriations. And before even the governing boards I would ordinarily call the pastor into account. Seldom has he been without interest in the Sunday-school, and as a rule has devoted as much of his strength and leadership to that department as was possible; but his difficulty has been in not putting first things first. A good choir, an assistant to help him in his pastoral work, church repairs, and improvements of various sorts have seemed more pressing needs than the redemption of the Sunday-school. Under this general neglect it has, therefore, gone on its own way, and that has usually been a pretty poor way. Of course, I recognize the difficulties of the smaller country church; but with more attention the Sunday-school, even there, is capable of vast improvement, and that with small expenditure; while there is no reason whatever why our larger churches should lag behind.

I. The first thing to aim for is different quarters for the Sunday-school; rooms that are better ventilated, more suitably seated, and

more adequately equipped; but, most of all, Sunday-school quarters that are constructed upon a wholly new plan. At present we are wasting force. Our classes are small, and by this arrangement twice the number of necessary teachers is required. This gives us a surplussage of incompetence and inexperience, whereas, if our classes were larger, we could do with a third of the present number of teachers, and far better work would be done.

II. The second aim must be the selection and culture of our teachers. As the average school is run, any young girl who is willing to give the time is accepted as a teacher. She has little religious experience, knows nothing about the methods of teaching, and is generally most deficient in Bible knowledge. I have no hesitancy in saying that I would prefer my boys to stay away from Sunday-school than to be taught by such a person. I believe it would do them less harm and count for more in their future religious life. There is no peril to be compared with that of breaking down in childhood a person's respect for religion, and at no point is this peril greater than just here. It is my own judgment that the church will soon have to come to the paid employment of certain teachers, particularly of teachers for the younger children. It is nowhere as difficult to secure a teacher for a

Bible-class as it is to find a suitable leader of the primary or intermediate departments.

III. The next problem is that of the superintendent. Superintendents, without question, are born and not made, and there are few churches that have the fortune to find one to the Sunday-school born. It is a question whether we can much longer depend upon volunteers in this position. Any church that can afford it should have its Sunday-school pastor, in whose hands lies the whole responsibility of directing the work of the Sunday-school; and more churches can afford this than would at first appear. When the Sunday-school comes to take its proper place among the items of the annual budget, there will be money for such expenditure where now there seems to be only the promise of a deficit. The certain appreciation of such improvements that would follow, and the increase of rightly trained members of our churches from the Sunday-school would soon begin to tell upon the income of the church.

But if churches of limited means find such a program impracticable, it would be an easier matter to persuade volunteers of brains and leadership to assume the direction of the Sunday-school work, if its proper reorganization were first effected.

### THE PROBLEM OF REACHING MEN

[We include below a second instalment of the replies called out by a correspondent's letter, which appeared in this department last month. The subject is so important that we expect to continue it with other replies in the March issue.—THE EDITOR.]

J. P. Peters, D.D., Protestant Episcopal,  
New York

I AM not aware that the conditions are discouraging either with regard to church attendance in general or with regard to the church attendance of men. The comparison, I take it, is commonly made between now and a rather peculiar period when men of my age were little boys, or were not yet born, from 1840 to the close of the war. The conditions with which the comparison is commonly made were conditions comparatively local, embracing part of this country and the Protestant English-speaking communities in the United Kingdom and Canada. If any one will turn back to the first part of the last century or the end of the preceding he will find a very different state of affairs even as late as the time, for instance, when Bishop Mead was

consecrated a deacon. The conditions prevailing in Virginia—and much the same conditions prevailed over a large part of the country—were conditions that would seem to any man of the present day simply appalling. The same was true of the religious condition prevailing in New England at the commencement of the nineteenth century. This line of comparison might be developed considerably. I only want to call attention to the fact to show that the comparison commonly made is narrow and inadequate, both as to time and place. Personally, I may say, so far as the conditions under which I was brought up are concerned, that the community is a more church-going and a more godly community to-day than it was then. Students in college are more believing, more active in religious life than they were when I was a student in

college, in the early seventies. I presume, however, from the statement made by others that my experience is not normal in these regards, rather the opposite, and that there is, in fact, in our community a falling off to-day in church-going, compared with thirty years ago. Figures seem to show also that there is a falling off in candidates for the ministry, but I am inclined to think that this is true rather of the Eastern and Middle Northern States than of the West and South. This falling off in candidates for the ministry is, however, combined even in the East, I believe, with an increase in the relative number of persons engaged in doing religious and benevolent work not in the ministry; and I am also inclined to think that, side by side with the falling off in church-going to-day in New England and the Middle States, and the large cities everywhere, compared with church-going thirty years ago, there is a distinct increase in the interest in benevolent and philanthropic activities, and not merely in those, but also in philanthropic and benevolent activities distinctly religious in their character, or inspired by a religious motive. The tendency of the moment is to express religion, more particularly in action.

As to the relation of men to church-going, I should say that, so far as my experience and judgment go, it is proportionally as good to-day as it ever has been. Speaking for the parish church with which I am connected, I should say that there were relatively more men in the pews to-day than I was accustomed to seeing in this church or in other churches which I attended when I was a boy or a young man.

I therefore do not feel, in the first place, that the problem which your correspondent presents exists in the form in which he thinks it does. This is a period of change. New methods of expression of the religious life, tending toward activity in doing good, are asserting themselves. The church, in the sense of the services in the church itself, the relation of the clergyman to the present problems of life, his interpretation of Christianity as applied to those problems in his sermons and the like, have possibly not altogether accommodated themselves to the changed times. Your correspondent gives me the impression, in the words he uses, of one who is seeking what seems to me factitious, not real, methods of reaching men and women. No peculiarities in the service, no announcements of sensa-

tional themes are of any use, and the best man who lets himself be led astray by the thought that he must provide some sort of entertainment will, in the end, not add strength, but lose it. There are no peculiar methods to be proposed that I know of. Thorough touch with the life and problems of the day of the man who is imbued through and through with the belief in Jesus Christ, so that he lives and moves and breathes in Him—that is all that I can suggest, and that is the same thing which has always been effective from the age of the apostles down to the present day. No two men will reach the end by the same methods. One man does it more particularly by the gift of speech, through which he communicates this real faith of his to men. Another, without any such gift of speech, is equally powerful through some sort of magnetism which he seems to communicate in his visits, or in his personal daily touch with people. Another man has a peculiar gift of organization, backed by that same genuine, earnest live faith which makes the eloquence of the first man and the personal touch of the second man so effective, and by this power of organization he accomplishes his results.

Now, Mr. Editor, this is all very vague and general, but what more can a man say? It is no new problem, and I think a little broader outlook over the history of Christianity itself should show any one that, so far from the present conditions being in general conditions to occasion despondency, they are really precisely the opposite.

By the Rev. Frank H. Decker, Congregational,  
Westerly, Rhode Island

Is it true that there is a falling off in the attendance of men upon the services of the Protestant church? No doubt such is the case with the Sunday-evening and mid-week services, but I do not think that it is also true of the Sunday-morning service.

Toward the second Sunday service, the Protestant churches will have to take the attitude of the Roman Catholic Church, now that the conception of the Sabbath of that church has come to be practised by Protestants generally. No doubt this change in the idea of Sunday has affected church attendance; it has made it impossible for most Protestant churches to maintain more than a mere shadow of the second service. And the pastor who is seeking to connect the second service with the more liberal Sabbath is engaged in a

most depressing and fruitless effort, from which he would better turn aside as quickly as possible. For he will find that his attempt to induce his people to attend the second service will only result in making them less inclined to attend the first service.

"God fulfils Himself in many ways." The drift of men away from the church does not necessarily indicate that they are drifting away from true religion. Rather, I am inclined to think that their lack of interest in the church may be a sign of a deep interest in religion. Certain is it that many who are not drawn to the church are attracted by religion—*when they see it made flesh*. In many cases these non-churchgoing men are the first to respond when a truly religious appeal is made to them—when they are asked to minister in deed to the needs of men. The fact is that many men drift away from the church just because the church, in their conception of it, means very little of helpful service to the suffering. In some cases they indicate the largeness of their hearts by their refusal to invest their influence in an institution that has wasted much of its energies in some form of the fruitless "quest for the Holy Grail." Let them see that the church is the body of Christ, that it is in the world to minister to the needs of its time, that it is ever going about doing good, and they will take an attitude of interest in its work that will draw them to its services. "I go to a church where forms and doctrines repel me," said an educated young man to me, "because its lines are out in every direction in its sphere of service." Make the church worthy of support. Emphasize its world-wide missionary work. Let its service to the poor and sick be increased. Let both poor and rich know that it is in sympathy with them in their temptations, and that it has grace for them in their spiritual needs. Let no special efforts be made by its pastors to build up the church, but let them use the church as an instrument of service. Let the church lose itself in its mission, and, for the Lord's sake, let it know that its mission is not to draw men to church, but to offer the church as an instrument of service to men. When in the parable men would not attend the feast, the king commanded his servants to compel them to come by convincing them that they would be amply rewarded for so doing. Let the church make a feast for those whom she would have in her membership—a feast of music, of beautiful envi-

ronment, and of the riches of religious truth revealed to this age by the Spirit of Truth as to no other.

There must be absolute sincerity, true humility, and trained gifts for his calling united in one who would speak to the heart of this generation. Timid men, men who are too prudent to add even so much as interest to their inherited pound of truth, who will not put themselves in touch with the progressive spirit of this age, will find that they can not long maintain what little influence they now have over thoughtful men. They must broaden their narrow conceptions of truth into the wider conception which the narrower involves, or themselves lose faith in the narrower. Now that they have seen the larger and involved truth, the preachers of to-day must accept and teach it, if there is to be the tone of authority in their future preaching. Many of our pulpits *repel* men because their teaching is not up to date; it does not fit the times; it is "smaller than a man can stretch himself on."

Here is the chief reason for the drift of men from the church. And the sad fact is that the church as a whole has not yet discovered it. Doubt is weakness, and many preachers continue to preach what they can not preach with power because they have come to entertain secret doubts concerning it. Let them at once, and in Christ's name, *take the next step*—let them add the related truth, let them unite an election of all to salvation with grace for all sufficient to accomplish in all the purpose and will of God, and the result will be a doctrine of salvation which will commend itself to every man's reason and conscience, and which the preacher can preach without feeling that his teaching involves that God is limited either in power or in love.

"Make God real to men, and they will come to the church." Very well. But the pulpit can not make an unreal God real to the real man. The pulpit can not make the God of Jonathan Edwards real to the men of this time. "Teach the people to practise the presence of God." Rather, give them a true conception of God and they will not need to practise His presence, since He will make His presence felt and seen. Give them a God who is present in their hearts and minds, and they will feel His nearness.

The pulpit can not hold men to the former doctrines of heaven and hell, but it can persuade them of the terror or joy that must

come to them from obedience or disobedience of the law that "what a man sows that shall he reap."

We are on the eve of a great renewal of interest in the church. Of this I am confident, because I am certain that the church is entering upon a larger mission, both in its teaching and in its work. The larger conceptions of truth which (as is always the case) have at first chilled and repelled men will, now that they have come to be seen as not contradictions, but enlargements of former conceptions, have a power of attraction greater than any that have preceded and prepared the way for their coming. And these larger truths will change the attitude of the church toward all men, and so change their attitude toward the church.

By Robert Stuart MacArthur, Baptist, New York City

The article in *THE HOMILETIC REVIEW* by W. J. M., discussing the supposed "falling off of men from the services of the church," I have read with interest. It is a truly pathetic article. Is it true regarding many churches in many parts of the country? If so, it is vastly more than pathetic; it is positively alarming. But is it true of churches generally throughout the country? I can not believe that it is true thus widely. This writer has been a pastor for nearly thirty-five years in the city of New York. He has lectured and preached in many States of the Union, both in summer and winter. He has been accustomed to hear walls of this sort at regular intervals during all the period of his pastorate. He can not make himself believe that the conditions are any worse in this respect than they always have been. The pulpit as a whole is not losing its power. The press, mighty as it is acknowledged to be, can never supplant the pulpit. The living voice of the living preacher is as puissant in religion as is the voice of the statesman in politics, and the press can never take the place of either. It is profoundly significant that on the day of Pentecost the Holy Ghost in the form of a tongue of flame rested over the head of each disciple. This symbol teaches that the living voice of the living preacher, inspired by the power of the living God, will always be the mightiest force in winning men to truth, to God, and to heaven.

The power of the living preacher will control men as truly as women. Statistics show

that there are more women than men in the world; it is, therefore, to be expected that there would be a slightly greater proportion of women in the congregations than of men. We might expect, also, a slightly increased proportion of women over men in church membership. It will be admitted, also, that women are more disposed toward religion than are men. Some women also have more leisure than have men in the same grade in social life.

But facts show that in many congregations the men equal the number of women, or, at least, are present in the proportion in which they are found in the population. In the church which the writer best knows, men often are more numerous, especially at the evening services, than are women. The aim in the sermons is to discuss great living topics. A recent series of sermons was on "The Famous Johns of the Church." This course of sermons gave the opportunity to discuss great historical movements, and the discussions were in line with biblical teaching and with an evangelistic spirit. One can see at a glance how sermons on John Huss, John Wycliffe, John Calvin, John Bunyan, John Wesley, and a dozen other Johns, would naturally lead to the discussion of great historic facts and profound evangelical principles. This course was followed by another still broader, under the title of "Epoch-making Men and Movements." This title opened a range that was well-nigh limitless. Great characters of church history, and even of secular history, such as Marcus Aurelius, Diocletian, Constantine, Julian the Apostate, Theodosius, Jerome, and the Monastic System, and a score more historic men and movements, came under review. There is no end to the possibilities under such a title as this. The writer intends resuming this subject again in another series of sermons. The discussions of all these topics were in a biblical, evangelical, and even evangelistic spirit.

The number of men present at these evening services is frequently greater than the number of women. The aim is to make the pulpit virile and vivify, and the discussions robust and roborant to the greatest possible degree. The pulpit of the ideal Man, God-man, ought to be characterized by unique manliness, courage, and dignity. It ought also to be absolutely fair toward all great questions of the hour. There is no interest of humanity regarding which the pulpit can afford to be indifferent.

## SERMONS AND ADDRESSES

### THE PRINCE OF LIFE

BY WASHINGTON GLADDEN, D.D., CONGREGATIONAL, COLUMBUS, OHIO.

*And killed the Prince of life, whom God hath raised from the dead.—Acts iii. 15.*

THIS is the phrase with which Peter, in his great speech in the Temple porch, describes the Master whose disciple he had been for three years, whose death he had witnessed on Calvary, and to whose resurrection from the dead he is now bearing witness. "The Prince of life!" It is one of the many great titles conferred upon the Lord by those who loved Him. Reverence and devotion fell from their lips in lyrical cadences whenever they spoke of Him, and they wreathed for Him garlands of words with which they loved to deck His memory. He was "the Prophet of the Highest"; He was "the Great High Priest"; He was "the Shepherd of the Sheep"; He was "the Captain of Salvation"; He was "the First-Born of Many Brethren"; He was "Redeemer," "Reconciler," "Savior." Gratitude and affection shaped many a tender phrase in which to describe Him, but there is none, perhaps, more luminous or more comprehensive than this with which the impulsive Peter, facing the men who had put Him to death, gave utterance to his loyalty. Its pertinence is confirmed by the word of Jesus Himself, in one of the sayings in which He described His mission: "I am come that ye might have life, and that ye might have it abundantly." Author and Giver of life He was, and what He gave He gave with princely munificence, freely, unstintingly.

The phrase seems to be one on which we may fitly dwell to-day, since the day of the year which commemorates His birth occurs on the day of the week which celebrates His resurrection. Both events proclaim Him the Prince of Life. In the one He is the Bringer of new life, in the other He is the Victor over death; and thus He becomes, in the impassioned confessions of the apostle, the Alpha and the Omega, the Author and the Finisher of faith, the First and the Last and the Living One.

Those who are familiar with the New Testament narration do not need to have their attention called to the constant ministry of this Son of Man to the vital needs of men.

The impartation of life seems to have been His main business. Somehow it came to be believed by the multitude, at the very beginning of His public ministry, that He possessed some power of communicating life. The wonderful works ascribed to Him are nearly all of this character. The healing of the sick, the cleansing of the lepers, all resulted from the reenforcement of the vital energies of the sufferers. When He laid His hand upon men, new life seemed to speed through their veins. We have known some who seemed to have, in some imperfect way, this quickening touch. It is a physiological fact that warm blood from the veins of a thoroughly healthy person, transfused through the veins of one who is emaciated or exhausted, quickens the wavering pulse and brings life to the dying. It may be that through the nerve tissues, as well as through the veins, the same vitalizing force may be communicated, and that those who are in perfect health, both of body and of mind, may have the power of imparting life to those who are in need of it. The miracles of healing ascribed to Jesus must have been miracles in the literal sense; they were wonders, marvels—for that is what the word miracle means; that they were interruptions or violations of natural law is never intimated in the New Testament; they may have been purely natural occurrences, taking place under the operation of natural laws with which we are not familiar. We are far from knowing all the secrets of this wonderful universe; the time may come when these words of Jesus will have larger meaning than we have ever given them: "If ye abide in me, the works that I do shall ye do also, and greater works than these shall ye do, because I go unto my Father."

The fact to be noted is, however, that the people with whom Jesus was brought into contact were made aware in many ways of the impartation of His life to them. "Of His fulness," said John, "we all received, and grace for grace." There seemed to be in Him a plentitude of vitality, from which health and vigor flowed into the lives of those who came near to Him. Nor does this seem to have

been any mere physical magnetism; there is no intimation that His physical endowments were exceptional; the restoring and invigorating influence oftener flowed from a deeper source. The physical renewal came as the result of a spiritual quickening. He reached the body through the soul. The order was, first, "Thy sins be forgiven thee"; then, "Arise and walk." If the spirit is thoroughly alive, the body more quickly recovers its lost vigor. And it was mainly in giving peace to troubled consciences and rest to weary souls that He conferred upon those who received Him the great boon of life.

Thus Jesus proved Himself "the Prince of life." In the early ages of the Church the Holy Spirit, the Comforter, came to be described as "the Lord and Giver of life"; but that was because He was believed to be the Continuator of the work of Jesus—the spiritual Christ.

There seems to be in this conception a great and beautiful revelation of the essential nature of Christianity. There are many ways of conceiving of this, but I am not sure that any one of them is more significant than that which we are now considering. Those words of Jesus to which I have before referred are wonderful words when we come to think upon them. They occur in that discourse in which He describes Himself first as the Good Shepherd, and contrasts Himself with the thieves and robbers who have been ravaging the flock. "The thief cometh not," He says, "but that he may steal and kill and destroy; I came that they may have life, and may have it abundantly." Have we not here the great fundamental distinction between men—the line that separates the evil from the good, the just from the unjust, the sheep from the goats—that distinction which Jesus marks so clearly in His parable of judgment, and which must never, in our interpretations or philosophizings, be blotted or blurred? Some are life-givers; some are life-destroyers. "The thief cometh not but that he may steal and kill and destroy; I came that they may have life, and may have it abundantly."

I do not suppose that Jesus meant in this to declare that there is a large class of persons whose entire purpose it is to steal and kill and destroy; probably there are none so malevolent that they do not cherish some kindly impulses and perform some generous deeds. It is a distinction between acts, or perhaps between tendencies of character that He is

making. He speaks in the concrete, as He always does; but He expects us to make the proper application of His words. The fact to which He guides our thought is this—that there are ways of living, forms of conduct which are predatory and destructive of life, and other ways that tend to make life increase and abound. When Jesus contrasts His own conduct, as one who gives life and gives it abundantly, with the thieves and robbers who steal and kill and destroy, we must interpret the conduct of those whom He thus describes as destructive of life—as tending to the diminution of life. Indeed, it is a very deep and awful truth that all our social action tends in one or the other of these directions. Life, in its proper relation, is the one supreme and central good; the life of the body is the supreme good of the body; the life of the spirit is the supreme good of the spirit. And you can rightly estimate any act or habit or tendency of human conduct only by determining whether it increases and invigorates the life of men, body and spirit, or whether it reduces or diminishes their life. Good men are adding to the life of those with whom they have to do; evil men are debilitating and depleting the life of those with whom they have to do.

Even in our economic relations the final effect of all our conduct upon those with whom we deal is to replenish or diminish their life. The wage question is at bottom a question of more or less life for the wage-worker. Starvation wages are wages by which the hold upon life of the wage-earner and his wife and his children is weakened. Systems of industry are good in proportion as they enlarge and invigorate the life of the whole population; evil, in proportion as they lessen and weaken its life. So all industrial and national policies are to be judged by the amount of life which they produce and maintain—life of the body and of the spirit. Those strong words of John Ruskin are the everlasting truth:

"There is no wealth but life—life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others."

We have here, as you see, the Christian conception—the very word of the Prince of life, of Him who came that we might have

life, and that we might have it abundantly. And when His kingdom has come, this will be the end for which wealth is sought and used in every nation.

It is possible to use wealth so that it shall be productive of life; so that the entire administration of it shall tend to the enlargement and enrichment of the life of men; so that the labor which it employs shall obtain an increasing share of the goods which it produces; so that all the conditions under which that labor is performed shall be favorable to health and life and happiness; so that the spiritual life, also, of all who are employed shall be nourished by inspiring them with good-will and kindness, with the confidence in man which helps us to have faith in God. Such an administration of wealth is perhaps the very best testimony to the reality and the truth of the Christian religion which it is possible to bear in this day and generation. One who handles capital with this clear purpose can do more to establish in the earth the kingdom of heaven than any minister or missionary can do.

But it is possible to use wealth in the opposite way, so that it shall be destructive rather than productive of life. A man may manage his industry in such a way that the last possible penny shall be taken from wages and added to profit; in such a way that the health of his employees shall be impaired and their happiness blighted and their hope taken away. He may do this while maintaining an outwardly religious behavior and giving large sums to philanthropy. But such a handling of wealth does more to make infidels than any heretical teacher or lecturer ever did or can do.

The fact needs to be noted that all the predatory schemes by which capital is successfully inflated and nefariously manipulated, and the community is thus burdened, are deadly attacks upon the life of the people. They filch away the earnings of the laboring classes. They increase the cost of rent and transportation and all the necessities of life. They extort from the people contributions for which no equivalent has been given, of commodity or service. Thus the burden of toil is increased and the reward of industry is lessened for all who work; the surplus out of which life should be replenished is consumed, and the amount of life in the nation at large is lessened. Every one of those schemes of frenzied finance about which we are reading in

these days is a gigantic bloodsucker, with ten million minute tentacles which it stealthily fastens upon the people who do the world's work, and each one of the victims must give up a little of his life for the aggrandizement of our financial titans. When such schemes flourish, by which men's gains are suddenly swollen to enormous proportions, somebody must be paying for it, and *life* is always the final payment. It all comes out of the *life* of the people who are producing the world's wealth. The plethora of the few is the depletion of the millions. In every great aggregation of workers, the faces of the underfed are a little paler, and the pulses of little children beat a little less joyously, and the feet are hastened that journey to the tomb—all because of these who come to steal and to kill and to destroy.

Such is the contrast between beneficent business and maleficent business. The good business employs men, feeds them, clothes them, shelters them, generously distributes among them the goods that nourish life; the bad business contrives to levy tribute on the resources out of which they are fed and clad and nourished, and thus enriches itself by impoverishing the life of the multitude.

And I suppose that we should all find, whether we are engaged in what is called business or not, that the work which we are doing, the way in which we are spending our time and gaining our income, is tending either to the enlargement and increase of the life of those with whom we have to do or to the impoverishment and destruction of their life; and that this is the final test by which we must be judged—are we producers of life or destroyers of life? Is there more of life in the world—more of physical and of spiritual life—because of what we are and of what we do, or is the physical and spiritual vitality of men lessened by what we are and by what we do? Are we helping men to be stronger and sounder in body and mind and soul for the work of life, or are we making them feeblar in muscle and will and moral stamina?

When Jesus Christ came into the world the civilization prevailing—if such it could be called—was under the dominion of those who came to steal and to kill and to destroy. Rome was the world, and the civilization of Rome, with all its splendor, was at bottom a predatory civilization. It overran all its neighbors that it might subjugate and despoil them; its whole social system was based on a



slavery in which the enslaved were merely chattels; the life of its ruling class was fed by the literal devouring of the lives of subject classes. Of course, this civilization was decadent. That terrible decline and fall which Gibbon has pictured was in full progress. It was in the midst of this awful scene that Jesus was born in Bethlehem of Judea. Can any one doubt that His heart was full of divine compassion for those who were trampled on and preyed upon by the cruel and the strong, for those whose lives were consumed by the avarice and greed of their fellows? What did He mean when, at the beginning of His ministry, in the synagogue where He had always worshiped, He took in His hand the roll of the prophet Isaiah and read therefrom: "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord"—adding, as He sat down, under the gaze of the congregation, "To-day hath this Scripture been fulfilled in your ears"? What could He have meant but this, that it was His mission to change the entire current and tendency of human life; to put an end to the reign of the plunderers and the devourers; to chain the wolfish passion in human hearts which prompts men to steal and to kill and to destroy; to inspire them with His own divine passion to give life and to give it abundantly? And is it not true that so far as men do receive of His fulness, so far as they are brought under the control of His spirit, they do cease to be destroyers and devourers of the bodies and souls of their fellows, and become helpers, saviors, life-bringers? And is not this included in His meaning when He says: "I am come that they may have life, and that they may have it abundantly"?

To-day, then, we hail Him as Prince of life, the glorious Giver to men of the one supreme and crowning good. And the manner of the giving it is not hard to understand. He gives life by kindling in our hearts the flame of sacred love. Love is life. Love to God and man brings the soul into unity with itself; it is obeying its own organic law, and obedience to its law brings to any organism life and health and peace. If the Spirit of Christ has become the ruling principle of our conduct, then we have entered into life, and it is a life that knows no term; it is the immortal life.

If the Spirit of Christ has entered into our lives, then in all our relations with others life is increased; we are by nature givers of good; out of our lives are forever flowing healing, saving, restoring, vitalizing influences; and when all the members of the society in which we move have received this spirit and manifest it, there are none to bite and devour, to hurt or destroy; the predatory creatures have ceased their ravages, and the world rejoices in the plenitude of life which He came to bring.

We hail Him, then, to-day, as the Lord and Giver of life. We desire to share with Him the unspeakable gift, and to share it, as best we may, with all our fellow men. What we freely receive from Him, we would freely give. What the whole world needs to-day is life, more life, fuller life, larger life. We spend all our energies in heaping up the means of life, and never really begin to live; our strength is wasted, our health is broken, our intellects are impoverished, our affections are withered, our peace is destroyed in our mad devotion to that which is only an adjunct or appendage of life. Oh, if we could only understand how good a thing it is to live, just to live, truly and freely and largely and nobly, to live the life that is life indeed!

Shall we not draw near to this Prince of life and take from Him the gift He came to bring? Is not this the one thing needful? We are reading and hearing much in these days of the simple life. What is it but the life into which they are led who take the yoke of this Master upon them and learn of Him? It is a most cheering omen that this little book of Pastor Wagner's is falling into so many hands and uttering its ingenuous and persuasive plea before so many minds and in so many homes. If we heed it, it must bring us back to the simplicity of Christ. Pastor Wagner is only preaching over the Sermon on the Mount; it is nothing but the teaching of Jesus brought down to this day and applied to the conditions of our complex civilization. It is the true teaching; none of us can doubt it. And I wish that we could all begin the new year with the earnest purpose to put ourselves under the leadership of this Prince of life. I know that we should find His yoke easy and His burden light, and that there would be rest for our souls in the paths into which He would lead us. We should know, if we shared His life, that we were really living; and we should know also that we were

helping others to live; that we were doing what we could to put an end to the ravages of the destroyers and the devourers, and to fill the earth with the abundance of peace.

Is not this, fellow men, the right way to live? Does not all that is deepest and divin-

est in you consent to this way of life into which Jesus Christ is calling us, as the right way, the royal way, the blessed way? Choose it, then, with all the energy of your volition, and walk on in it with a glad heart and a hope that maketh not ashamed.

### THE SON AND THE CUP

BY A. F. WINNINGTON-INGRAM, D.D., ANGLICAN, BISHOP OF LONDON.

*Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?—Matt. xx. 21, 22.*

THIS mother of the two sons, who had such high expectations for her boys, was the type of many a mother before and since; and I can not conceive for a moment that our Lord, who loved so deeply His own mother, and who honored so much every true instinct of the human heart, meant by His answer to reproach at all that yearning love of any mother who longs for her boys to be at their best, and do their best, and love the highest when they see it. And certainly none of the thousands of mothers, who are expecting home this week from the public schools the boys who are dearer to them than life itself, need fear to pray the same Lord to let those boys be as near Him as they can, as high up in the kingdom of grace, and afterward in glory, as it is possible for them to be. He gave mother's love, He hears the mother's prayer, and knows that nine-tenths of the goodness among men in the world to-day is due to the faith and prayers and influence of their mothers, who have made them what they are. But still the contrast remains. The boy who starts so blithely with his face toward the morning you meet at mid-day drinking the cup. The fair face has lines upon it now; the mouth is set and firm. He starts in the early dawn and girds himself, and walks whither he would. You meet him in the evening, and another is guarding him and carrying him whither he would not. He was baptized as a child with water; he is being baptized with another baptism now, a baptism of fire. And it is this contrast which makes men cynical about life; it is the theme of countless homilies on the vanity of human wishes. "Vanity of vanities, saith the preach-

er, all is vanity." It is the never-ceasing problem discussed over and over again in the Book of Job; it is a standing difficulty, far greater than any mere intellectual difficulties which make men unbelievers to-day. We can understand the bad suffering, but why should the good suffer? "I tell you frankly, bishop," said a poor mother to me once, "if my boy does die that death I shall never believe in God again." And it is a problem which it is impossible to ignore. But for one thing there would, I think, be no answer to it. If it were really true, what apparently even the Jew largely thought, that unbroken prosperity on earth was the sign of the favor of God, and, what Job's friends certainly believed, that misfortune was a sign of God's displeasure, then what we see on so large a scale in life would make, if not atheists, at least cynics, of us all. But the one thing which disproves the theory and saves our faith is the central figure of the Gospel story. There was no one who started so completely in favor with God and man as Jesus Christ; there was no one who drank so many bitter cups before he died, and there was no one over whose head the divine verdict rang out so clearly: "This is my beloved Son, in whom I am well pleased." We are driven, then, to find some other explanation of the fact which, while it modifies and transforms the habits of youth, does not for a moment dim its promise. Not a mother here would place her son above Christ. What we call a boy's early promise can never be more than a promise to be as like Christ as possible. We forget that if this is so, then it is enough for the disciple that he be as his Master and the servant as his Lord.

I. What, then, is the first truth which comes out from the study of Christ, which alters the first and shallow philosophy of life? Surely this: that the purpose of life is not what the world calls happiness, but charac-

ter. There is an old aphorism: Heaven is character. In other words, the purpose of life is not to say something, or even to do something, but to be something. Heaven is the society of those who are of a certain character, and what that character must be nothing can alter. With the clean thou must be clean, and with the holy thou must learn holiness, is one of the laws which make God what He is. He reigns on His throne, but it is not so much an act of His will as the outcome of His nature; it is the atmosphere of His heaven. It would be as easy for the king to forbid prosecutions for crime and then expect his empire to be moral, as for God to trifle with the laws of holiness, and then to expect His kingdom to be holy. It is only short-sighted thinkers who see no necessity for atonement. The real miracle is not that an atonement was wanted, but that it was possible. "If a law was broken, who can mend it?" might well be said; and yet if that law was not satisfied and the standard of the kingdom not maintained, heaven would no longer be heaven.

The real purpose, then, of the existence of the boys of whom we think to-day is far higher than appears at first sight. To be successful barristers, brave soldiers, useful administrators, is one thing; to be characters fitted forever to live with God and the holy angels is not contradictory of the first, but it is quite another. The training which fits for the one may only very partially fit for the other. "Now are we the sons of God, but it doth not yet appear what we shall be"; and it is childish to judge the events of life by what we are for a few passing years. The real question of vital importance is, what we shall be in the deathless years to come. And having once grasped the first principle, it is not very difficult to grasp the second. Christ was the pattern for all ages, and His was the training of a perfect Son for His deathless future. He learned obedience, we are told, by the things that He suffered; He was perfected through suffering. "For their sakes I sanctify myself," He said Himself, "that they also might be sanctified through the truth."

II. And here is the second great truth of life. In not a single instance is a son to-day asked to drink any cup which the perfect Son did not drink first Himself. He has been the first pattern. Among many brothers, no brother has been able to point yet to his Elder Brother and say, "*Here is something you have*

put to my lip you never tasted first." The old question has been asked again in every age: "Are ye able to drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" For instance, are you asked to drink the cup of pain? Or, worse still, is your boy? Has he some incurable complaint, or has he given his eyes for his country? Then look at Calvary; is your son's pain worse than the pain of the crucifixion? "A sword shall pierce through thine own soul also," was said to the mother of the Lord. Is a worse sword piercing through your own soul? Or, am I speaking to some one who is drinking the cup to-day of bitter shame and mortification? It may have been brought on by sin, and in that sense only it is more bitter than Christ's. But short of sin, could any shame be worse than being disowned by your own people, distrusted by your own family, betrayed by your own friends, and put to death, naked and forsaken, between two thieves? Are there some here who are what are called disappointed men and women, who are perhaps eating their hearts out unrecognized and unknown, while others, less able and less efficient, pass them by? It is inconceivable that, humanly speaking, there could be a greater disaster than the cross: popularity gone, credit gone, hopes blasted, promises apparently falsified. Judging Jesus Christ by an earthly standard, He was the greatest failure on the day He died that the world has ever seen. And yet, and yet, when He had drunk the cup of pain and shame and of disappointment to the dregs, see how He prevailed. Behold, the world had gone after Him, and when He had by Himself purged our sins He sat down on the right hand of God. There must be, then, some connection between the drinking of cups and sitting on the right hand of God, and good reason for thinking that the mother's prayer was not disregarded, but answered, as so often happens, in a different way. And the connection is this: if heaven is formed of character, character is formed by discipline; and the drinking of the cup is the heaven-sent discipline which perfects the character. There is to be no lowering of ideals, then, no praying of lower prayers for ourselves or for those we love, but the ideal and the prayers must take a longer range. Nowhere in modern literature is the ultimate object of life drawn out more clearly than in the poem on old age, by Robert Browning, entitled "Rabbi

Ben Ezra." He begins boldly with the invitation:

"Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made:  
Our times are in His hand,  
Who saith, 'A whole I planned,  
Youth shows but half; trust God; see all,  
nor be afraid!'"

Then he faces the very problems we have been facing this morning, the roughness of life and the inequalities of fortune, and bravely says:

"Then, welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids nor sit, nor stand, but go!  
Be our joys three parts pain!  
Strive, and hold cheap the strain;  
Learn, nor account the pang; dare, never  
grudge the throes!"

And then, grappling with the scriptural metaphor of the potter's wheel, which has seemed so heartless to so many generations, he says the potter has some great purpose in his work. He begins with tracing the lines in love about the base of the cup which he is molding: "And as he nears the rim he fash-

ions skulls in order grim." But all the time his work and his mind and plan are directed toward the use to which the cup shall at last be placed: to be grasped by the Master's hand and used as He will.

Oh, mother, in thy prayers; oh, father, whose heart is set upon the future of your boy, "look not thou down, but up." What is your real prayer for him or, at any rate, what ought it to be? That he may be of use in the Master's work, that he may be an instrument in His hand, that in the boy's life and work the Master may see of the travail of His soul and be satisfied. In the true sense, pray the prayer that he may sit on His right hand or on His left; but if that be the prayer, then leave him in the Lord's hands to mold him. He loves him, even more than you do. No furnace shall be too hot for him, no trial too great. He tempers the wind to the shorn lamb, He tempers the trial to the young soul, and be sure that the training which he receives will lead to a deeper happiness than he could know without it, and to a life of usefulness which will be his own forever and ever.

### A WORLD'S WONDER\*

By P. S. HENSON, D.D., BAPTIST, BOSTON.

*I am as a wonder unto many.*—Psalm lxxi. 7.

If a preacher desires easily to win cheap applause and earn for himself the reputation of being broad and liberal, a great thinker, a great scholar, and a leader of religious thought, the way to do it is to disparage creed and damn dogma. I believe in character, but I also believe in creed. I believe in duty, but also in doctrine. Character is built upon creed, for "as a man thinketh in his heart, so is he." Character is a structure, and a structure must have foundation. A tree in order to bear fruit must have root; and they who would abolish creed would tear away the very foundations of character, and they who hack away at the roots would presently destroy the fruits.

I do not indeed believe in dead dogmas; but all dogmas are not dead, and while we think and speak of dogmas, that are so scorned in our time, it may be well for us to understand what dogma means. "Dogma" is formulated truth, proclaimed by compe-

tent authority; and Jesus Christ was the prince of dogmatists: "He spake as one having authority, and not as the Scribes."

And yet, I repeat that while I believe in dogmas, I do not believe in dead dogma. I do not delight in a herbarium. I suppose herbariums have their uses, but they contain only the skeletons of flowers. I like a garden of flowers. I suppose that skeletons, even human skeletons, have their uses in anatomical museums. But I frankly confess to you I have no fondness for skeletons. And yet I have only loathing for any human form that has not within it a skeleton. I believe in a skeleton that is clothed with flesh and throbs through and through with rich, red blood.

I believe in creeds, but I believe in creeds embodied in character. I believe in dogma, but dogma incarnate.

Talk of miracles, think what you please of miracles in the Old Testament or the New, the miracle of miracles, the conclusive, crowning miracle, is the life of Jesus Christ which

\* Stenographically reported for THE HOMILETIC REVIEW.

is truth incarnate. *This* is the crowning demonstration: God manifest in the flesh, not manifest in a book, but manifest in the flesh, and His life is the light of men. Leaving out of account all miracles, ancient or modern, the Christ looms up before all the ages as the unanswerable demonstration of the truth of Christianity. And tho the world seeth Him no more, yet so long as there is a Christian living, and Christ lives in him, we do not need miracles such as were performed upon the bodies of men in the long ago. Christian character is the demonstration that the world needs. And if to-day there is less faith in Christianity than aforetime, it is for the lack of men that worthily represent Christ. It is not the new science, it is not the new thought, it is not the higher criticism, it is not the errors discoverable in the Bible to which we must attribute modern infidelity, but it is the lack of the beauty of holiness in those professing to be followers of Christ. And what we want is not more apologetics, but more lives that need not to be apologized for.

The wonder of wonders is the Christly life, and it is of this "world's wonder" that I wish to speak to-night.

Wonderful is that Christly life in its origin. All life is wonderful. All the philosophers of earth will never pluck the heart out of the mystery of life, the life of the tiniest flower that blooms with a dewdrop in its heart, the life of the tiniest insect that floats and flutters in the sunbeam. Men have never yet fathomed with plummet line of scientific research the depth of life in anything that God has made.

But the life of Christ in the human soul is differentiated from every other form of life by the width of the whole heaven. Geologists as they upturn the rocky strata of God's elder revelation come at length to life's beginning, and if they be not mad, they say, as they pause at that first footprint of life, "This is God's footprint." Natural life dates away back many thousands of years. When life began I know not; but this I do know, that since man appeared upon this planet no new life has shown itself. Many forms of life have become extinct, but not one new form has been created, and if one such should appear, savants from all lands would gather wonderingly about it, as did the Magi about the infant Savior. All natural life is perpetuated and propagated; there is no new creation in this world, and has not been since

Adam looked up to God out of the Eden in which God placed him.

But here is a wonderful thing: the Christly life in the human bosom is not transmitted life, not propagated life, not life that dates back to the beginning of the creation. It is Promethean fire, fresh from the altar of God in heaven. It is not the rehabilitation of a life that was existent before; not the elevation and readjustment of the old faculties. This is the new theology that is all abroad, that enfolded within every human bosom there are the potencies and possibilities of noblest Christian development. And yet if there be any truth in Scripture the life that is imparted in regeneration is an absolutely new thing under the sun.

Natural birth is the beginning of natural life; spiritual birth is the beginning of the new life, the life of God in the human soul. And the very same forms are used in describing this beginning that are employed in describing the beginning of this world. "God said, Let there be light," and lambent light flashed over all the blackness of that chaotic mass; and then beneath the wings of the brooding Spirit life emerged upon this planet. So God, who in that old creation commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of His glory in the face of Jesus Christ. And that same brooding Spirit imparts a new spirit life down in the depths of the human soul. And over this new creation the morning stars sing together, and the sons of God shout for joy.

Wonderful is this life in its source; and wonderful is it in the transformations that it works.

I grant that these transformations are not so marked in the case of a little child that sweetly looks up from its mother's knees where it is bowed, and cries: "Jesus loves me, this I know, for the Bible tells me so." Sweet, beautiful, blessed, natural childhood, even before the brooding Spirit imparts the germ of immortal life! And yet there is a change, even tho it be not strongly marked. And so in the case of a moralist who has been fairly decent all his life, who has been held in leash by the restraints that have surrounded him in a Christian home. The outward transformation may be scarcely perceptible, but here is Saul of Tarsus who is "exceeding mad" against the saints of God, and who hounds them to the death. His very name is

a terror, and his coming is like that of a ravening beast. This Saul of Tarsus, full of bloodthirsty zeal, sets out from Jerusalem and heads for Damascus. But when he enters the gates of Damascus, the lion has been somehow transformed into a lamb, and he meekly inquires the way to the house of an old Christian disciple by the name of Ananias, and desires humbly to know of Ananias what he must do to be saved. What is the matter with this man? What change has come over this man? Here is a wonder of wonders that has been wrought! Something has happened to Saul of Tarsus.

Here is a tinker of Bedford, profane and drunken, so drunken and profane that mothers hide their children away from him, and his name is a hissing and a by-word even in that wickedest of towns. Something has happened to John Bunyan the tinker. He has taken no Keeley cure; he has been through no reformatory; he has not been lifted to a higher life by any of the culture of a University Social Settlement. But he has been convicted of sin, of righteousness, and of judgment to come, and has cried out, "What must I do to be saved?" And he has heard the voice of Jesus say: "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." And John Bunyan is converted. What nothing else could do, the grace of God has done in a moment, in the twinkling of an eye.

Does this sound to you like a fairy tale, like one of the goody-goody stories recorded in the impossible Sunday-school books? Yet you and I have seen cases just like this, where a man as utterly untamable as the demoniac of Gadara or a woman as thoroughly sodden in sin as that poor fallen one that crept to the Savior's feet when He was reclining at supper, and washed His feet with her tears and wiped them with her dishevelled hair—you and I have known men like that, and women like that who had sunk, as it were, full forty fathoms deep, and yet had been dragged up as one may say, by the hair of their heads by the hand of God. And these abandoned men and women have been transformed into ministering angels that with shining faces walked the world and breathed their benedictions upon the sorrowing sons and daughters of men. Here are wonders unmistakable, wonders indisputable, that have been wrought by the transforming power of the grace of God.

I knew a man who was a butcher—a butcher

in every sense of the word, for he butchered the English language and he butchered all life's sweet proprieties, and threatened to butcher the members of his own family—a drunken debauchee, who was shunned by all that saw him coming. And yet that man I saw converted in a moment, and he rose to his feet and shook off his chains and shouted, "Thanks be to God that giveth me the victory through our Lord Jesus Christ."

And in view of such transformations people of the world are led to wonder what has done it. Their old boon companion with whom they have had so many a drunken bout, who has so often joined them in the whirl of the giddy dance, the man who a while ago drank in iniquity as the ox drinketh in water—they wonder what has come over him. He has quit his old resorts, he has abandoned his old friends, and they say to themselves: "Oh, he won't hold out at that pace! What fun can he find in those funereal prayer-meetings, in that dreary routine of pious performances? He will come back to us in a little while." And with infernal ingenuity they set themselves to lure him back, or to shame him back. And if after all he holds out faithfully, they are immeasurably astonished, and they say, "Either he is a hopeless fanatic, or we are frivolous fools and are imperiling our souls."

"Great is the work, my neighbors cried,  
And owned the power divine;  
Great is the work, my heart replied,  
And be the glory Thine."

Such transformations are occurring all about us and within us. I speak to hundreds of men and women who have felt the power of this redeeming grace, and who are ready to say, "He has taken my feet from the horrible pit and the miry clay, and set them on a rock, and established my goings, and put a new song in my mouth." And when one that once delighted in the ways of sin turns a shining face upon his old companions, and assures them that they need not pity him for he has given up nothing that is worth the having, and that he finds a sweeter satisfaction in the new life of God in the soul than in all the paths he used to tread, they are constrained to confess that here is something which passes all comprehension.

This Christly life is a wonder in the manner of its sustenance. We know something of how this body is nourished, and a large part of our life is employed in endeavoring to

meet its needs. We know something of the soul's necessities, and ten thousand intellectual sources of supply are available, and never were there more than now. But the spirit life that comes from God would starve in the midst of all the bountifulness of mere materialities and even intellectualities, and accordingly God has let down out of heaven prepared provisions for this new life—the purest milk and the strongest meat—for its refreshment and development. But the wonder of the world is how any man can thrive on such unsavory diet, upon what seems to them as dry as the fleshless and marrowless bones of Ezekiel's Valley of Vision. And yet to the Christian man these thoughts of God are sweeter than honey or the honeycomb.

Yea, and beside the Book there are secret ducts that come down from the everlasting throne and bring supplies direct from heaven. For Jesus has said, "If any man drink of the water that I shall give him, it shall be in him a well of water, springing up into everlasting life." An artesian well is this. And the water of an artesian well comes from the everlasting hills, and men see not the channels by which it flows down thence to spring up out of the depths of the renewed soul.

The Christian life is a wonder also in the secret and supernatural motives that impel it. Yonder is a balloon sailing majestically in the upper air, but sailing in a course directly opposite to that in which the wind is blowing on the surface of the earth, and we wonder, until we come to understand that at that high altitude there is another current and in that the balloon is moving. Or to take another illustration: here is a mighty iceberg that towers colossal, glittering in the sun and heading toward the south in the very heart of the Gulf Stream that is sweeping toward the north. And you wonder until you come to know that the iceberg has its base away down in the depths—that the Gulf Stream is only surface water, but this iceberg from the north is really propelled by the sweep of a mighty Arctic current that is moving resistlessly toward the south. Oh, there are heights and depths in the Christian life that the world can never understand! And hence the world's wonder.

Here is the servant of the prophet Elisha. His face is white with fear, and he is crying out: "Oh, master, oh, master, what shall we do? The Syrians, the Syrians, they compass us around!" And he is crouching and cring-

ing because of the Syrians. But presently his face is all aglow, his eye is bright with hope, and he fairly claps his hands in glee. He is looking at something yonder, and I strain my eyes, but I see nothing. And I ask, "Is the man mad? what is the matter with him?" The simple fact is, his eyes have been opened, and he sees the angels of God, and the chariots of God, filling the mountains round about. His eyes have been opened, but mine eyes have not, and hence the man seems to me to be beside himself. Paul was counted as a lunatic by Festus: "Paul, thou art beside thyself; much learning doth make thee mad." Why seems the great apostle mad? He answers: We look not at the things that are seen and temporal, but at the things that are unseen and eternal.

Oh, my hearers, if our eyes could but be opened to see the splendors of the celestial world, to see the angels that compass us about, we should cease to wonder that the early Christians took joyfully the spoiling of their goods; that when confronted by persecution and pain and peril, they said: None of these things move us, neither count we our own lives dear unto ourselves. Oh, my hearers, could you but see what the Christian sees with the eye of faith, then you would cease to wonder at the way he lives.

The Christian life a wonder? It is a wonder from beginning to end. It is wonderful in the ease with which it may be attained. Most things that are good for anything have to be won by long, patient, heroic endeavor; but this, the most precious of all things, may be had in a moment; in the twinkling of an eye the man is saved forever. That is the wonder.

A wonder is it in the completeness of its salvation for sin. The man's sins may be as scarlet, and yet they shall be blotted as the cloud is blotted from heaven's blue sky.

Wonderful in the peace that passeth all understanding, the joy that floods every channel of life, a joy unspeakable and full of glory.

Wonderful in the strength it gives to do duty, and the courage it gives to meet danger.

Wonderful in the sweetness of the solace it imparts in life's darkest, saddest hours.

I have seen a Christian mother by the death-bed of her darling lift her hands to heaven, while her face beamed like an angel's, and have heard her say: "The Lord gave and the Lord hath taken away. Blessed be the name

of the Lord." And I have seen many a triumphant Christian exodus. I remember one, as dear a friend as I have ever known on earth. When she had lain for a while in a stupor, her eyes half closed, and we thought that they were closed in their last sleep, all at once she opened them wide and the pupils dilated, and she raised her hands that had been helpless for hours, and stretched them out toward heaven, and said, "Precious! precious! precious!" and she was gone. Oh, the wonder of it! and the glory of it!

And the wonders upon wonders that lie beyond, when on the wings of immortality we sweep through the gates of glory and see the wonders everlasting!

Oh, my hearers, let not the wonders of the Christian life provoke incredulity as to its reality. The whole earth is full of wonders, and heaven has wonders greater still. Lay hold by faith of the Word of God and you shall know the truth by blessed experiment, and shall vigorously testify that the half has never been told.

### THE RETURN OF THE RANSOMED

BY J. C. JACKSON, D.D., METHODIST EPISCOPAL, JERSEY CITY.

*And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. xxxv. 10.*

LIKE songs in the night of sadness, like the sunburst on a stormy, weltering sea, like a rainbow of hope across the bosom of the tempest, are these magnificent words of Israel's sublimest prophet. We have heard them as the text at the funerals of godly men and sainted women. We have read them on the mossgrown stones of old graveyards, raising their pean over death up to the hills of immortality. They enchain the imagination and linger long upon the ear: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Every blessed phrase seems crowded with heaven, and thrilling with the hallelujahs of the redeemed. As we read them the spirit is filled with joy and feels already an "exceeding weight of glory."

The groundwork of this splendid burst of triumph and music is the return of the Jews from the hated captivity of Babylon. There they had endured a long night of heathen slavery. It was of themselves in that captivity that they said: "By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion." In all those seventy years the heart of the exiles still turned toward Jerusalem, and their homesick souls uttered that touching cry: "If I forget thee, O Jerusalem, let my right hand forget her cunning." And now they were being brought back by a

course of Providences like that wheel within a wheel, animated by a living spirit, which Ezekiel saw in his vision by the river Chebar. Their departure was not as the forced and reluctant withdrawal of the Moors from Grenada. It was not like the self-expatriation of our Pilgrim Fathers, leaving Europe for an unknown Western world. It was a second exodus from a hated bondage and a heathen toll back to their native land. Forty-two thousand Israelites marched out from the brazen gates of Babylon for their Judean home. By the decree of Cyrus, they bore with them those vessels of Solomon's Temple which had been carried off by Nebuchadnezzar, and which had adorned the blasphemous banquets of Belshazzar. Before the long procession of the people marched their four thousand priests. In their front rode a band of horsemen, playing on flutes and tabrets, accompanied by their two hundred minstrels and one hundred and twenty-eight Temple singers. As they passed outside the city and struck that desert road which stretches from Babylon up northwest to the mountains of Syria and Palestine, five hundred miles away, their ardent, tropical Jewish nature found vent in such a burst of joyous song as has never been elsewhere heard in history, save perhaps in that other triumphal strain, led by Miriam, which they sang over the hosts of Pharaoh buried in the Red Sea. They sang that their deliverance was like a dream, too good to be true. They called upon the palm-trees of the desert to clap their hands, and the distant mountain forests to answer back with shouts. They said the very stones would gather themselves out of the highway into



heaps beside the sandy track, that the feet of Israel might speed swifter on their course. To their excited imaginations the vast rivers of Mesopotamia through which they marched, and the waves of the Indian Ocean far to the south, were shouting them onward from their foaming crests. The wilderness and the solitary place was glad. The desert blossomed as the rose. Waters were breaking out of the flinty rock. The wild Bedouin robbers were to be restrained, and as in the immortal dream of Bunyan twenty centuries later, the lions were to be chained beside the way, that they and their little ones might pass in safety.

And thus, "with songs and joy upon their heads," they marched up the long slope from the low plains of Babylon to the rocky fastnesses of northern Israel. The first familiar object that would greet their eyes would be the lofty snow-capped peak of Hermon, towering above the mountains of Lebanon. The Scriptures and contemporaneous history tell us that as the seventy prophetic years of the Captivity drew near their close, all the Jews who had been left behind in Palestine were expecting the return of the exiles. Sentinels stood day and night on the outposts of Israel to discern their earliest coming. Beacons stood piled and ready to blaze when they appeared in view on every mountain top from Syria to Jerusalem, as they did in modern times to carry tidings across the mountains of the Tyrol. On the outer walls of the Holy City stood devout Jews by day and night, crying to Jehovah to rest not until He had brought back the captivity of His people and made Jerusalem a praise. And now the head of the column, toiling up the slopes of Mesopotamia, is seen by the sentinels on Mount Hermon. The signal fires blaze out. Jerusalem, standing tiptoe on Olivet, catches the far-off gleam, and proclaims to the cities of Judah, each on its hill around her, that the captives are coming home. She puts off the sackcloth she has not ceased to wear during all the years of the Captivity, and puts on the garments of gladness. Who can depict her joy? Or who can tell the rapture of the exiles as they gain the summit of the slope, and, gazing southward, catch the first sight of the walls, the towers, the city of Jerusalem? Not the historic ten thousand retreating Greeks under Xenophon, at their first sight of the Grecian sea; not the Crusaders of the Middle Ages, at their first view of the Holy City; not the armies of Napoleon, at the first

sight of Moscow and the Kremlin, could have been transported by such enthusiasm.

Such were the magnificent pictures which lay in the foreground of Isaiah's prophetic vision. But his eye takes a higher life, and has a deeper insight. Under all this glorious imagery there arises on his soul a view of the Universal Church of God coming to the heavenly Jerusalem; "the ransomed of the Lord," of every kindred and tribe and tongue and age, returning and coming to the eternal Zion above, "with songs and everlasting joy upon their heads." And now let us turn to these still more inspiring visions. The first picture which arises upon our view is a sight of human souls in captivity. They are enchained by nature in the Babylon of this world's evil. In the British Museum there is a medal bearing the representation of a female bound and sitting beneath the branches of a palm-tree. Underneath the device is the inscription, "Judah in Captivity." It is a symbol of unsaved humanity. The whole world in its sad estate since that tremendous catastrophe we name "The Fall" lies "in subjection to the evil one," a harder than an Egyptian or a Babylonian bondage. We are bound by the evil tendencies which descend from the sinful father to the third and fourth generation; by our own wicked habits; by "the lust of the flesh, and the lust of the eyes, and the pride of life." Humanity is a Samson, eyeless and strengthless, grinding in the mills of the Philistines; a Prometheus, lashed to the rocks of suffering by the chains of habit and torn by the vultures of base desire. We are made captives within the unscaled iron walls of our physical senses; by the imperfect knowledge of spiritual truth even by our wisest, and by the inadequate feeling of its power; by false Christs, crying, "Lo, this way!" and "Lo, that way!"; by false philosophies and fear and doubt and priestcraft and superstition—at Athens raising an altar to the Unknown God and deifying lust and power and gold—in Egypt worshipping an ox and bowing down to stocks and stones and creeping things—at Rome arming a man with infallibility, and giving the keys of heaven to a corrupt priesthood—at Paris decreeing death to be an eternal sleep, and, in the sacred name of reason, careering in mad orgies around a half-clad wanton. Nation dashing itself against nation in perpetual wars! We are bound by the universal servitude to sin, from which, with the whole creation, we groan to be de-

livered; bound by all that blinds the power of God for salvation and the glory of the gospel for deliverance. A humanity, in its fallen estate, without the sense of a Father, or a hope, or a heaven, seated on a clod that whirls in the midst of an unknown universe, bearing its freight we know not whence or whither! Look at humanity:

"Chaos of thought and passion, all confused,  
Still by itself abused or disabused,  
Created half to rise and half to fall,  
Great lord of all things yet a prey to all,  
Sole judge of truth, in endless error hurled,  
The glory, jest, and riddle of the world!"

This it is to be in Babylon! These are the infallible signs of man's bondage. Forever do we hear the moaning in his prison-house. Forever is the homesick soul recalling the land from which it came out. Forever is it trying to escape thither again; and the failure of its unaided efforts to do so constitutes the tragedy of the ages.

But through all this God is ransoming His children and bringing them home to Himself. He is freeing them from sin and error, and giving them light and liberty and joy. If the mystery of iniquity works, the mystery of godliness works also, and the hour of deliverance approaches. It was one of the world's sublime periods when Cyrus freed the Israelites, another when England smote the shackles from her slaves, another when Russia emancipated her serfs, another when America freed her bondmen. But infinitely grander is that process of emancipation which God conducts by all natural and all spiritual processes in this world to achieve the deliverance of His children.

"Ransomed"—there is a sound of freedom in the very word—a thought of going home—the sweetness of a glad welcome there. Do you want to know what it means? Ask those Jews going back to Jerusalem, ask the freed galley-slave, ask the released prisoner. Ask Paul crying: "O wretched man that I am, who shall deliver me from the body of this death?" and then quickly answering himself, in the joy of his new-found redemption, "I thank God, through our Lord Jesus Christ." Ask the penitent, when his load of sin rolls off as Pilgrim's burden did at sight of the cross. Ask any of God's children, who through long years had been in the bondage of fear, and who have come at last into the glorious liberty of redemption. These can tell you.

And this ransom is accomplished by the Lord Jesus Christ; for these are "the ransomed of the Lord." And at what a cost was this ransom made! I see Jesus leaving heaven and submitting to be born, a wailing infant in the manger of Bethlehem. That was the first payment of the ransom price. I mark him battling with Satan the awful forty days' fight of temptation in the wilderness, another. Then all His life He must endure the contradiction of sinners, another. Then I see Him bowing in awful agony all night long upon the tear-drenched sod of Gethsemane. He knows that for man's ransom His death is necessary, but His human and His divine nature shrink, and He cries, "If it be possible, let this cup pass from me." But no, He must go before Herod and be scourged, and before Pilate and be condemned. He must be buffeted and spit upon, and wearily drag His heavy cross up Calvary until He falls fainting beneath the load. He must pour down the last drops of His heart's blood to make the final payment. At such a cost did it become possible for you and me to be called "the ransomed of the Lord."

And now these are "returning and coming to Zion." From what different places do they come! I glance through the vistas of church history and I see them!

From the bloody sands of the Coliseum at Rome. From the dark catacombs where they hid themselves during the ten great persecutions. From ancient Carthage, on the edge of the African desert, a shadowy multitude pressing toward Zion! A glorious company comes from the banks of the winding Moldau in old Bohemia led on by Huss. Another from the martyr-place in Florence on the Arno, where Savonarola died. They are coming from the mountains of Piedmont—the Waldenses and the Albigenses—those heroes of the ancient Vaudois churches, whose bones yet lie scattered at the grave's mouth "upon the Alpine mountains cold," as when one cleaveth wood upon the ground. Again I look, and still the companies of the confessors are coming. From the swamps of Holland; from the plains of France, where they fell on St. Bartholomew's; the Covenanters of Scotland, from their mountain caves; from the fires of Smithfield; from the Spanish Inquisition; from decks on the wide ocean, slippery with blood; from every battlefield of earth where the heroes of God have met the hosts of hell in mortal shock; from a million mil-

ion Christian homes throughout all lands, throughout all ages; and from every quiet graveyard in all the earth's broad bosom where repose the sheeted nations of the sainted dead.

And by what various roads do they come! Some by way of the stake, the dungeon, the gibbet, and the rack. Paul tells how many came before his time: "They had trials of cruel mockings and scourgings; yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being afflicted, destitute, tormented." I see them coming by way of their wanderings "in deserts, in mountains, in dens and caves of the earth." They come by way of sick-beds, slowly languishing out days and nights of pain, by thousands of hospitals, by earthquake shocks and lightning strokes, by the "pestilence which walketh in darkness and the destruction which wasteth at noonday," by plagues, and fires, and consumptions. I see an angel standing on the battlements of heaven and I ask him, "Who are these and whence come they?" And he answers me, "These are they who have come up through great tribulation, and have washed their robes and made them white in the blood of the lamb." "A thousand ways has Providence to bring believers home." In the Roman Empire every road led toward Rome. In all the earth, this colony of God's eternal empire, every road leads toward heaven, the capital city of the universe.

And as they are coming from all places and all roads, they come "with songs." When Israel approached Jerusalem their historians tell us that as they reached the crown of each eminence and gained a new view of the Holy City, they stopped and sang songs by companies. So as the people of God through all the ages march toward the heavenly Zion, they use their own appropriate music.

"To that Jerusalem above,  
With singing they repair."

They are singing the Psalms of David as they come marching up from Judea in the ages before Christ. Yonder on Olivet the disciples raise heavenward the "Ascension Hymn" as their Redeemer mounts the skies. Down at Philippi are Paul and Silas singing at midnight in its prison. I listen, and I hear the

apostolic church chanting that oldest of Christian hymns:

"Come, Holy Ghost, our heart inspire,  
And lighten with celestial fire;  
Thou the anointing Spirit art,  
Who dost thy sevenfold gifts impart."

I see the brave old German reformers come out of their castles singing Luther's Reformation hymn:

"A mighty fortress is our God,  
A bulwark never failing;  
Our helper He amid the flood,  
Of mortal ills prevailing.

"And tho this world with devils filled  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us."

And now I hear a great company, who are afflicted with all manner of bodily diseases and infirmities, singing:

"Come on, my partners in distress,  
My comrades through this wilderness  
Who still your bodies feel;  
Awhile forget your griefs and fears,  
And look beyond this vale of tears  
To that celestial hill."

Yes, they are "coming to Zion with songs," the songs our fathers sung, that our mothers hummed to us for lullabies in childhood's happy years; the songs of faith and hope and love made sacred by a thousand clustered memories; the grand old hymns of the Christian Church. And as they sing, I mark that their faces are upturned, and that they shine. A joy is upon their heads. It floods them from the heavenly hills as sunshine floods the earth. Why should they not sing? This joy is to be an eternal one. It will go on and on; this is but its commencement. Why should they not sing? Hear them, then, as the full tide of song sweeps out once more from the advancing myriads:

"Then let our songs abound,  
And every tear be dry.  
We're marching through Immanuel's ground  
To fairer worlds on high."

And now they are nearing the heavenly Jerusalem. Now they begin to see the bulwarks that glow with jasper and the holy towers. The eternal morning that glows above the bosom of heaven is breaking, and the earthly shadows begin to flee away. The people of the New Jerusalem hasten to meet them. The halls of the eternal Zion, "all jubilant with song," begin to swing wide their gates. And now—

"Ten thousand times ten thousand  
 In sparkling raiment bright,  
 The armies of the ransomed saints  
 Throng up the steep of light.  
 'Tis finished, all is finished,  
 Their fight with death and sin.  
 Fling open wide the golden gate,  
 And let the victors in."

And now they obtain joy and gladness to the full. Sorrow and sighing have forever fled away. Their joy before was mixed; this is unmixed. They had joy around their altars in the church on earth, but they had to go out; but they go out from this place no more forever. They had joy in their family circles, until death would come and break them up; but there is no more death here. They had victories, but also battles, and sometimes defeats; no more battles now, but eternal victory. They sang sometimes, but their voices were often choked with sobs; but here they can sing always, for sorrow and sighing are fled away. Their friendships were sweet, but often there would come es-

trangements; but here there is no more of that. When they were sailing over life's sea there were many sunshiny days, the sea was calm, and the wind filled their sails gently, and they sailed along right pleasantly; but then there would be storms. Now the storms are all over, and they are safely anchored in the heavenly harbor.

"And I looked, and lo, a lamb stood on the Mount Sion, and with him an hundred forty and four thousand having his Father's name written in their foreheads."

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands."

And the ransomed of the Lord had returned and come to Zion with songs and everlasting joy upon their heads. They had obtained joy and gladness; and sorrow and sighing were fled away.

### THE UNIQUENESS OF THE BIBLE

BY TEUNIS S. HAMLIN, D.D., PRESBYTERIAN, WASHINGTON, D. C.

THE Bible is a unique book. It is shown to be such by its history. Fragmentary in its production, which extended over many centuries, it is a unit in its purpose and effect. Much that would have belonged to it, and that is alluded to in the portions that we now have, has been lost; yet what remains produces upon the mind an effect of completeness. It is almost wholly undated; large parts are anonymous; it covers the whole range of literature—history, biography, poetry, drama, fiction, romance, proverb, parable, allegory, myth, legend, oration, sermon, letter; yet all, when rightly understood, comes home to us with an unmistakable sense of authority.

Its preservation has been unique. To keep intact a single document through centuries, amid emigrations, political upheavals, military victories and defeats, is very difficult; to do this with perhaps a hundred documents, originating in widely separated places, some esteemed far more precious than others, all subject to human blunders, carelessness, and indifference, is a great marvel. And the relative integrity and purity of these documents is even more surprising. They were

copied by hand, a process in which mistakes are inevitable. You can scarcely copy a single-page letter without one or more errors. The copyists made many marginal notes, which by and by found their way into the text. Many of these copyists were religious partizans, who felt it right so to modify these documents as to reflect their own opinions. Yet tho for long ages they passed thus from hand to hand, their peculiar character and value so safeguarded them that their general tenor is substantially unimpaired. There is, indeed, a great number of varying readings in extant manuscripts; there are not a few passages where the text has become so corrupted that it is impossible to make out a clear and definite meaning; there are whole paragraphs that are evidently interpolations; yet all these defects together do not materially obscure the sense nor weaken the total impression of the Book.

Moreover, every fresh discovery of a lost manuscript tends to confirm the integrity of what we already have. Many ancient documents have come to light within the last half-century, not a few earlier than any hitherto known, and hence, of course, nearer the orig-

inals and presumably purer; they have aided immensely in restoring and purifying the text; they have confirmed many conjectural emendations of scholars and disproved many others; they have enabled us to improve existing versions until we have this matchless American revision; and they have justified and established our faith that in this English translation we have a trustworthy reproduction of what the authors of the Bible originally wrote.

This Book is unique in its vitality. Not only has it survived all external perils, but as well internal changes; for example, translation into hundreds of languages and dialects. Over four hundred are extant at the present time. We all know how difficult it is to preserve the flavor of any literary production when it passes into a new language. The finer and nobler the production, the more difficult. Plain narrative prose may be translated without material loss. A polished essay or an eloquent oration, much less readily. A lofty poem loses immensely. The broad, general sense may be conveyed quite accurately, but the tone, quality, fragrance, as well as the finer shades of meaning, disappear. The greatest passages of Shakespeare, such as the soliloquy of Hamlet, must be read in English to be appreciated. And no doubt only the Hebrew and Greek scholar, the man who has made those languages really his vernacular so that he thinks in them, can get all the beauty of the Bible. Yet in an unequaled degree even the most brilliant poems, the grandest oracles of the prophets, the profoundest utterances of Jesus, retain their flavor in English, German, French, Spanish, Italian, and similar tongues.

But this is not the crucial test, for these are rich, elaborate languages, capable of expressing the most delicate shades of thought. Foreign missionaries have carried the Bible to peoples with only the crudest languages, spoken only and never reduced to writing, without words for sin, holiness, immortality, God. They have practically created a language, literally created grammar and dictionary, coined words to express the primary Christian ideas, and then into such a language have translated the Holy Scriptures.

Moreover, they have translated into the new language from their own native tongues, English, German, French, or what not, since *they have not known* the Hebrew and Greek

sufficiently to go to those originals. Their work has thus been at third hand.

Yet, despite this double disadvantage, these missionary versions have shown all the vitality of the originals. Lacking no doubt beauty and polish, they have not lacked vigor. The Bible in these crude and imperfect tongues has proved able to enlighten the mind as to spiritual realities, soften the heart toward God in Christ, and subdue the will to obedience, faith, penitence, and eternal hope.

For this Book is unique in its power. This is true in the realm of the intellect. There are many books that are mentally quickening. Indeed, every good book is to some extent such. Herein lies the greatness of the relatively few great books of the world. Their brilliant, profound, original ideas; their luminous and beautiful style; their insight into nature, and particularly human nature; their fresh view of daily commonplaces; their analysis of character and motive, arouse the mind of every reader. One can not drowse over their pages. One wonders at his own mental acumen and vigor when for the first time he reads a truly great book and finds his intellect aroused and energized.

And in this the Bible surpasses all other books. Follow the linked logic of St. Paul, the glowing fervor of St. John, the brilliant fancy of the Hebrew poets, the majestic eloquence of Amos, Micah, Isaiah, especially the unapproachable simplicity, directness, and profundity of Jesus, and you will have such a mental awakening as neither Homer nor Vergil, Plato nor Seneca, Goethe nor Shakespeare, Macaulay nor Emerson, can ever give.

But the Bible's approach to our intellect is only the first step in its triumphant progress throughout our human nature. It captures the mind in order to reach the heart. Its hold upon the emotions and the affections is altogether singular. This is shown, *e.g.*, in the large portions of it lodged in the human memory. Men memorize the Holy Scripture because they love it. What other poem is known by one one-hundredth the number of people that know the Twenty-third Psalm? What else in all literature is so cherished as the parable of the lost son? It would be hard to find man, woman, or child in Christendom that does not love the Lord's Prayer. Our joy and our sorrow alike express themselves in scriptural language. When we have exhausted human sympathy, and our friends have said their last kind word, we turn to the

Gospels and find the exhaustless tenderness of our Lord.

But this love of the Bible, tho a refined and elevating sentiment, is far more. It uses intellect and affections as avenues to the will. It reaches the conscience, convicts of sin, discloses a standard and ideal of righteousness, and, what is an infinitely harder task, it arouses the conscience, and keeps it aroused until the effort to reach that ideal has enlisted all the powers of one's nature and constrained one to call upon God for His divine aid. Unnumbered thousands of men, looking into this mirror, have seen themselves sinful; gazing upon this ideal, have been inspired to struggle to reach it. Weak and vacillating wills have been strengthened by this Book and set steadfastly into the path of holiness and immortal life.

But apart from these spiritual results and viewed simply as a book, a literature, the Bible shows unique power. True, this distinction is very difficult to make and can never be perfectly made; which fact is itself a high tribute to the Bible, since whoever begins to study it as literature is certain to be drawn on to study it as religion. But, however studied, it has enlisted an unparalleled number of students, most of them of the first order of intelligence and devotion. The greatest poets and philosophers have many commentators, many disciples, who discard all attempts at originality and are content and proud to be pupils and interpreters of their chosen masters. But the total number of such within Christendom is but a fraction of the number of those whose lives are devoted to the study of the Holy Scriptures. The volumes, the libraries, that have been written about this Book, exceed enumeration, almost surpass fancy. And many of their authors are among the world's great intellects and choicest spirits.

As literature, also, the Bible is to the last degree stimulating and creative. How many of the greatest authors, orators, and poets have acknowledged their indebtedness to it! Shakespeare, confessedly supreme outside Scripture, is himself full of Scripture. The majestic utterances of Webster and the exquisitely simple words of Lincoln are alike imbued with the spirit of the Bible, constantly disclose its strength and reflect its beauty. Men who reject it as a religious guide and even disown it altogether, still do not escape its influence upon their intellects; for its great men are the heroes, its standards are the ideals

to which they appeal, instinctively, irresistibly, whenever by voice or pen they address their fellows. More impressive still, the Bible enters into the daily, familiar conversation, the table-talk of Christendom. Listen for a few minutes in any dining-room or drawing-room, at any social gathering, even on the street-corners where men speak together for a few moments in passing, and you will hear scriptural words, incidents, figures of speech enriching and adorning the talk of the least religious of men. The judge on the bench, the lawyer at the bar, the statesman in Parliament or Congress, the politician on the stump—all use this Book; not always intelligently and accurately, sometimes unconsciously, often unsympathetically, but still each in his own way paying tribute to its unique value, vitality, and power.

But especially is the uniqueness of Holy Scripture seen in its distinctively religious effect upon men. It is the basis and staple of all preaching. For centuries before Christ thousands of devout scribes and other students of the old covenant expounded it to the Jews. For all the centuries since Christ, hundreds of thousands of priests and ministers have given their lives to knowing and proclaiming the truth contained in this one small volume. And everywhere their labors have been a prime factor in the upbuilding or reformation of character, in the purifying and safeguarding of society, in the replacing of personal government with its tyrannies and cruelties by constitutional government with its individual freedom and its conservation of individual rights. The grossest offenses against decency, the most degrading habits, and, on the other hand, the most venerated and gilded selfishness, have found in the Bible not only reproof and conviction of penalty, but also assurance of forgiveness upon penitence and hope of escape from bondage to evil. This Book has taught men kindness, forbearance, patience, gentleness, self-denial, love. Nor has it only taught these things—other books have done that—but the Bible has shown the unique power of enabling men to attain what it has aroused them to prize and to desire. Under its influence men become not merely admirers and eulogists of holiness; they become personally holy. It has emancipated the drunkard from his appetite, the libertine from his lust, the miser from his greed; it has made the trivial serious, the scoffer devout, the blasphemer reverent. It

has stayed the hand of the burglar, the murderer, the suicide. It has warmed the heart of the selfish pleasure-seeker and transformed him into the philanthropist, laboring day and night for the alleviation of human suffering. It has seized in its mighty spiritual grasp the worst of men—pure pagans of Africa or the cannibal islands; adulterated pagans of our city slums, made worse by the adulteration; the embittered poor and the heartless rich; the stolidly ignorant and the proudly, stubbornly learned—and has made them all pure, true, humble, helpful men and women.

Such, in bare, imperfect outline, is the historic evidence of the uniqueness of the Bible. Such is the fact. What, now, is the cause of the fact? What gives this Book its solitary, transcendent vitality and power?

Not its literary quality, extraordinary as that is. Not its ethic, high and pure as that is. Not its peculiar access to mind, heart, and will, remarkable as that is. All these are approached at least, and in some respects even equaled, by other books. The uniqueness of the Bible lies in the character of the God whom it reveals—the Jehovah of the old covenant, the Jesus of the new. The power that we have ascribed to this Book is not, after all, in it as a book, but solely as a disclosure of the one only living and true God. We say men find salvation here; but this is really a figure of speech. They find God here, and salvation in Him. All other sacred books of the world reveal gods, but these gods are in effect idols. They are creations of men. "Were there no God," said Napoleon, "we should be obliged to invent one." But the god invented, created, by man is only a larger man at the best. If he has the finest human qualities, he has also the worst. He is passionate, vengeful, implacable, capricious, arbitrary; a man plus omnipotence. Not such the Jehovah of our Bible. True, the early conceptions of Him are crude, imperfect, anthropomorphic. He is a tribal God, with limited jurisdiction. He dwells on Mount Sinai, whence He comes forth on storm and wind to succor His people in battle. Their enemies are His enemies, upon whom He takes bloody and cruel vengeance. Such ideas are inevitable in the earliest ages. Primitive man could not understand better ideas, tho they should be revealed to him ever so clearly. But even then Jehovah was unique in being free from human passions. *Compare, e.g., the stern holiness of Sinai*

with the gross excesses and debaucheries of Olympus. And gradually the human qualities disappear and the divine qualities emerge. The Jehovah of the later prophets is righteous, forgiving, loving. But the final triumph of the revelation of God is in Jesus. He is a veritable man, yet perfect God; Jehovah in all His glorious attributes, but with love in the foreground, on the throne, trans-fusing and dominating all. That pure Deity should dwell in human flesh, making upon the world one great impression of man, tender, gentle, weary, lonely, sympathetic, compassionate; and at the same time of God, omnipotent, omniscient, merciful, patient, loving—this is the supreme achievement of revelation. Here lie both the uniqueness and inspiration of Holy Scripture. No finite mind has ever conceived this plan of eliminating all human from the divine in the very act of clothing the divine in the human. The new covenant transcends the old in the very proportion in which Jesus transcends in ocular fact the best prophetic imagination of Jehovah.

The Bible, therefore, is precious, vital, quickening to mind, heart, and will, because Jehovah is in it, disclosed more and more century by century until we actually see Him in Jesus. The power of the Bible is perennial and ever-enhancing, because the Holy Spirit is always taking the things of the Christ and showing them more fully to believers; always making clearer the character of God by leading us nearer and nearer to all the truth that is in Jesus. Know the Bible as literature; it is worth your while, for the mind will be vastly energized and exalted. Know it as spiritual; it is worth your while, for the heart will be warmed, refined, enlarged. But you have not yet touched the best. Know it as revealing Jehovah, gradually, in history, in personal experience, by prophets, by men and women of faith and hope; at last, and perfectly, in Jesus. Meet Him in its pages and live with Him there, and the will surrenders to Him in love and loyalty, and the life is transformed into His likeness.

INVALUABLE as the New Testament is, we could not really build our religion on it unless it could always associate itself with another and less doubtful authority—the authority of spiritual experience. In the union of the external message and the internal witness lies the justification of Christian certitude.—**CANON H. HENSLEY HENSON.**

## SUGGESTIVE OUTLINES

## The Revolt of Labor against Unjust Employers

BY THE REV. W. J. ACOMB

*And when the ass saw the angel of the Lord, she fell down under Balaam; and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.—Num. xxii. 27-29.*

I. BALAAM's ass may stand for patient, long-suffering industry (v. 30). Men under some management are mere beasts of burden. They belong to their employer as much as this ass did to his.

II. Balaam represents an employer bent on unlawful gain. Balaam had an irresistible temptation to become rich. In yielding to it he had to go against God and conscience.

III. Industry discerns the danger of the course before the employer does. Those who suffer from exacting labor have keen vision. Things are to be seen from workshop windows not visible elsewhere.

IV. The unreasonable anger of him hastening to be rich (v. 27). Men making haste to be rich hate to be thwarted. Their anger quickly takes active and vengeful form. Calls for a sword; not relief, not reason, but a sword—to put down any show of independence.

V. The voice which persecuted industry presently finds (v. 28). It presently speaks in a surprising language. The explanation lies here—God opens the mouth of such.

VI. The angel's interposition suggests arbitration, mediation, etc. The employer comes to his senses, admits his error, and even offers to retrace his steps.

## The Courage to Forget

FROM A SERMON BY THE REV. W. J. DAWSON.

*Neither do I condemn thee; go, and sin no more.—John viii. 11.*

*This one thing I do: forgetting those things which are behind.—Phil. iii. 13.*

HERE are two instances of dreadful sin. That of the woman many hold to be inexplicable in this world. Paul's past held great wrongs. In the one case Jesus gives the woman a new chance. In the other Paul

gives himself a new chance. Is this method that of a new morality?

I. Two facts about sin: 1. Nature has no forgiveness for sin. How, then, considering the inexorable law of heredity, can we dissociate ourselves from the past? 2. Sin has an eternal aspect. De Quincey expressed a fancy of judgment day, picturing it as the bringing out of the soul's history upon the palimpsest of the brain. No recording angel needed; nature has written the record. And the evil and good in us will not separate, like Dr. Jekyll and Mr. Hyde. "Prodigal may come home, but he brings the far country with him."

II. But if this were all the truth about sin, man would despair, virtue be impossible, repentance vain. The greater fact is we may deserve a new chance. Christ thinks not of the woman's past, but of her future; not of her punishment, but of her redemption. Paul wanted to "press toward the mark." The new chance for those worthy of it is not grace merely, but justice. "He is faithful and just to forgive our sins."

What sinners deserve a new chance? Those who would use it to make good, as far as possible, the injury they have done and begin a new life. Irresolute sinners only use a new chance to sin more. Jesus said, "Go and sin no more." The resolute sinner, sinning with all the force of his nature, may return to virtue with like force. Judas was an irresolute, Peter a resolute, sinner.

III. On what grounds ought we to forget past sin? 1. On grounds of moral sanity. To remember them and brood on them is to paralyze action. 2. Of faith. God assures us that He forgets them. Jesus never recalled Peter's fall. What God forgets we have a right to forget. 3. Of the necessity of growing upward to fuller life. We need to turn from our past in order to get the impulse of Christ. "What can give me an impulse to turn away from sin? Have you seen the sonnet that Rossetti wrote on 'the woman who was a sinner at the door of Simon the Pharisee'? Have you seen the painting he painted? Here is the painting: A woman passes through the street in all the gaiety, the untroubled and false gaiety, of a beautiful courtesan, and she looks and sees at a window the face of Jesus. And the moment she



sees the face of Jesus her life is scorched into nothing. Her soul cries out within her in an agony, and in the words of the bard says:

"Oh, loose me; seest thou not my bride-  
room's face  
That draws me to Him?  
For His feet, my hair, my kiss, He craves  
to-day;  
What words can tell what other day and  
place  
Shall see me clasp those blood-stained hands  
of His?  
He needs me—calls me—loves me—let me  
go!"

4. Because God has faith in us. "There is nothing that heals us so speedily of our self-despising as the sense that some one has faith in us. This woman in her shame, with not a friend in the world, and Jesus had faith in her! Jesus says to her, believing that He is not mocking her, 'Go, and sin no more.' And if Jesus, looking at that creature humbled in the dust, could believe it was possible for her to sin no more, she herself might still begin to think, 'Oh, what chance!'"

#### Spiritual Conquest of Environment

FROM A SERMON BY N. D. HILLIS, D.D.

*All the saints salute you, especially they that are of Cæsar's household.*—Phil. iv. 22.

So there were saints, souls having the note of distinction, living in Cæsar's household, God's saints! Nero's golden house: what wonder is this! Doves from eagles' cages; lambs living with lions; angel with white plumes living in a coal-pit!

I. These saints in Cæsar's household correct society's mistakes about environment and the tyranny of circumstance. Our generation has fallen into error in its thinking. Science has over-emphasized environment. Men have come to look upon circumstances as all-controlling. Character is colored by surroundings, but the evil thing cometh out of the heart.

II. These saints in Cæsar's household tell us that we can rise above poverty and neglect, obscurity and loneliness. There were only two thousand nobles in Rome and these owned all the lands of Italy. The rest were tenants. The people received their bread as a free gift from Nero. They went to the splendid baths, but disrobing they put off rags and put them on again. Through long days they labored and another ate the clusters they reared. They *digged and sowed*, but Cæsar had the harvest.

They made bricks and builded houses, and Cæsar collected the rent. All the economic injustice of to-day, and the political injustice, multiplied a thousand times a thousand, would not equal the economic wrongs of that epoch. Nevertheless, fearing God, they honored their king. They met hate with love, and curses with pity, vulgarity with pardon. The very blackness of the storm makes the better background for their white lives.

III. These saints in Cæsar's household tell us that we can be victorious over injustice and oppression and criminal wrong. Doubtless some of these saints were also slaves. One half of the people of Rome carried the slit ear, or the initial of the owner branded upon the palm of the hand or upon the forehead. These slaves could not hold property, could not marry without the owner's permission; the owner had the power of life and death over them; they were bought and sold like salt or wood, like the horse or ox. Wherever there are people who are oppressed by their employers, peasants downtrodden by soldiers, houses turned to smoking ruins, there also is found discipleship, fortitude, knowledge, purity, forgiveness, there is found sainthood.

IV. The saints in Cæsar's household tell us that all good work is immortal, that tho the man's name dies, his work lives after him. These saints slept at night in dungeons, and lo, the wall of the dungeon has become a sounding-board from which they speak to the world. Their gentle beauty and their saintliness have taken wings to themselves and leaped across the centuries. To-day these saints meet and greet us. The little coral insect lives and dies, but, dying, it builds a structure that rises from the sea, and, rooted on the coral reef, the islands "lift their fronded palms in air." If that leaf imprint on the coal could speak it would say, "I still live. This is my mark."

#### "God or Mammon"

BY THE REV. C. E. GARVIN.

*Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven. . . . And he was sad at that saying, and went away grieved: for he had great possessions.*—Mark x. 21-22.

In order to find out what sort of a man Jesus was talking to, we must look into three gospels. Matthew calls him a young man

(Matt. xix. 20). Luke describes him as a certain ruler (Luke xviii. 18). Mark, in common with Matthew and Luke, mentions his great wealth. The three accounts combined place him before us as a rich young ruler.

I. *What He Had.* 1. Wealth. But money failed to satisfy all of his wants. A soul hungering after righteousness can not be fed on art treasures or bank deposits. 2. Position. He was a ruler. Doubtless a member of the Sanhedrin. High position is not generally conducive to lowliness of mind or spirit. 3. Moral character. "All these have I observed from my youth." His morality was of conduct only. It was prompted by his respect for law and not by warmth of soul.

II. *What He Did Not Have.* 1. The right idea of salvation. He was schooled in the religion of the Pharisee, who depended on external obedience to the law for salvation. "By grace are ye saved through faith." 2. Peace of conscience. He kneeled before Jesus and inquired the way to eternal life. When the conscience is awakened the time for decision is at hand. Delay is dangerous.

III. *What He Might Have Had.* Treasure in heaven. Jesus offered him eternal life on condition that he would sacrifice that which kept him out of the kingdom. The great hindrance to his salvation was not the possession of wealth simply, but because he was mastered by it. He wanted to serve two masters. Jesus asked him to give up one. "He was sad at that saying and went away grieved." "Ye can not serve God and mammon." A money-worshiper is a pitiable spectacle. "Seek first the kingdom of God and his righteousness, and all these shall be added unto you."

### The Light-Bearer

BY THE REV. L. N. MONTGOMERY.

*Ye are the light of the world.*—Matt. v. 14.

CHRISTIANITY is Christ dwelling within us, the light of life and hope of glory.

I. Certain requisites must be supplied before there can be light: (a) A lamp. (b) Oil. (c) A wick. (d) A spark of fire. The lamp may represent the heart. As the vessel was prepared for the oil, so the heart of man must be cleansed and made ready to receive divine truth. The oil may represent the Word of God. The wick may represent faith in God and His truth. Faith appropriates the truth. The spark of fire is the Holy Spirit. When

a prepared heart receives the Word of God in faith, the Holy Spirit fires the whole life, and the Christian shines with an inward light.

II. Christians are only dispensers of borrowed light. In the spiritual realm Christ is the only source of light. He said: "I am the light of the world." The Christian is light in a secondary sense; we are to receive the light of Christ and then transmit it.

III. The light in a room will not shine out when the doors are closed and the windows darkened. If all church-members were walking in the light and perfectly transmitting it, the darkness would soon be driven away from this earth. We are to let our light shine for others. The law of the Christian life is helpfulness. Christ said: "As the Father hath sent me, even so send I you." "Let your light so shine before men," etc. (Matt. v. 14).

### Mistakes of Simon, the Pharisee

FROM A SERMON BY D. J. BURRELL, D.D., LL.D.

*And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment; and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.*—Luke vii. 36-38.

By the text and context a strong light is thrown upon the inner life and character of Simon.

I. *Simon was Totally Mistaken as to Christ.*—In his heart Simon was saying, "This is a strange perversion of justice." He was right, so far forth as that wisdom is the basis of justice. But it was because Christ discriminated so wisely that he pardoned so utterly, in this case. We personify Justice as a woman, wearing a hoodwink over her eyes, with scales in one hand and a sword in the other. Both the scales and the sword are in the hands of Jesus. He weighs the thoughts and actions of men, but on occasion arrests the uplifted sword. He can do this consistently with justice, because justice is satisfied by his vicarious expiation of the sinner's sin.

II. *Simon was Greatly Mistaken as to This Woman.*—He was right in thinking her to be a great sinner. This was matter of common fame. Was she not "a woman of the

town"? Nevertheless, the difference between her and her respectable censor was not vital. Sin is a question, not of quality nor of quantity, but of simple fact. It is true there are great and little sins. A pirate swinging from the yard-arm is a greater malefactor than a pickpocket in the Tombs; but both are alike in their alienation from God. The essence of sin is *lese-majesté*, whether the sinner be captain in command of the rebel troop or a mere private in the ranks. Nor is there any material difference, in the last reduction, between vulgar and respectable sinners, or between those who are in Sing Sing and those who are out of it.

III. *Simon was Mistaken in His Judgment as to Himself.*—He believed himself to be a righteous man. He was scrupulous of forms, fasted, tithed mint, etc. But to Jesus nothing is more offensive than self-righteousness. The man who beats upon his breast crying, "God be merciful!" goes down to his house justified rather than he who parades his own worthiness. There are two kinds of righteousness. Says Paul, speaking of men like Simon: "They have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God."

IV. By combining the foregoing mistakes of Simon, we find that *his great, comprehensive mistake was as to the divine plan of salvation*. It is indeed a salvation based on merit, but on imputed merit. Its sole condition faith. And all the rest is love. "Her sins, which are many, are forgiven her; for she hath loved much."

### The Gambler

BY THE REV. HAROLD THOMAS.

*He shall be buried with the burial of an ass.*—Jer. xx. 19.

THE words of the prophet concerning Jehoiakim may be applied with peculiar appropriateness to the miserable life and the ignoble end of the gambler. There are many respects in which the gambler resembles the ass.

I. He loses control of his thoughts and movements and is led to and fro by the passions and appetites that rage within him—the craving for excitement, the desire for the mastery, or the love of money. He becomes *a slave, a beast of burden*.

II. The ass is among the laziest of beasts. The gambler loses interest in his work; the drudgery of a trade or a profession becomes unbearable. He lives on the good-nature, ignorance, or fool-heartedness of others. His unfaithfulness is known to all employers.

III. The gambler, through his ignorance of God, falls to the level of the brute creation. He ignores his responsibility to God for the use of his money and scorns God's laws of nature and of trade. His gods are chance, trickery, intimidation, or violence. He is notorious for his superstition.

IV. Lacking in human feelings. He loses the power to pity or relent, and the capacity to love. Amusement a need of man's higher nature; in the heart of the gambler this human want is supplanted by a beastly greed. He is the enemy of every true sport. Apt to be a brute in his home. The ancient Germans would stake their wives and children in their games.

V. The gambler rivals the ass in stupidity. Amateur speculator or professional gamester, successful or unsuccessful, he never finds happiness.

VI. Dies death of the ass. Who is sorry when he is gone? His death a relief to family. Gambling leads to robbery, embezzlement, forgery, murder, and suicide.

The essential principle of gambling is selfishness and hate, of Christianity unselfishness and love. The strongest desire to gamble vanishes with the coming of the Christian motive to serve, to do some part of the world's work.

### The Revelation of Criticism

BY PHILIP WENDELL CRANNELL, D.D.

*John the Baptist is come, eating no bread nor drinking wine; and ye say, He hath a demon. The Son of Man is come, eating and drinking; and ye say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners.*—Luke vii. 83, 84.

*Say we not well, Thou art a Samaritan and hast a devil?*—John viii. 48.

NOR strange that the querulous generation characterized the ascetic John as a demoniac, and the genial Jesus as a worldling; but almost in the same breath they brought both contrasted charges against Jesus Himself. A common phenomenon, however, of ill-natured or ignorant criticism, which reveals

I. *The Character of the Criticized.*—Both forms of criticism had grounds, and were a witness to His completeness and symmetry:

intense, tender; severe, loving; patriotic, denunciatory; social, solitary; feasting, fasting; Elijah, Jeremiah; lion, lamb; conqueror, sufferer. Hence artists fail to paint Him, the men of His time to understand Him, critics to know Him. Lesser men are likewise misunderstood.

II. *The Character of the Criticism.*—1. Extremely fallible because superficial, narrow, blind. 2. Illustrated by the criticism made; it was gluttonous and lax; but it was in fact the breadth, condescension, seeking love, of the King and Savior. They allied it with evil; power greater than theirs or opposing them, or inexplicable, men attribute to evil. They called Him a Samaritan and a demoniac; the man who sees faults or evil ahead is to such critics a traitor or a lunatic. But they were blind, and Jesus saw.

III. *The Character of the Critic.*—Acid reveals metal; metal also reveals acid. Here are revealed: 1. Ignorance, of principles, motives, facts. 2. Smallness. Some were not ill-natured, but were not large enough to grasp His character. 3. Moral evil. The blindness of hate, calling charity worldliness, and earnestness insanity, and in whose eyes its object can do nothing good.

IV. *The Cost of the Criticism.*—1. Cost Jesus His life, and others' since. 2. Cost them the distortion and embitterment of their own souls. 3. Made them miss the gain of the qualities criticized. 4. Lose Christ. Christ was with them in power and love; they saw a demoniac, a glutton, and a worldling, and never saw Him. Bringing our chisels and acids up against the church, the Bible, even Himself, we have a heap of chips and a puff of gas, and Christ, our souls' need, passes forever from the eyes that would not see. It is the tragedy of criticism.

#### The Spirit of Christian Brotherhood

*All ye are brethren.*—Matt. xxiii. 8.

- I. PURE in its sources.
- II. WILLING in its activity.
- III. WISE in its expression.
- IV. UNIVERSAL in its extent.

#### The Church Invisible

*The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you.*—Luke xvii. 20, 21.

If the church is to be patterned after the

kingdom of God it must seek its being and salvation:

I. In inward dignity, not in outward splendor.

II. In spiritual power, not in show of numbers.

III. In inward growth, not in mere outward extension.

IV. In inward peace, not in freedom from external conflict.

#### Three Christian Exercises

*Rejoicing in hope; patient in tribulation; continuing instant in prayer.*—Rom. xii. 12.

I. An exercise in optimism—"rejoicing in hope."

II. An exercise in spiritual discipline—"patient in tribulation."

III. An exercise in dependence—"continuing instant in prayer."

#### The Dimensions of God's Love

BY THE REV. WILLIAM OWEN

*God so loved the world, etc.*—John iii. 16.

I. THE depth of the love. "God so loved the world."

II. THE height of the love. "Gave his only-begotten Son." He emptied heaven for mankind.

III. THE breadth of the love. "Whosoever believeth."

IV. THE length of the love. "Everlasting life."

#### The Most Wonderful Thing in the World— A Talk to Children

I. THERE are many wonderful things in the world. Where does all the snow come from? How does the sun get around every night from one side of the world to the other?

II. But the *most* wonderful thing in the world is a baby—a real baby. Why is a real baby more wonderful than a doll baby? Because it is alive. Why more wonderful than a puppy-dog? The baby's brains are so much larger, and capable of learning so much in the future. The baby has a *soul*, and a conscience which is the voice of the soul.

III. The most wonderful Baby ever on earth. Born in a manger. Angels came to celebrate. Star brought wise men from a distance. Most wonderful Baby because He came to tell us more about God than any one else ever told us before or since.

## PRAYER-MEETING SERVICE

BY WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

[PRAYER-MEETING TOPICS FOR 1905.—We have ready, printed on folding cards, four pages, pocket size, the prayer-meeting topics for 1905, as they will appear, month by month, in this department of THE HOMILETIC REVIEW, conducted by Wayland Hoyt, D.D. On the front page of each card is a blank space for name of church and pastor. These cards will be found useful for circulation among the members of the churches, also for distribution by those who are members among those who are not. Price of cards, 50 cents per hundred; post-paid.]

## Defense, Entrance, Liberty

FEBRUARY 5-11.

*I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—John x. 9.*

THINK how many guises our Lord wears, in what multitudinous similitudes He wraps Himself, that we may the better know Him. He is the bread of life; the light of the world; the good shepherd; the bridegroom; the true vine, etc.; in our Scripture our Lord likens Himself to as lowly a thing as a sheepfold door.

I. Christ is the door for *entrance*. "By me, if any man enter in." Where else there are but cracks and crannies at the best, Christ is the welcoming and open door for entrance.

1. Into the *true knowledge of God*. Man craves to know God, yet how slight and unreal is man's knowledge of God, till Christ opens for him the door of entrance into such knowledge. We find revelation enough of law. What we want to know is, is there anywhere a satisfying revelation of love? Is there an infinite *heart* brooding me? Christ is the infinite Love's best proof and instance. Beholding Him I see the Father, and He is love.

2. Christ is the door for entrance into the knowledge of the *better destiny* for man. How may we be sure of such destiny amid the deaths and sorrows of the present one? Our Lord and Savior Jesus Christ has, both by statement and by His glorious resurrection, brought life and immortality to light.

II. Christ is the door for *safety*. "By me, if any man enter in, he shall be saved." The door, shutting the sheep into the fold, is safety for the sheep.

III. Christ is the door for *liberty*. "Shall go in and out and find pasture." Christ introduces us into the liberty of the sons of God. St. James speaks of the "law of liberty." That does not mean the liberty of lawlessness. It means the liberty which comes from hearty and spontaneous submission to law that is *loved*.

## Our Lord's Resistance of Evil

FEBRUARY 12-18.

*When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.—John vi. 15.*

Our Lord's life, like our own, was a tempted life from end to end.

In the incident of our Scripture there is a re-emergence of temptation. Here was real purpose on the part of the people lately so wonderfully fed; "by force." It was unanimous purpose; great pressure of public opinion; no one dissenting.

Here was temptation to ambition; that from the carpenter He should swiftly become the king; to patriotism, what might He not, as Jewish king, accomplish? to painlessness and the avoidance of suffering; to thus reach kingdom and slip by the cross. But to have thus reached kingdom, in any other than the predicted, suffering, Messianic way, would have been falseness to His whole Messianic mission. For our Lord's Messianic kingdom was to be kingdom won, neither by the gaping wonder the miracle caused, nor by any other way than that of character and atoning self-sacrifice.

I. Our Lord resisted this temptation to an evil kingdom *at its first suggestion*. "When Jesus therefore perceived." The instant the temptation announced itself as temptation, at the beginning of its onset, our Lord girded Himself for fight against it.

II. Our Lord at once took *active measures* against the temptation (see Matt. xiv. 22).

III. Our Lord immediately withdrew Himself from the *environment of temptation*. "He departed again into a mountain by Himself alone."

IV. Our Lord resisted this temptation by *summoning to His aid the force against it*. St. Mark (Mark vi. 46) tells us that on the mountain He prayed.

V. Our Lord resisted this temptation by the *habit of devotion*. "He departed again into a

mountain by Himself alone." It was His wont to hold communion with the Father.

Applications: 1. Our Lord shares with us in having been tempted. 2. To be tempted is not necessarily to be sinful. 3. Resisted temptation is strengthening in righteousness.

### The Valuable Life

FEBRUARY 19-25.

*And he went out about the third hour, and saw others standing idle in the marketplace.—Matt. xx. 3.*

Evidently these were not living just then very valuable lives.

God, the great householder, has some vineyard to the tilling of which He is calling a man, to specific duty in which He has appointed him. The finding of this specific duty, and the thorough and noble doing of it, will make a man's life valuable.

A man's *inner self* is a portion of God's vineyard, to the tilling of which one should strenuously set himself. Every man, when he thinks at all about himself, finds in himself these four things—shame, bondage, fear, and hope.

I. Shame. Every man has an ideal. In childhood, perhaps this chiefly—to be good. As life goes on the ideal heightens and particularizes. And when a man gets vision of God's ideal for him—even being conformed to the image of His Son, and finds how far short he is of touching it, at least in his better moments, a great, sad shame wraps him.

II. Bondage. "He that committeth sin is the slave of sin"; how real an experience is that—e.g., Judas in his covetousness, Coleridge and his opium, the drunkard and his drink. Or, if the sins whose slavery has seized us are not so outbreking, how often are we conscious of bondage to temper, to sloth, to envy, etc.

III. Fear. "Conscience doth make cowards of us all." The reaction of conscience against the self breeds a fear that it is impossible for one always to escape. Conscience is a prophet. It points to and speaks for God.

IV. Hope. This hope points to Christ. What has Christ done for us? By forgiveness He removes our shame. By His regenerating Spirit He breaks our bondage. By His atonement He casts out our fear. Let hope then lead you to this Christ.

Being in the thrall of shame, bondage, fear,

one can not rightly cultivate the vineyard of this inner self. We need freedom from these. Christ gives it. If we have waited even to the eleventh hour, we need wait no longer. Hope leads us to Him; and in submission to Him we may begin, in the realm of the inner self, the living of the valuable life—the sort of life God intended for us.

### Others' Burdens and Our Own

FEBRUARY 26; MARCH 4.

*Bear ye one another's burdens, and so fulfil the law of Christ. . . . For every man shall bear his own burden.—Gal. vi. 2-5.*

"And so fulfil the law of Christ"—the law of Christ, as illustrated by Himself, is a law of burden-bearing for others. The fulfilling of the law of Christ is making Christ's method of burden-bearing for others the method of one's own life.

I. "Burdens" in our first Scripture means those things which bear down heavily, weight one, hinder one, under which one goes staggering and struggling. There are many such weightful, down-bearing burdens for human shoulders. Each heart knoweth its own bitterness. 1. There is the burden of a kind of baffling unsuccess.

"I sing the hymn of the conquered, who fell in the battle of life—  
The hymn of the wounded, the beaten, who died overwhelmed in the strife."

There may be a most brave, heroic spirit, even an inwardly vanquishing one, underneath it all. But it is hard to carry—this burden of an outward unsuccess. 2. The daily duty—sometimes terribly wearisome and monotonous. 3. Bereavement. 4. The burden of sin. A dog is conscious; a man is self-conscious. He brings himself before himself as an object of thought; he judges himself. And in the light of such self-judgment a man knows he is not what he ought to be—the burden of sin, however he may try to excuse himself, presses him down. From such burdens of others, if we would fulfil the law of Christ, we may not hold ourselves aloof.

II. How may we bear others' burdens and thus fulfil the law of Christ? 1. By sympathy and various service. 2. By appreciation. How full are the epistles of St. Paul of appreciation of what others have with difficulty wrought. The last chapters of his

epistles are a mine of suggestion here. 8. By taking sedulously upon ourselves our share of the burdens of associated life, in the family, church, community. 4. By personal religious concern for others—seeking to point them to Jesus whose forgiveness can lift sin's burdens.

III. Think of a church in which, even measurably, such fulfilling of this law of Christ is manifest. 1. It would be the best evidence of the truth of our religion (John xiii. 34, 35; xvii. 23). 2. It would be a church that would attract—an advertisement, good and compelling. 8. It would be a church that would grow.

IV. There is a beautiful reward to the self in such bearing of others' burdens! Truly Mrs. Browning sings:

"Thy love shall chant its own beatitudes  
After its own life working. A child's kiss  
Set on thy singing lips shall make thee  
glad;  
A poor man served by thee shall make thee  
rich;  
A sick man helped by thee shall make thee  
strong;  
Thou shalt be served thyself by every sense  
Of service which thou renderest."

V. But our second Scripture tells us "Every man must bear his own burden." The word here translated burden is different. Literally it means *cargo*. Every man is like a freighted ship. There is a cargo he must carry. 1. Himself—no man can be, and not be charged with himself. 2. His duties—springing out of his relations binding him to others and to his God.

### SUGGESTIVE THEMES AND TEXTS

#### FOR WASHINGTON'S AND LINCOLN'S BIRTHDAYS.

**The Poverty of Great Men in Youth an Important Factor in their Development.** "And Saul's servants spake those words in the ears of David. And David said, Seemeth it a light thing to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed."—1 Sam. xviii. 23.

**National Emancipators.** "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt."—Exod. iii. 10.

**God's Select Men.** "He hath put down the mighty from their seats, and exalted them of low degree."—Luke i. 53.

**The True Maker of Rulers.** "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."—Dan. iv. 17.

**The Value of a Simple Life Among Those in Authority.** "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness."—Eccl. x. 16, 17.

**An Essential of Successful Magistracy.** "Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth."—Prov. viii. 14-16.

**Divine Withdrawals of Misapplied Blessings.** "For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal; therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax, given to cover her nakedness."—Hosea ii. 8, 9.

**Life's Oases.** "They came to Elim, where were twelve wells of water and three score and ten palm trees, and they encamped there by the waters."—Exod. xv. 27.—L. H. Dorchester, D.D., St. Louis.

**They Say.** "Thou shalt not bear false witness against thy neighbor."—Exod. xx. 16. The Rev. S. Fraser Langford, Rochester, N. Y.

**Pride of Birth.** "Whose Son art thou?"—1 Sam. xvii. 58. David James Burrell, D.D., LL.D., New York.

**Wanted: A Man.** "Go now ye that are men and serve the Lord."—Exod. xi. 10. Everett Gill, D.D., Louisville, Ky.

**The Closed Shop.** "And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or sell, save he that hath the mark, even the name of the beast or the number of his name."—Rev. xiii. 16, 17. The Rev. William S. Jerome, Northville, Mich.

**Fidelity to the Higher Self.** "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. xi. 24, 25. George B. Vosburgh, D.D., Denver.

**Voice of the City.** "And the cry of the city went up to heaven."—1 Sam. v. 12. David James Burrell, D.D., LL.D., New York.

**A Breach of Promise Sult.** "I have somewhat against thee because thou hast left thy first love."—Rev. ii. 4. The Rev. H. N. Quisenberry, Indianapolis.

**The Message of the River.** "And everything shall live whither the river cometh."—Ezek. xlviii. 9. George B. Vosburgh, D.D., Denver.

**The Lazy Man.** "If any would not work, neither should he eat."—2 Thess. iii. 10. The Rev. Charles Herald, Brooklyn.

## ILLUSTRATIONS FOR PULPIT USE

[A CORRECTION.—In this department, in December, under the title "Self-absorption," we published an illustrative incident, sent us by a contributor, in which Mr. Hall Caine, the novelist, figured in a rather ridiculous light. The incident was first related by a well-known journalist, in *Harper's Weekly*, July 30, 1904, and has been pretty freely used in the American press. The original foundation for it, we find, was in the club gossip of London, and as one of the persons involved in the incident denies that there is any truth in the story, we regret having helped to give it a currency it does not seem to deserve.—*Editor.*]

**The Inner Life.**—In my father's forest in Michigan I saw in my childhood that the young oak-trees—second growth, white oak—did not shed their leaves even after all other trees were bare. The frost had killed the leaves and turned them a dirty yellow, but they refused to fall. Wind, snow, sleet—nothing removed them. But when spring-time came, with its warm sunshine, and new life began to awaken within the trees, it seemed as tho the leaves were pushed off as the schoolboy pushes off his winter mittens, and a new foliage was soon donned.

So it is with our old sins, memories, traditions, regrets. They trouble us only while we are cold and inert, when the process of growth is in suspense. New life, new impulses, a spiritual quickening—these enable us to slough them off into the past, where they belong.—*Contributed by the Rev. Emil Meyer, San Jose, California.*

**Faith.**—There is a well-worn story of a woman who said, when her prayer was not answered, that she had indeed prayed in great faith, but had never expected to get what she prayed for. This kind of praying is satirized in Ruth McEnery Stuart's "Children of the River," in a conversation between two of her characters:

"Is you ever heard a preacher preach 'bout *s'posin'*?"

"No, Isrul."

"But I tell you what you *is* hearn 'em preach about, *watchin' an' prayin'.*"

"Dat's so, Isrul; but yit'n still, you know de Scripture say, 'Hope referred meketh de heart sick.' You ricollec' dat, don't you?"

"Yas, but dat's a side-track. Dat ain't got nothin' to do wid answer to prayer. Dat's jes' to give comfort to weary souls, when de waitin'-time is long, dat's all. Dey may git sick at heart—jes' waitin'."

"You right, Isrul."

"Well, an' arter watchin' an' prayin', dey's one mo' thing needful. An' dat's *faith.*"

"Ef we *waites* for Marse Harol' to come, an' *prays* for 'im to come, an' don't *trus'*, you reckon Gord gwine to bother wid us?"

gineer, Clarence M. Dally, who had been first assistant to Thomas A. Edison, recently died from injuries received in the experiments undertaken with the fluoroscope. His hands were badly burned by the x-rays, and had the appearance of having been scalded by steam or by the liquid iron of the furnace. After two years the doctor detected the presence of cancer in the left wrist. Pieces of skin were taken from Dally's legs and grafted upon his hands, but the operation proved unsuccessful. The left arm was amputated; three months later the little finger of the right hand required the surgeon's knife; soon three more fingers, and then the right arm, had to go. Procuring artificial arms, he had hardly adjusted them when he died. Dr. Carl Beck, one of the best-known Rontgen authorities in this country, declares that because Mr. Dally did not take necessary precautions to protect himself against the strong currents from the x-rays, he became a victim. He refused to wear lead or aluminum gloves, which would have prevented the passage of the rays. Had he worn eyeglasses with thick lenses he would be alive to-day. Mr. Edison was not to blame, for he did everything in his power to protect his employees, but he could not make Mr. Dally see the danger to which he was needlessly exposing himself. Dr. Beck more than once warned him, only to have his advice disregarded. The dangers that are invisible are the deadliest ones. Because the penalty does not follow immediately upon the commission of an act is no reason for disregarding the warnings of experience. The penalties of immoral deeds are usually deferred penalties, but none the less inescapable.

**A Christian Life.**—Just out of a certain Maine town used to stand an old and weather-beaten guide-post. One day in the country store a group of loafers were waxing hot in their denunciation of the "sins of the saints"—a theme perennial at the seat of the scornful. A man well advanced in years, whose first wife had been a model of Christian fidel-

**Invisible Dangers.**—A young electrical en-



ity, altho fierce storms had raged around the domestic hearth during later years, overheard the ribald jests. Usually he joined heartily in their discussions when on other subjects. The memory of that faithful life, and of the many noble types with whom she as a Christian woman associated, stirred him to defend the people whom the loafers now maligned. Rough and ready he said to them: "I want to say a word on this question. In front of my home is a weather-beaten guide-post, so dim that no one can read it unless he gets close to it and notices that the board is slightly raised where the painted letters once used to be. But it says the right thing and the finger points in the right direction. Church-members are something like that sometimes, but get close enough to them and you'll find that most of them say the right thing, and their lives, altho often very dimly, point in the right direction. That's all I have to say!" The discussion ceased.—*Contributed by the Rev. William Wood, Bridgton, Maine.*

**Character.**—The root of character is in the heart. Not our deeds nor our environment, but our desires, our emotions, are the root of our nature. Dr. Henry Van Dyke expresses this thought as follows in his new volume of poems:

"The worlds in which we live are two:  
The world 'I am' and the world 'I do.'"

"The worlds in which we live at heart are one,  
The world 'I am,' the fruit of 'I have done';  
And underneath these worlds of flower and fruit,  
The world 'I love'—the only living root."

**The Spirit of Change.**—In Okakura-Kakuzo's "Awakening of Japan" occurs this passage about the symbolic dragon:

"Have you seen the dragon? Approach him cautiously, for no mortal can survive the sight of his entire body. The Eastern dragon is not the gruesome monster of medieval imagination, but the genius of strength and goodness. He is the spirit of change, therefore of life itself. We associate him with the supreme power or that sovereign cause which pervades everything, taking now forms according to its surroundings, yet never seen in a final shape. The dragon is the great mystery itself. Hidden in the caverns of inaccessible mountains or coiled in the unfathomed depth of the sea, he awaits the time when he slowly rouses himself into activity. He unfolds himself in the storm clouds; he washes his mane in the blackness of the seething whirlpools. His claws are in the fork of the lightning; his scales begin to glisten in the

bark of rain-swept pine-trees. His voice is heard in the hurricane which, scattering the withered leaves of the forest, quickens a new spring. The dragon reveals himself only to vanish. He is a glorious symbolic image of that elasticity of organisms which shakes off the inert mass of exhausted matter. Coiling again and again on his strength, he sheds his crusted skin amid the battle of elements, and for an instant stands half revealed by the brilliant shimmer of his scales. He strikes not till his throat is touched. Then wo to him who dallies with the terrible one!"

Every ultra-conservative, every bigot of the ages, has had his try at grasping the dragon's throat, only to find that progress is the irresistible dynamic of God.

**Influence.**—A London physician recently has given, in a medical journal, a development of a theory which is not altogether new—namely, that the human body emits variously colored rays. He classifies them thus:

"The rays emanating from a very passionate man have a deep red hue; one whose keynote in life is to be good and do good throws off pink rays. The ambitious man emits orange rays; the deep thinker, deep blue; the lover of art and refined surroundings, yellow; an anxious, depressed person, gray. One who leads a low, debased life throws off muddy brown rays; a devotional, good-meaning person, light blue; a progressive-minded one, light green; and a physically or mentally ill one, dark green."

Whether or not this theory should prove correct, it is undeniable that we send out moral and spiritual rays that affect every one we meet.

**The Thoughts of God.**—The astronomer who said, "O God, I read Thy thoughts after Thee," unwittingly propounded the whole secret of that which we call human invention and discovery. *The Lamp* says:

"There is probably no human invention which nature has not already worked out beforehand for the convenience of some of her creatures. Take, for instance, the hypodermic syringe, which was invented only the other day, and was heralded with a flourish of trumpets. Its exact counterpart is found in the sting of the scorpion, almost the earliest creature of the rocks. The electric light is a great boon, but it is not a new thing. The deep-sea lines of the Challenger brought up fish which, swimming in ocean darkness three thousand fathoms below, have a row of lamps fitted along each side to light them in the pursuit of food. There is a spider which makes a balloon and knows how to manage it perfectly. And one of the builders of great lighthouses confesses that he got his most valuable suggestion from the bole of a tree."

It was this clue that furnished Paley with his material for his great argument from design. A still better argument is drawn modernly to prove by these curious arrangements in nature the freedom and immanence of God.

**Christ Our Advocate.**—One of the more famous of the series of political lithographs of Honoré Daumier, the French artist, represents a convicted prisoner, bound, gagged, and held between two men, to whom a mocking judge is represented in the legend as saying: "You may speak; explain yourself; you are free" ("Vous avez la parole; expliquez vous; vous êtes libre"). Despite his desperate efforts to speak with the gag stuffed in his mouth, he is about to be consigned to the executioner, who stands rolling up his sleeves, in order to strike more freely.

Equally helpless in ourselves before the great Judge, bound and gagged by the consciousness of our own unworthiness, we are not left, as the prisoner in the cartoon was, without some one to plead for us. "We have an Advocate with the Father."

**Unethical Religion.**—This extract from the discourse of a Japanese philosopher, quoted in "Japanese Life," by George William Knox, sounds extremely like some of Christ's characterizations of the Pharisees of His day:

"An old woman who very much wished to go to heaven once lived among the farmers. Every day she made an offering to her Buddha and called the rice 'sacred,' and all things used in its preparation she esteemed the property of Buddha and used them for nothing else—'sacred pot,' 'sacred ladle,' 'sacred cloth.' So, too, all the family used the same adjective when they mentioned anything belonging to the Buddha—'sacred flowers,' 'sacred censer,' even 'sacred dish-cloth.' The reason for it all was the old woman's desire to go to paradise after death, there to feast upon a hundred kinds of fruit and never to labor more. She was wholly selfish. Yet the founder of her sect was not wholly to blame, as he had hoped to wheedle men into just living now. But the old woman never thought of that, and interpreted the Buddhist saying, 'The world is a transient, borrowed lodging,' to mean that she might please herself, even by disobedience, disloyalty, and injustice. Was she not a fool? 'A borrowed world! Yet use it not in vain! This borrowed world only is thine.' The seed of heaven and hell is all sown in this life, and so this 'borrowed' world is of the last importance to us all. But this woman in her selfishness thinks it is transient! I can please myself! So in her accounts are many things that do not agree. She will not pay her taxes until compelled, but would pay her temple

dues with her skin! She can not fast on the anniversary of her parents' death, 'for her health's sake,' but is not hurt by fasting on the 'sacred' day when the founder of her religion died. And so with all the family—they scold each other with loud, shrill voices, and almost the same instant turn to their Buddha and pray with the gentlest tones!"

**Adversity.**—I have often observed in the Alps the diverse forms which the trees finally take under the voracious teeth of the herbivorous animals. Some die. The drain kills them. Others, where the cows have browsed on the hearts, remain dwarfed. Years pass and they do not grow an inch. They are there crouched down on the ground like a hedgehog in defense. But others, having kept their central growth, throw it up in the air with vigor. The very bites under which fall the young twigs and branches which garnish the base of the tree, multiply these, and at length make them grow to a vegetation rich and hardy. After a number of years, when the tree has raised its living crown toward the heavens, it finds itself furnished with a sort of spiny muff, which is absolutely impenetrable. Impossible to approach it, it defies all attacks. Seeing these diverse destinies of the trees, those of men seem to me to be similar. We also bear differently the trials and difficulties of life. They hinder the growth of some and exterminate others completely. But there are others whom the attacks fortify. They grow by the very struggle. The blows of adversity forge an armor for them.—*Rev. Charles Wagner*, in "*The Voice of Nature*."

**Love for Enemies.**—Christ's example and teachings are as potent in the heart of an Asiatic as in the heart of an Occidental. Where can be found a truer "imitation of Christ" than that related in the following story of a Japanese officer, narrated in *The Missionary Review of the World*?

"A Russian naval officer, who was present at the execution of two Japanese spies who were caught by the Russians when about to wreck a railway bridge, tells a pathetic story of the scene at the trial. The accused acknowledged their responsibility and accepted their doom without fear or tremor of voice. One of the two was Teisko Jokki, the other Tchomi Jokoka, colonel of the staff, from the military academy of Tokio. When he was asked his religion, the colonel boldly confessed Christ, and declared that he had been converted when a boy. He was able to speak in English, and was translated by a British subject employed in the Russo-Chinese Bank. Just before the execution Colonel Jokoka took

a bundle of Chinese notes from his person, representing about a thousand rubles, and handed over this money to the commandant, to be applied to the *Russian Red Cross work among the Russian wounded!* This brought remonstrance, even from the Russians themselves, who suggested that the money be applied to the Japanese Red Cross work or the families of the spies. But Jokoka remained inflexible in his purpose that the money should be applied to the relief of the Russian wounded. He then asked to see a chaplain, who, at his request, read the Sermon on the Mount. When the priest reached the words, 'If ye love only those who love you, what reward will ye have; and if ye welcome only brothers, wherein lieth the virtue?' Jokoka closed his Testament, joined his hands, and received the fatal bullets in his breast."

**Achievement.**—It is one thing to inherit greatness; it is another thing to achieve it. Prince Hilkoﬀ, of Russia, now in charge of the transportation bureau of Russia, inherited glorious titles and large estates, but he forfeited them when young by turning his back on them and coming to America. Under the name of John Mikale he served as a workman on the Pennsylvania Railroad. Then he took charge of a great enterprise in South America. He resigned this to offer his services, still as John Mikale, to the Czar. The story runs as follows:

"The trains became hopelessly blocked day after day, and the heads of the line far away were in despair. Mikale wired: 'Will you leave it to me?' 'We'll try you,' came back the answer. And a few hours later 'John Mikale' had so arranged switches and schedules that never again were trains congested at that point. His technical skill shown in that emergency brought him to the attention of his superiors, and even to the Czar himself. As a result, he was ordered to come to headquarters in St. Petersburg. There he was given a position on the technical staff, and thenceforth was promoted rapidly higher and higher, until he occupies a position corresponding to that which he had abandoned in South America—general manager. Not until then did he reveal his identity as Russian prince and a former officer of the imperial guard. So pleased was the Czar to find that this man was one of his own subjects, and so delighted was his majesty with the remarkable capacity and skill displayed by this particular general manager, that he restored to Prince Hilkoﬀ all the estates and titles he had renounced when he emigrated to America."

Of how much greater value to him was the honor he had earned by his own toils than any hereditary rank or position he had laid down!

**Heroism.**—On the portal of Rheims Cathedral there are six hundred statues, many of

them colossal in size, and as many more are to be found in different parts of the building, representing saints, apostles, martyrs, and kings of every age of the Church. Not only are the age of primitive Christianity, the age of persecution, and that of the early evangelization of France represented, but figures of medieval celebrities abound in many conspicuous points in the structure. Yet tho there are so many venerable characters here commemorated, there are many *vacant niches*, as if places of honor and recognition were being kept for future religious heroes and heroines. Which reminds us that examples of sanctity and heroism are as possible to-day as ever they were in the days of the martyrs. Even if the statues of many saintly and heroic characters are never set up on the public square or, in the cathedral niche, such followers of Christ have a place prepared for them in the many mansions of paradise.

**Self-Knowledge.**—Many a professing Christian would be surprised to see his life as it appears to others who come in contact with him. He might repeat the experience related in the following from *The Tatler* (London):

"An Oxford don, more highly esteemed for intellectual activity than modesty, was asked to speak into a phonograph. A little later the machine was turned on again, and he was requested to listen to his own voice. He listened in silence, then turned to the company. 'It is very strange!' he said, in a tone of mingled surprise and resentment. 'I can't understand it, but through this machine I am made to speak in a peculiarly bumptious and affected manner!'"

**Resignation.**—Alexander H. Wyant, the famous American landscape painter, was still a young man when he joined, in the spirit of enterprise, a government exploring expedition in the West. The hardships of the life he led while thus employed shattered his health, and he returned to New York with his right hand completely paralyzed. His artistic genius, however, survived through months of suffering, and his courage was quite unbroken. After a while he learned to paint with his left hand, and produced pictures of scenes in the Adirondacks and Catskills which are to this day among the loveliest creations of American genius. But his bitter disappointments and physical sufferings seem to have wrought a change in his artistic method and ideals, since the days in which he had imitated the style of the Norwegian painter Gude. Henceforth he chose as his favorite themes the calm silence

and tranquillity of twilight. His scenery seems always to be resting after the glare and bustle of day have begun to vanish; and he appears as if he felt that his early adventurous life, with its sequel of acute physical suffering, disability, and mental depression, had not been unhappily exchanged for a quiet and almost stationary lot, in which he could drink refreshment and inspiration from Nature in her evening mood of dimness, inactivity, and repose. He became the painter of that gentle spirit of resignation which is the happiest and most satisfying disposition of those who have learned their own weakness and the utter hollowness and disappointment which underlie the promises of the world.—*Contributed by the Rev. Epiphanius Wilson, A.M.*

**Consideration for Beasts.**—At each corner of one of the lofty towers of a certain vast church in France are colossal statues of oxen, carved in stone with exquisite grace and art. The beasts are looking down into the square at the people moving below. There is no authentic account of the reason why such an honorable and exalted place should have been granted to figures of dumb brutes. The sculptor did not intend them for grotesques, such as are the vultures and apes which crowd the roof ridges and balustrades of Notre Dame de Paris. They are serious and masterly productions of an extremely skilful chisel, and their lines are as true and sympathetic as those in the animal statues of Barré. The most probable reason for their appearance above the loftiest skyline of the building lies in the fact that laboring oxen had a large share in the work of raising the church. These patient creatures day after day toiled in bringing from the quarry the stone out of which the majestic structure was fashioned. They worked without murmuring and almost without wage. In the Middle Ages the lower animals were viewed with a certain reverence and respect, which is now almost a thing of the past. The artist, the poet, and the story-teller introduced these dumb creatures into their works, often attributing to them the power of speech, the possession of wisdom, even of divination and prophecy. The men of those days never forgot that the ox and the ass were traditionally witnesses of the birth of Christ at Bethlehem. However simple and childlike was the spirit in which this great honor was done to oxen, it may serve for a protest against all those forms of

cruelty and neglect with which the dumb creation is sometimes subjected by the absurd arrogance of man. "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." As Coleridge's *Ancient Mariner* says:

"He prayeth best who loveth best  
All things both great and small;  
For the great God who loveth us,  
He made and loveth all."

—*Contributed by the Rev. Epiphanius Wilson, A.M.*

**Misrepresentation.**—Velasquez, the Spanish painter, was the greatest artist of his day in Madrid, and painted King Philip and his dwarfs and courtiers with great success and profit to himself. He also produced religious pictures of consummate excellence; but his association with monarchs and his familiarity with religious ideals did not prevent him from being narrow and ungenerous. One of his most famous pictures is called "The Surrender of Breda." It represents the Dutch general, Prince Justin, surrendering his sword to the Spanish commander on the capitulation of Breda. The painter has not portrayed the army of Holland and that of Spain in the same colors. The Spanish leader, Spinola, gracefully bends low to lay his hand, almost affectionately, on the shoulder of the beaten general, who shuffles forward, a Dutch boor, wearing immeasurable breeches and showing on his face an expression of abject and timid supplication. The Dutch forces behind him are slovenly looking and awkward, carrying their pikes at every angle, while the Spaniards are all handsome, high-bred Castilians, whose spears rise close and perpendicular as stalks of wheat in a field. The picture is false and slanderous, as well as being an example of insolent triumph over the defeat of a gallant foe. Caricature and exaggeration are sometimes permissible, but in historic painting, as in serious history, wilful misrepresentation is contemptible and lowering to painter and writer alike. This masterpiece of Velasquez, admired by all the world and imitated by a hundred painters, has this fatal blemish of narrow malice which takes away from it all the moral charm of sincerity and human sympathy. It is like a lovely face marred by a lurking expression of treachery, pride, or shamelessness.—*Contributed by the Rev. Epiphanius Wilson, A.M.*

## A BULLETIN OF RECENT BOOKS

**A SYSTEM OF METAPHYSICS.** By George Stuart Fullerton. Cloth, octavo, 627 pp. Macmillan. Price, \$4.00 net.

A philosophy which follows in part traditional lines. It has not sufficiently taken into account modern developments in psychology, and presents some lapses of argument in its discussion of mind and matter and their interrelations. On the question of volition the author is a determinist, but his argument against those whom he calls the "Free-willists" is curiously ineffective. He supposes that will, as an absolute first cause, can not be affirmed until you have separated it from all motives and from every element of a surrounding personality.

**EDUCATION IN RELIGION AND MORALS.** By George Albert Coe, Ph.D. Cloth, 12mo, 434 pp. Fleming H. Revell Company. Price, \$1.35 net.

This book is a further development of Professor Coe's well-known ideas on religious education. It defines education as "the effort to assist immature human beings toward complete self-realization in and through fellowship with both their fellows and God." The book discusses principles, processes, methods, and some of the more important factors that contribute to moral and religious education. An important bibliography is appended. This is the most valuable book, for all who are engaged in teaching or preaching, that Professor Coe has produced.

**THE VOICE OF NATURE; OR, THE SOUL OF THINGS.** By Charles Wagner. Cloth, 12mo, 182 pp. J. S. Ogilvie Publishing Company. Price, 60 cents.

The author of "The Simple Life" here gives us a collection of beautiful thoughts suggested by outdoor experiences. Nature is made to set forth in these pages the high moral and spiritual truths which the author is fond of teaching.

**MORAL EDUCATION.** By Edward Howard Griggs. Cloth, 12mo, 368 pp. B. W. Huebner. Price, \$2.00 net.

The author says that "Moral education should be the most interesting, as it is the most important, part of the whole process of culture." His purpose is "to attempt a study, as exhaustive as I could make it, of the whole problem of moral culture, its purpose in relation to our society, and all the means through

which that purpose can be attained." The book will worthily supplement the literature now current upon religious education, of which moral education is, in fact, a part.

**THE DYNAMIC OF CHRISTIANITY.** By Edward Mortimer Chapman. Cloth, 12mo, 345 pp. Houghton, Mifflin & Co. Price, \$1.25 net.

A masterly development of the "Religion of the Spirit"; a book well calculated to rescue from the bonds of tradition and authority the fearful souls of those who may be terrified by the vast changes that are going on in theological conceptions. The writer exalts the Spirit of God as the dynamic of Christianity, and sharply distinguishes between the criticism of doctrine and the legitimate intellectual interpretation of experience. This book is likely to become one of the most important of the season, and might profitably be read in connection with Sabatier's "Religions of Authority."

**THE GOODNESS OF GOD.** By George T. Knight, D.D. Cloth, 12mo, 126 pp. Universalist Publishing House. Price, \$1.00.

An original and acute study of pessimism and optimism, with a history of theodicy, giving a complete *résumé* in compact compass of all the important theories of the problem of evil. The author's own conclusion is a rarely sensible justification of the goodness of God in the making and government of the world.

**OUR PEOPLE OF FOREIGN SPEECH.** By Samuel M. Lanahan. 12mo, cloth, 105 pp. Fleming H. Revell Company. Price, 50 cents net.

A handbook prepared especially for those who desire to engage in religious work among the foreign populations of the United States. All the important statistics of the foreign populations compiled from the census and other sources are here included, making a valuable compendium for those who desire to know the religious problems constituted by the presence of foreigners among us.

**SAINTS AND FESTIVALS OF THE CHRISTIAN CHURCH.** By Pomeroy Brewster. Cloth, octavo, 568 pp. Frederick A. Stokes Company. Price, \$2.00 net.

An account of saints and festivals, giving their origin, date, and significance, and a large amount of special information.

# THE HOMILETIC REVIEW

VOL. XLIX.—MARCH, 1905.—No. 3

## EDITORIAL COMMENT

THE widespread revival movement in Wales and the local but fervent revival movement in Schenectady, N. Y., are described for our readers this month by eye-witnesses. The two accounts furnish a basis for some interesting comparisons. A conspicuous feature in Schenectady has been the federation of the various churches in prosecuting this work. That has been an object-lesson that may well help furnish inspiration for the great national convention which the National Federation is already arranging to hold next fall, and of which Dr. Alsop speaks in an article on another page. The Welsh revival also has united, for the time being, all non-conformists at least, and denominational differences have dropped entirely out of sight in the enthusiasm for the common cause. Cold churches like cold metals may be united mechanically, but for an actual fusion heat is indispensable. The fact that movements of deep spiritual fervor almost compel this unity of action while they last is the best of all arguments in favor of permanent unity as an ideal toward which every consideration of loyalty to Christ impels us to work.

The power of singing seems to have been conspicuous in both revivals, but especially so in Wales. It is worth

while recalling in this connection Mr. Moody's words. "Strange as it may seem," he said, "to those who have not thought of it, yet it is true that more is said in the Bible about praise than about prayer." The importance of song in evangelistic work so grew upon him that he drafted the following suggestions for the use of music not only in connection with special evangelistic services but in maintaining religious interest at other periods:

1. One evening in the week should be set apart for the whole congregation, when they may practise in unison and harmony the singing of the hymns and tunes they know, and learn new ones.
2. A consecrated Christian man of good musical ability should be chosen as leader of the chorus choir.
3. Hymns containing the elementary truths of the Gospel should be sung to melodious tunes, not too difficult for average men and women.
4. The pastor should take a lively personal interest in the singing, and a thoroughly good understanding should be cultivated and maintained between himself and the leader, so that they may work in fellowship and harmony.
5. Good new hymns and tunes should be introduced, the preparation of which would thus be encouraged.
6. Alternate singing by the choir and congregation, by the male and female voices, and by the older people and the children, might be practised.

7. The Sunday evening service should be preceded by a half-hour's service of praise.

Conspicuous as song has been in Wales and Schenectady and, for that matter, in all revival movements, it would be a serious mistake to underestimate, in consequence, the importance of preaching in the preparation for such movements and in following them up. There have been for nearly two years, says the London *Christian World*, a gradual deepening of feeling (in Wales), a growing expectancy, a rise of spiritual temperature in meetings of young people for prayer, until the flame burst out in a little village. Those two years of preparation in Wales were not the work of any one man and were not effected, we may be sure, without careful and conscientious work in many a pulpit. The power of Gospel song lies in the feeling and thought associated with the melody and its words, and that feeling and that thought are in large part the result of the faithful work of the preacher. Then, too, the ethical results which have been notable among the converts speak of deep conviction as well as of mere emotional excitement.

THE payment of Indian trust funds, held by the Federal Government, to nine Indian mission schools, eight of which are Roman Catholic schools and but one a Protestant school, has been pretty well ventilated in the public press during the last few weeks. The facts as they were first brought to public attention by Bishop Hare, of South Dakota, and the Indian Rights Association had a very ugly look, and several official statements made since then have failed to render them winsome. The money paid (\$102,780 in all) was not "public money," but the interest on funds belonging to the Indian tribes and held by the Government in trust for them. The payment was not, therefore, in violation of the Act of

Congress approved June 7, 1897, which declared it to be "the settled policy of the Government to hereafter make no appropriation whatever for education in any sectarian school." The payments, moreover, were made in response to signed petitions from some of the Indians to whom the funds belong, and the fact that but one Protestant school appears in the list of beneficiaries seems to have been due to the fact that it was the only one that secured such petitions. On the other hand, payments for such purpose on mere individual petitions were, if not contrary to Congressional enactment, contrary to the "Regulations of the Indian Office," which provide (section 269) as follows:

"Treaty funds can not be diverted from the objects for which appropriated without the consent of the tribes, expressed in general council, which consent, stated in writing, must be approved by the Secretary of the Interior and the approval communicated to the agent before the diversion can be made."

These regulations may not be obligatory upon the President or the Secretary of the Interior, who may have power to change them in their discretion; but any change should have been publicly announced, and adequate measures taken to let all beneficiaries know of it. Whether or not any law has been violated (probably not), the equity of the course taken is still very much open to question. It is charged that, in some cases at least, the petitions were circulated stealthily, and a loaf of bread was given to each signer; that the amount given to some of the schools was much in excess of the amount to which the inmates of the school would be entitled on a per capita basis; that the petitions were for the most part signed by the less intelligent Indians, who were nearly all forced to make their mark, being incapable of reading the petitions or of writing their names; and finally it appears that protests more

numerously signed than the petitions were sent to Washington early last December—some five months, however, after the contracts for the payments had been made.

Unfortunately, too, there is an alleged political "deal" mixed up in the matter, for Senator Bard, of California, testifies that Dr. Scharf, of the Catholic University, approached him March 20, 1902, to secure his aid in incorporating into the Indian appropriation bill then pending a provision permitting payment of Indian trust funds to the Catholic mission schools, promising in return the aid of Catholic voters for his party in the Congressional elections, and furnishing him a list of twenty Congressional districts in which, it was claimed, the Catholics held the balance of power. Senator Bard submitted to the Senate committee before which his testimony was given the list of Congressional districts as drawn up by Dr. Scharf, and also a *pro forma* letter that had been drafted to be sent to Catholic voters in case the provision desired was inserted in the bill. Dr. Scharf's version of the conversation, as given in an interview in the *New York World*, is to the effect that he simply promised Catholic help to such Congressmen as were attacked by A. P. A. sympathizers for their vote in favor of this provision. His version, however, does not tally with the *pro forma* letter, which was a sweeping call for support of Catholics, not to individual Congressmen attacked for a specific act in favor of Catholic schools, but to the Republican party as a party, a number of considerations being urged in favor of such support. This is the *nasty* part of the business, and the fact that Cardinal Gibbons has officially declared that Dr. Scharf was not empowered by the Catholic Church to act as its agent in these negotiations does not relieve the situation. Congress,

despite the political bribe thus held out, *failed to enact the desired provision*. But what could not be secured from Congress was secured from the Indian department acting (so the present Indian Commissioner says) "in pursuance of an order issued by the President."

The President, we regret to note, asserts that it is the purpose of the administration to continue these payments unless Congress passes an act forbidding it or unless the courts declare that the payments are illegal. He expresses his desire, however, that legislation be enacted by Congress to segregate these tribal funds, allotting to each individual his portion of the funds and keeping an individual account with each. Commissioner Leupp (who has just taken office, and has not been mixed up with any of the facts above recited) is urging such legislation, and the Indian Rights Association appeals for the support of his efforts. By all means let him receive such support. If affairs are to stand as they do now, we shall witness either a continuance of the inequitable use of funds for the mission schools of one church or a war of churches in Indian Territory seeking for signers to rival petitions. The assertion printed in *The Tribune* as coming from Father Ketcham that the Protestants had abandoned their Indian schools is not according to the facts, and they are as much entitled as the Catholic schools to payments from the trust funds. If there is anything this country does *not* want it is a denominational scramble for Indian funds such as the present policy, if continued, is almost sure to precipitate.

THE problems of church federation that confront us are practical rather than theoretical. Theoretically the idea is as sound as a nut. Practically, difficult questions arise. What are



cific work is to be taken up or taken over by the federation that it can do better than the churches are now doing it? Where will it find its workers and its funds without calling them from other fields of Christian activity? These questions are not unanswerable, but in the answers to them rather than in mere federation sentiment, worthy tho it is, must lie whatever real dynamic power such an organization is to have. The general line along which answers must be found is indicated in the Schenectady revival, in the missionary work in the foreign fields where practical federation received its first impulse and has done its best work, and in mission work on the home field and especially in the large cities. In other words, if church federation is to justify itself, it will do so in the forward movement of the church, by proving its efficiency in the work of conquest, correlating diverse efforts, reconnoitering, directing, planning on a larger and better scale than such work can now be planned. Federation for its own sake, federation for the sake of the spectacle it presents of a united front, federation as an end in itself, will prove just about as edifying and permanent as the illustrious feat of the King of France who with twenty thousand men marched up the hill and then marched down again.

The National Federation began its existence in 1900 and has since effected state organizations in New York, Ohio, Massachusetts, Wisconsin, Michigan, and New Jersey, and aided the work of organization that had already been begun in Maine, Rhode Island, Pennsylvania, and California. In the report of the General Secretary, Dr. E. B. Sanford, we read: "In some cases these federations have not gone much beyond bringing into official fellowship leaders in denominational activities, but in some States a record of successful prac-

tical work has already been made." The statement does not overwhelm us with its force. The state organizations that have found nothing to do but bring denominational leaders into official fellowship do not seem to be urgent necessities. You must, it is true, first build your machine before you can expect it to do any work; but, on the other hand, why build a machine at all unless it is reasonably certain that there is work for it to do, and work that it can do better than existing machines can do it? These queries, perhaps, have a savor of antagonism that we are very far from feeling. In fact, the idea of federation is to us a thrilling one. If we were not determined that THE HOMILETIC REVIEW shall not ride hobbies, we should be strongly tempted to make a hobby out of this idea. But to make an organization first and then hunt for something it can do is never the way to success. An organization for the benefit of the church that is to endure must, so to speak, be compelled into existence by the necessities of the church or the needs of the cause for which the church stands.

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THE inaugural services of March 4th will install in the office of President for another term a man who, in addition to his other distinctions, may be said to be our first preacher-president, using the term preacher, of course, in a broad rather than technical sense. President Roosevelt's recent hearty welcome to Charles Wagner, the Parisian prophet of the simple life; his letter praising the idealism of Frederick Mistral, the Provençal poet; his address to the Roman Catholic parochial school children of Washington on the elements of true religion and patriotism; his more recent address to Washington Lutherans on their especial duty in assimilating European immigrants to our Christian civilization, and his response to the interdenominational delegation that

sought his aid in promoting better marriage and divorce legislation—all these have renewed attention to this aspect of his character because the occasions have been so numerous within a brief time, and the positions taken have been so unequivocal. It so happened that the same Sunday that President Roosevelt was addressing Lutherans on their duties as preachers of religion and patriotism to newcomers from Europe, ex-President Cleveland was praising the Young Men's Christian Association of Philadelphia in particular and of the world at large in general, for its service as a Christian institution with a singularly fine record of efficiency. In this address ex-President Cleveland was most explicit in his avowal of faith in the essential Gospel. Commenting on this address, one of the clergymen of Philadelphia said that it would have more influence throughout the country in engendering respect for if not acceptance of Christianity than all the sermons preached that day in all the pulpits of the land would have. This is an *obiter dictum* which one need not accept necessarily; but it is true that there is profound significance in the fact that on the same day two such eminent American statesmen should so unequivocally and so publicly put themselves on record as Christian believers and friends of institutional religion.

The significance of this fact is not missed abroad. Not long since Rev. C. Sylvester Horne, of London, commenting on one of President Roosevelt's emphatic indorsements of Christianity and the church, contrasted it with the present mood of so many English publicists, with the latent agnosticism that prevails there and with the indifferentism that is chronic; and he pointed out the irreparable loss suffered when Mr. Gladstone died, the latest great English statesman with a positive faith which entered into political life and daily thought.

Mr. Horne expressed the desire that Great Britain to-day might have a leader to strike the same ethical note in dealing with public issues that Mr. Roosevelt is striking, and that there might be a large figure among English public men willing to stand forth conspicuously as a champion of personal and institutional religion. Only in Germany, in the person of the Emperor, is there a figure whose words and deeds suggest a comparison with our own Chief Executive. He it is who, whenever on board the men-of-war, acts as chaplain and preaches to his navy's defenders. He it is who summons authorities on biblical criticism and archeology to discourse before him concerning problems of religious origins, and then lays down his opinions on the matter. He it is who, when his sons come to be confirmed, preaches to them—and indirectly to the German public—a striking sermon on the need of personal faith in Christ and obedience to His will.

President Roosevelt's type of religion is not precisely that of John Quincy Adams the Unitarian, nor of Benjamin Harrison the Presbyterian, nor of William McKinley the Methodist. His use of Sunday is not that of most of his predecessors, in that he is disposed to regard the social aspects of the day more and the ecclesiastical and strictly religious duties of the day less. Present tendencies in Washington, among the diplomatic and society sets, to transform Sunday into more of a European than a traditional American Sunday will not be met with as severe condemnation from him probably as they would have met from President Hayes, for instance. Personally he seems to look with complacency upon the reaction against Puritan ideals; but he remains at bottom a defender of religion, of religious liberty, and of the Puritan conception of man's responsibility to a per-

sonal God and of submission to an overruling Providence. His conception of his task and his method of executing it recall at times the Puritan Cromwell whose life he has written. *Life*, a few weeks ago, in a striking cartoon by Louis Rhead, was not far amiss in picturing President Roosevelt riding forth with Bible under his arm, armor on his breast, broad-brimmed hat on his head—a sort of a twentieth-century Puritan.

Jefferson was a deist; Roosevelt is a theist. Jackson, of whom Roosevelt sometimes reminds us in his championship of popular rights and his democratic personal habits, lacked the academic culture and knowledge of the larger world that Roosevelt has. Lincoln was an optimist as Roosevelt is, but he knew hours of deep depression, the result of temperament as well as of circumstance, and institutional religion never profited by his adherence. Grant, the grim warrior, was taciturn and unprophetic in temper, while Roosevelt, with the lust of combat and the will to fight it out if it takes all summer, combines a loquacity which disconcerts those who live by whisperings in lobbies and committee rooms. Hayes was a pure man of high civic ideals; but his virtues were passive rather than active. Harrison knew more Christian doctrine and probably taught more theology and religious truth to his fellow men than any of our recent presidents have taught; but he lacked personal magnetism and that indefinable something which wins the popular heart.

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THE breakdown of "the one-man ministry" in city and town churches is at last being admitted by eminent representatives of the denomination which has bred many of the most eminent *preachers of the country* and which has

relied most on the pulpit as a magnet for drawing to the church hearers and members. The Rev. Dr. S. Parkes Cadman, of the Central Congregational Church, Brooklyn, discussing the status of Congregationalism in the City of Churches, recently wrote:

"The one-man ministry goes on as tho it were a divine institution. As an invention of Puritanism it does us little credit, and the excessive demands of such a position deliberately sacrifice the higher achievements of the ministry. . . . The Protestant Episcopal Church has attained efficiency. We [Congregationalists] have blundered on, and the demand for adjustment is imperative. Until adjustment is made, the sinful waste of excellent energy will continue, and, despite our numerical strength, there will be a fatal lack of cohesion, of allied organization, and of desirable results."

These are significant words, and they describe a situation faced by city pastors of all churches which have not adjusted themselves to new conditions. The new pastor of the Second Presbyterian Church, Chicago, before accepting the place stipulated that he was to have two assistants. His experience on the West Side in upper New York had taught him the futility of expecting one man to do most of the work that has to be done in a modern city church. The new pastor of Central Congregational Church, Boston, fresh from work on the East Side in New York City, where he had learned the same lesson, has induced a fashionable and self-contained church to give him two assistants and to throw itself into aggressive pastoral and social work among the students of Boston, while he is left free to preach at his best and to combine with the choirmaster in developing the worship and the homiletical side of the church. Sooner or later all city churches will awaken to the impossibility of continuing the old method. The clergy see this now. It is the laity that need to be aroused.

## EVAN ROBERTS AND THE WELSH REVIVAL

BY ARTHUR GOODRICH, B.A., LONDON, ENGLAND.

ALL South Wales is aflame with the spirit of a great religious revival. In a few weeks the fire of it has run up and down the length of the Garw Valley and the Rhondda, and has spread into hundreds of little outlying hamlets where, in steady, deadening routine, the men work in the black coal pit through all the glorious days that come in the wonderful country of mountains and sunshine and of clear air.

Evan Roberts, a young Lougher lad of twenty-six years, has "fired up" the mining valleys and dominates the entire revival with a power which, as he says earnestly, is not from within him, but from above,—from the Spirit which led him to do what he has done.

Evan Roberts was a union man in the colliery, and there came a time when a strike threw him—man-grown now—out of work. He had seen enough of a collier's life to know how it saps men's vitality. He had made up his mind not to spend all his life underground or over coal. And all the time the yearning for that touch of the divine Hand was upon him, and he came to believe that some day he might preach the Gospel. One night, when he was upon his knees over it, a great light seemed to come to him and a new elation and a new peace. That realization which he had sought ever since he had been a mere lad was at last his, and with it new inspiration, new joy, new hopes and purposes, and his decision was made for him almost in an instant. He would preach; he would carry to others this message that he had heard and felt.

It was near the end of his first year at the smithy, and he started at once to arrange the matter of his additional year of service with his uncle, and to

plan for his new work, his life-work, that he had found at last. The minister at Lougher arranged for Evan Roberts to preach his first sermon one Sunday evening, and when that evening had come and passed he came to the young man and said: "You're planning to go to school, and that is right. But you're a preacher now." During the next months Evan Roberts was at home working at his books, for he had some examinations to pass before he could enter the school at Newcastle-Emlen. He passed his first examinations, and out of his slender purse he paid for his first term of work at the school. For a few weeks he took the stereotype courses which were mapped out for him, but the feeling came to him with growing insistence that there was other work for him to do, active work, not a few years later, but now; not as man willed nor as he willed, but as God willed.

At length, about November 1, almost decided, but wavering before the importance of such a decision, he heard a sermon one Sunday evening, and came from it certain that God had called him to lead a great revival in Wales. He went home to Lougher immediately, and opened his first meetings alone and before the doubtful eyes of those who had always known him and who wondered at his sudden change of plan—this leaving the school which he had left them to enter only a few weeks before. He could scarcely have chosen a more difficult place in which to begin a difficult work.

At the beginning little happened. The people who came to his meetings came out of friendliness or out of curiosity. Why should this young theological student open special meetings all unaided, and why should any one go to

hear him? And those who heard him wondered the more, for, altho he said little that they had not heard before, he said everything in a way that crowded conviction upon them. He told them frankly at the start that he had not prepared anything to say, but that he would only say what was put into his mind by the Holy Spirit. Naturally, every one talked about him, and altho few at first took him seriously, they came to hear him in gradually increasing numbers. And he seized them with a remarkable power that he had never shown before, and which he says frankly he had never felt before. In a few days Lougher shops were closed early for the meetings, workmen hurried in late in their working clothes, evening meetings lasted far into the night, the chapel was crowded, and the road outside was lined with disappointed but waiting people. They came from miles to hear him, and went away with old faith revived or new faith kindled. The papers began to talk of him as "a wonderful preacher"; neighboring churches heard of him and asked him to come to them; ministers hurried to hear him, and came away mystified at the simple power of the young man and with a new impulse in their hearts for harder effort.

That is the way Evan Roberts began the Welsh revival, which is slowly stirring the whole religious world to action, and which has already been the turning-point for good for many hundreds of lives.

Here is no mystic with some weird mystery to draw the morbid instincts of man. He is a full-blooded, hearty young man, who has worked in the coal mines and at the smithy, and who hammers his unambitious words home with an inspiring vigor. Here is no dreaming sentimentalist making a weeping appeal to the sympathetic hearts of women and children. He is a deep-

voiced, firm-jawed young man, moving men hardened by rough toil.

Here is no fiery, impassioned orator stirring people by his rhetoric at night and being forgotten, along with his words, in the morning. He is a simple, straightforward speaker, who began alone, but who already has scores of active helpers, men and women, among those the whole course of whose lives he has changed.

Here is no quibbler over dogmas. "You haven't any new creed in mind, have you?" I asked him one night. "You don't mean to have differences with the present churches in that way?" "Oh, no," he said, in his hearty way, and with a characteristic wave of the hand. "I am merely trying to show people the love of Jesus Christ as I have experienced it."

Here is no pompous prelate condescending to advise his congregation concerning their conduct. He is a frank, sincere man, who links his arm in yours, and means "brother" without saying it.

Here is no narrow sectarian. An army of ministers of all the Nonconformist denominations in Wales are working with him, and his only desire is for results.

In one of his meetings, tho he has spoken entirely in Welsh, you feel the dominant spirit of his teaching. The frankness, the downright earnestness, the militant sincerity, have given you a feeling that you have seldom had in an ordinary church service, and through the spirit of his message they are working in the hearts of all the people about you. And yet those who know the language say that he has said nothing that is extraordinary; that there has been little brilliancy of phrase; that he has talked simply and cheerfully of his own experience and has asked those who are not Christians to give themselves to God. Certainly it has all been very quiet. There have been no loud rant-

ings nor spectacular displays nor open appeals to the emotions.

But what is happening? He tramps up and down the aisle, singing with the congregation, and perhaps leading them with inspiring gestures. Now suddenly he has disappeared. In the gallery is a powerful-looking man whose head is hidden in his arms on the back of the seat in front of him. Evan Roberts is bending over him, helping him like a brother to make the right decision. A moment later the missionary stands straight, his eye flashing with joy, and cries out with joyous fervor, and then the swinging, stirring cadences of that greatest of Welsh hymns, "Dioch Iddo," which is always sung after a conversion, begins and grows in volume until they sweep another man upon his feet with an avowal of his changed life. Evan Roberts is once more before the people, and he breaks in upon the singing with a few half-spoken, half-whispered words. A wave of deep feeling dashes aside something of his self-control as he begs them to "Come to Him! Come to Him!" and he sinks upon his knees in prayer, while one of the girls who has come with him sings a simple hymn in English.

Slowly the congregation has risen out of itself, out of its curiosity, out of its indifference. Something has caught it as in a rushing tide, and is bearing it on resistlessly. A minister rises as the song ends, and declares that, altho he has preached the Gospel for years, he is now for the first time a Christian. There are others waiting to follow him now, men and women, some of whom have been negative Christians, and some of whom have never professed any religion. Now it is a man who is known to the community chiefly as a drunkard; now it is a man whom you heard scoffing outside at the meeting and the missionary; now it is a woman who tremblingly whispers a few inaud-

ible words and sinks back into her seat; now it is a young lad of twenty, who has come out of curiosity and will go out determined to lead a new, purposeful life. Evan Roberts is everywhere—now upon his knees beside a man in the last seat by the door; now talking in his quiet, triumphant way from halfway down the aisle; now standing before them all as a burly man rises in the gallery, and telling him with closed eyes that he seems to see God on high confessing the man, even as the man is now confessing his God. And always he is dominant, masterful, cheery, quiet, his power growing with his tense eagerness and his tremendous earnestness.

A cynical, indifferent critic, watching any one of these meetings, would be forced to admit that the young man is sincere to the core; that he descends to no trick of gesture or word or act; that he is straightforward and simple to the last degree; that he does not try to force people against their will, and yet in some way he draws all before him, not to himself, but to the Spirit of whom he is the avowed disciple. And, in spite of himself, this hardened critic will feel the impulse and will say to himself, as a tough, knotty-looking man said to me in the train to-day: "There must be something in it." And by that admission he does what Evan Roberts wishes him to do—he forgets the speaker, the mere agent, and reaches for that lifting Hand to which the missionary is trying to lead every one he meets and to whom he talks.

There is no such thing as evasion in him. If he likes what is said by some one else he says so, and shows it frankly. If he is not interested he shows his indifference with the same sincerity. His tongue is not a loose one, and he is slow to talk of himself or of the work he himself is doing; but the spirit of the man is as boundless as his energy,

as determined as his confidence. He is a Welshman, and proud of it.

Perhaps there is no better example of a town which has both felt the thrill of revival excitement and which has continued its results long after the first impulse died away than Aberdare. I attended two meetings there weeks after Evan Roberts had gone. One afternoon, just outside the little chapel in Roberts' town, across the railroad from Trecynon, I met an elderly Englishman who had just left the meeting. "I was afraid I'd never feel that way again," he said to me, "but I have now. I've been through three pretty strong revivals, but I never was moved in my life as I was this afternoon. I haven't been so happy since I was a boy." There were tears in his eyes, but his mouth was smiling joyously. I left him standing there looking up at the sunset light about the high hills and blessing God in his heart.

And this is another way in which the Roberts meetings differ from any other revival meetings I have attended. The people are the meeting, not the missionary, once his short talk is ended, tho his spirit remains to fire them to congregational rather than individual leadership. Everything the young missionary can do to efface himself, to make the people understand that they must look above for help, just as he does himself, to make each individual in every meeting as important to success as he himself is, he is doing. Often he evades the crowds waiting to see him outside of a chapel, or he plows through them at a rapid pace, shaking a hand here and there, mingling with them on an entire equality or not mingling with them at all.

He does not consider himself an inspired prophet or a magnetic preacher. He spoke to me one day with evident anxiety of a newspaper report which spoke of his "personal magnetism." "There's nothing in it," he said in sub-

stance. "It's not my magnetism. It's the magnetism of the Holy Spirit drawing all men to Him." He considers, I believe, that God has given him work to do, great work, and he is confident that He will help him to do it.

Whether his share in the work be great or little, I think Evan Roberts cares as little as any human person can care, so long as the work is done. No one of all those who have watched him more closely and continuously than I have has seen a single sign of any tendency in him to place himself ahead of any of his co-workers. The people have done that, and he accepts the larger opportunity gladly. Personally, I think I have never met a man who appealed to me as being so completely consecrated to his cause as this young man of twenty-six years, trained in the colliery and at the "smithy." When one thinks of it, no young man of his years and native environment could have endured against so strong a tide of personal success unless he had an enduring grip upon mighty moorings. Remember that this young man of twenty-six, in the freshness of his zeal and with absolutely honest, unselfish purpose, gave up his schooling, and, all alone, began to hold meetings under no auspices except that of the Spirit which was with him; and that in a few rapid weeks he has lifted all South Wales upon a wave of religious thought and feeling; that he has turned hundreds of lives that were well-nigh useless into great usefulness and unmeasured happiness; that he, a Methodist in training but under no denominational leading-strings, has brought together all the Nonconformist churches of that section into a solid phalanx working for a single, simple purpose.

All men honor the convictions and the strength of a real man. This is a real man. And he has an added Power which men can feel, but can not fathom.

## A MESSAGE TO THE CHURCH

BY THE REV. EVAN ROBERTS, LOUGHER, WALES.

THE power of the revival in South Wales is not of men, but of God. He has been close to us and has shown us the way.

There is no question of creed or of dogma in this movement. The work that is being done has the support, I believe, of all Christian people and Christian churches in our country. I have merely preached the religion of Jesus Christ as I myself have experienced it.

God has "made me glad," and I am showing others the great joy of serving Him, a joy so great and so wonderful that I shall never be able to express it in its completeness. We are teaching no sectarian doctrine, only the wonder and the beauty of Christ's love, the love of man for Him, and the love of man for man.

I have been asked concerning my methods. I have none. I never prepare the words I shall speak. I leave all that to Him. I am not the source of this revival. I am only one agent in what is growing to be a multitude. I am not moving men's hearts and changing men's lives; not I, but "God worketh in me." I have found what is, in my belief, the highest kind of Christianity. I desire to give my life, which is all I have to give, to helping others to find it also. Many have already found it, thank God! and many more are finding it through them.

This is my work as He has pointed it out to me. His Spirit came to me one night when upon my knees I asked Him for guidance, and five months later I was baptized with the Spirit. He has led me as He will lead all those who, conscious of their human weakness, lean upon Him as children upon a father. I know that the work which

has been done through me is not due to any human ability that I possess. It is His work and to His glory.

"I was not ever thus, nor prayed that Thou Should'st lead me on.

I loved to choose and see my path, but now Lead Thou me on."

I desire nothing but to be allowed to continue this work that has been begun. "The Lord is my Shepherd. I shall not want." All things necessary He has provided and will provide. I wish no personal following, only the world for Christ.

Some things have been said about our meetings and about me which are not true, but God's truth has not been hurt by these misstatements, and they, therefore, matter little. I believe, too, that He has put it into the hearts of those who have written of the revival to say helpful things, for some of the papers have carried our message to many whom we have not personally reached.

I believe that the world is upon the threshold of a great religious revival, and I pray daily that I may be allowed to help bring this about.

I beseech all those who confess Christ to ask Him to-day, upon their knees, if He has not some work for them to do now. He will lead them all as He has led us. He will make them pillars of smoke by day and pillars of fire by night to guide all men to Him.

Wonderful things have happened in Wales in a few weeks, but these are only a beginning. The world will be swept by His Spirit as by a rushing mighty wind. Many who are now silent Christians, negative Christians, Christians whose belief means little to them and nothing to any one else, will lead in the movement. Groping, hesitating, half-hearted Christians will see a great



Light, and will reflect this Light to thousands of those in utter darkness. The whole world will hear His message of "peace, good-will toward men," and, listening, will be blessed. Thousands upon thousands will do more than we

have accomplished, as God gives them power. This is my earnest faith, if the churches will learn the great lesson of obedience to the voice of the Holy Spirit. Obedience! Obedience!! Obedience!!!

## THE RELIGIOUS NOTE IN RECENT ART

BY THE REV. WILLIAM DURBAN, B.A., LONDON, ENGLAND.

THE significance of the old Horatian maxim, "*Ars longa, vita brevis*," was never so vividly realized as in our own time. Art has stamped its seal indelibly on every type of human civilization in every age and among every race which has to any extent emerged from primeval barbarism. But race after race has passed away. Among the most enduring memorials of each era are the art monuments and relics. Instructive above all are those vestiges of racial art which give us the religious records of nations. Explorers are at this moment gaining day by day fresh information as to the religion of the Hittites, the Babylonians, and the Accadians from the strange representations drawn and sculptured in clay and in marble. Greek art is a massive revelation of Greek religion. Roman art is a vast apocrypha of the gods of the classic Pantheon. And in the Catacombs we see the pathetic, tho crude, attempts of the early Christians to depict on the walls of their subterranean hiding-places the unquenchable victory of their faith over all the fury of the Beast of paganism and the Dragon of imperialism.

That art and religion are in all ages and among all peoples linked together is one of the manifest evidences of history. The late Lord Lindsay, in his three delightful volumes on "The History of Christian Art," published in London in 1847, passes in elaborate re-

view the relations between art and religion from the Roman and Byzantine periods down to the middle of the nineteenth century. The best treatise published on the subject in relation to the last half century is Prof. P. T. Forsyth's beautiful work, "Religion in Recent Art" (Hodder & Stoughton, London). It is astonishing to note how much has happened even in the last three years, since the accomplished Principal of Hackney Theological College issued this volume. We are in the midst of a fresh development styled "the new art," which is being vehemently discussed in the organs of the art world. But, apart from this particular movement, the efforts of foremost artists during the last three years to express the most exalted spiritual aspirations, the most tender religious sympathies, and the most cherished of the Gospel records and Christian traditions constitute one of the chief signs of the hopeful and ameliorating tendencies of the twentieth century. Art and religion have never been so truly and so beneficently allied as they are to-day.

Lord Lindsay claimed superiority for Christian over classic art in all three departments of architecture, sculpture, and painting. The peculiar interest and dignity of Art consists in her exact correspondence, in her three departments, with the three great periods of development, and in the illustration she thus affords, more closely and markedly

than even literature, of the all-important truth that men stand or fall according as they look up to the ideal or not. The three developments along the historical line of succession correspond with those of the three philosophical elements—sense, intellect, and spirit. Each development occurred distinctly at three distant intervals, and in the personality of the three great branches of the human family, the races of Ham, Japhet, and Shem. The deeds of the race of Ham, the people who cleared forests, built cities, established empires, and invented the mechanical arts, culminated in the architecture of Egypt, with her cumbrous and inelegant but imposing pyramids and temples, expressing the ideal of sense or matter, nearly approaching the intellectual, but material still. In the second historic development, the sculpture of Greece is as the voice of intellect and thought, communing with itself in solitude, feeding on beauty and yearning after truth, still the wonder of the world. The third great period, in which was originated the painting of Christendom, is that of an immortal spirit conversing with its God. Lord Lindsay's principle is that if man stands higher or lower according as he is material, intellectual, or spiritual, Christian art must excel pagan by the same rule and in the same proportion. The Greeks had for their ideal the beauty of mind in perfection, which they sought to express in form as representing youth, grace, dignity, thought, and power. But the spiritual was beyond the reach of Phidias and Praxiteles, tho their yearning for it, stamped on their works, constitutes their undying charm. The Christian ideal, embodying the certainties of faith and hope in relation to glory and immortality, as supernaturally revealed by the divine Redeemer, could not possibly be conceived under the auspices of even the most cultured paganism,

It is significant of the realization in our own time, in an increasing degree, of the most exalted hopes of humanity, that the art of to-day abounds beyond that of all former periods in representations of the spiritual and the immortal as distinguished from the sensuous, the ceremonial, and the superstitious factors in art up to a very recent date. The twentieth century seems to have inaugurated a new era, altho no new school of artists marks the new departure as yet. After a glance at the distinguishing characteristics of the art of the last few decades in relation to religion, we may turn our attention to the evidences of yesterday and to-day, which the critics have not had time as yet to formulate in book form.

Principal P. T. Forsyth, in his expository lectures on Rossetti, Burne-Jones, Watts, Holman Hunt, and Wagner, looks at the wonderful productions of these consummate masters from the special point of view proper to the Christian critic. He limits his consideration almost entirely to these representatives of the modern English school. There is both an advantage on the one hand, and also a drawback on the other, in this concentration of study on the work of a few great men. Ruskin adopted the same method. Indeed, that supreme critic compelled everything to lead from all ages and from all lands up to his idolized Turner. We thus learn to know a few of the greatest men almost perfectly, and under their guidance we come to know whatever they can teach us about art and its lessons, as interpreted by such keen and appreciative expositors as Ruskin and Forsyth. But we are in danger at the same time of leaving out of view much that is equally valuable, which is only to be seen in Noel Paton and in Leighton, in Ary Scheffer and in Doré, in Kaulbach and in Gérôme, in Millet and in Bonnat, in Bougereau and in Cottet,

in Gallé and in Goetze, in Hallé and in Calderon. When we once begin to study religion as it is depicted by the most modern preachers in canvas, in marble, in terra-cotta, there springs up before us a wonderful band, competing in their ardent zeal as interpreters, and claiming our admiration and our delight by revelations of a truer apprehension of spiritual truth than was ever evinced by any preceding generation of artists with brush or chisel.

In the view of Dr. Forsyth, Rossetti is the modern exponent of the religion of natural passion; Burne-Jones of the religion of preternatural imagination; Watts of the religion of supernatural hope; Holman Hunt of the religion of spiritual faith; while, having thus run through the gamut of pre-Raphaelism in painting, he concludes with a remarkable lecture on Wagner as the prophet of pessimism in music, who did a work in that department parallel to that done in painting by Rossetti. This classification is excellent. It exactly suits the leaders of the most prominent English school of the last half century; but we have carefully and gladly to note that during the last few years, both on the Continent and in America, many artists have come to the front who are delighting the public by original and independent presentations of spiritual theses and ideas in the most fascinating symbols of color and form. The most promising artistic sign of the age is this wonderful abundance of contemporary efforts to illustrate the Gospel and the scenes and incidents of religious history and experience with devout, reverent, and pathetic expression, and particularly with suggestions of optimistic feeling but little indulged in by most of the modern masters of yesterday. Their successors are truly improving on their accent. The "accent of conviction," to use the felicitous phrase of a French critic, is, in regard

to the artistic view of religion, superseding that of doubt. There is a gladness about the tone of the freshest art which is a welcome change from the gloom that characterizes many of the most beautiful productions of the past generation. This is a token of the truth of the remarkable prediction in the last volume written by Herbert Spencer. That great agnostic astonished and confounded many of his most ardent followers by actually proclaiming his conviction that religion will prevail more and more with coming generations, for this reason, that the increasing marvels of scientific discovery and invention will constrain people to believe in the existence of a supernatural, personal Power behind the visible universe. Now, does not the growing strength of the religious current in art to-day indicate that already there are unmistakable signs of the growth in the collective mind of this spiritual conviction which the greatest of agnostics thus strikingly predicted?

The manifestations of sentiment in art to-day undoubtedly betoken a powerful reaction against the influence represented by Wagner in music and Rossetti in painting. Fortunately Rossetti did not succeed in setting the keynote of feeling either by his poetry or his pictures. There is much in life in all ages to induce the pessimistic temperament in any great souls endowed with apprehension of the tragic side of experience, as were Rossetti and Wagner. Ruskin pointed out how Salvator Rosa oppresses us with his mingling of overwhelming grandeur with deepest gloom. The tragic genius, as Dr. Forsyth observes, even in the genial Shakespeare, has always felt that there was over man a fate rather than a God. Ruskin says a memorable thing about Turner and the pleasure which that painter, usually reveling in the glory of gorgeous hues, sometimes took in low colors. It was

because "he had in him the wonder and sorrow concerning life and death which are the inheritance of the Gothic soul from the days of its first sea-kings." That is the feature of the Teutonic race which emerged in Wagner. It murmurs in the German mystics before the Reformation, sighs in the strain of sadness which runs even through English literature, and protests in the philosophic pessimism on which Dr. Forsyth descants in many eloquent pages. All students of modern philosophy know how it culminated in the despairing gospels of Schopenhauer and Hartmann, how certain professors of medical science have actually under its influence advocated the practise of "euthanasia," if the legislature could be drawn into permission of that last resort. Happily for the interests of the race, great scientific authorities like Lord Kelvin and Sir Oliver Lodge have of late years tuned the scientific mind of the age in unison with faith in the unseen and the supernatural, and art has caught the note.

Perhaps the most significantly favorable aspect of the religious art of the time is the striking and joyous emphasis laid on topics associated with the resurrection, the ascension, and Pentecost, rather than on those connected with the crucifixion. When I witnessed the Passion Play at Oberammergau I was, as surely the majority of spectators must have been, impressed with the wonderful representation of scenes in the Redeemer's earthly career up to and including the crucifixion. But the wonderful village actors did not know what to do with the resurrection. That is exactly like medievalism in art. It stops at the grave and staggers at the conception of anything that soars higher than Gethsemane and Golgotha. But our newest "*Arte Sacra*" has comparatively little to do with the spear, the cross, the *Via Dolorosa*, and the crown of thorns. It revels in the glory that

was evolved out of agony and shame. We are not invited so constantly as were our fathers to gaze on the spectacle of a Savior lifted on the tree in ignominy, but we are called to adore the Conqueror in His celestial enthronement—not, however, by presentations of actual apocalyptic visions so much as by that enthronement as accomplished first in the hearts of men and in the elevation of humanity. Pictures of surpassing charm are being produced in increasing abundance, the aim of which is to show how Christianity is establishing the reign of the risen and glorified Son of God over the souls of the sons of men. Art is constituting itself an evangel, and artists are taking to preaching the graces and the virtues which only the Gospel of the grace of God could ever have inaugurated as actual vital factors in the lives of men in this world of sin.

That slow tendency of religion which has steadily marked the progress of civilization since Christianity began its conquests is now more rapidly marked. I allude to the tendency to humanize the unspeakable sanctities and to set forth the incarnation as a real and concrete principle which must vanquish in patient but never-ceasing conflict the forces of the world, the flesh, and the devil. Art and religion pursue the like great methods in different kinds. "The principle of art," says Dr. Forsyth, "is the incarnation of God's eternal beauty. The principle of religion is the incarnation of God's eternal human heart." In our day as never before are the apostles of art coming to feel the need of what art in itself can never supply. The evidence of this realization in their minds is multiplying. I attended not many weeks ago the memorable and touching memorial service in honor of G. F. Watts at St. Paul's Cathedral, and noted the reverent demeanor of scores of the most noted artists of the

day. They had come to pay homage to one of the grandest exponents of Christian art the world and the Church have seen. Watts is missing now, but his testimony to the "power of an endless life" will affect all generations. His "Mount Ararat," his "Hope," his "Love and Life," "Sic Transit," his "Court of Death"—all are picture-parables in sublimest tone of the love of Christ as the Lord and Giver of life. The preaching of faith in these pictures is marvelous. And where in medieval art can we find a picture to compare with Burne-Jones's "Resurrection"? Here all the conventional ideas of the old painters have vanished. This picture may almost be said to have ushered in a new era. The death-poppies trodden under foot, the dawn of recognition in Mary, the quiet crepuscular solemnity, the utter absence of any miraculous radiance in the person of the Savior, the luminous eyes of the angels who recognize Him whom Mary can not, the strange simplicity mingled with indefinable majesty in the mien of the risen Lord, present a conception of the most stupendous transaction in all history absolutely independent from the conventional ideas, but incomparably more in keeping with the probabilities of that event.

What, now, is the tendency of the painters and the sculptors of the day, influenced as they must be by the masters of yesterday? It is undoubtedly a movement toward such a phase of religious art as shall display belief in the supernatural, and at the same time shall show the mysteries of divine grace and power moving in sympathy with humanity in its weakness, its sorrows, its fears, and its mortality. The devout artists of our time paint and chisel as if they had never heard of the destructionist critics among the theologians. They are building up in the popular mind a simple and pathetic but real and

profound apprehension of the facts recorded by Old-Testament and New-Testament historians and chroniclers. The new art on its secular side may be open to the severest criticism concerning passing technical methods of design and color, but in its religious application it is absolutely evangelical. And this applies, strange to say, as much to the productions of Roman Catholic as to those of Protestant artists. Almost all are taking more and more to the delineation of Bible scenes and incidents, and when pictures represent life as it is seen in Roman Catholic communities, faith, hope, and love come tenderly and vividly to the front. A reference to the most beautiful works of the last three or four years will prove the prevalence of this tendency. It can no longer be said of the artists of the Continent, of Britain, or of America, to use the somewhat severe dictum of Ruskin in his anger against the Whistler school, that "they are flinging a paint-pot at the public." The tendency of an increasing number of artists is to make the brush preach the Gospel.

Glancing back at the expositions of the London Royal Academy and the Paris Salon for the years 1901 to 1904, we find abundant evidence of this evangelical religious spirit. The new century began with some welcome demonstrations of a favorable reaction in art toward spiritual as distinguished from merely ceremonial Christianity. The mysterious and difficult but superb and touching allegorical and symbolical paintings of Watts and Burne-Jones and Rossetti have given way to a simpler and more intelligible style, which appeals so directly to the masses that multitudes have been captivated by the change. In each of the recent exhibitions some of the most impressive religious paintings ever given to the world have appeared, as all familiar with the reproductions in the store-windows are

well aware. Bougereau, by his marvelous "Regina Angelorum" and equally striking "Holy Family," showed what powers of realization in reference to religious ideas and facts a modern French artist may possess. In these the natural and supernatural elements are charmingly blended. Mr. Strutt, in his "A Little Child Shall Lead Them," gave this generation a work which instantly came to the front in reproductions circulated all over the land. Calderon, with that enchanting picture of "Ruth and Naomi," seemed to have excelled himself. No lovelier work has appeared for years in the Paris Salon than that by M. Joseph Bail, "Benedicite; the Sisters of the Hospital at Béaume." This was one of the wonders of the show in 1903. In that same season the Salon was adorned by two religious pictures from the brush of Charles Cottet, the celebrated painter of student life in Brittany. His "Religious Procession" and his "Mourners" could have been conceived only by an artist who had surrendered his soul to the contemplation of his chosen subjects. One of the most moving of recent pictures is Mr. W. H. Y. Titcomb's "Christ Walking on the Sea," in which the contrast between the terror-stricken and excited sailor-disciples, assuming various attitudes of fear and amazement in their tossing craft, and the majestic divine Figure shining through the gloom, is one of the finest effects ever worked on canvas. This great work, measuring 102 inches by 54, attracted much delighted attention at the 1903 Royal Academy display, as did also Mr. Spenlove's "Pilot's Funeral," in which the old mates of the dead man, with pathetic insistence and sincerity, stand outside the cottage in the snow, the scene being in south Scotland. The impression of the picture is deeply religious.

The universal verdict on the Hon.

John Collier's chief picture of 1903, "The Prodigal Daughter," was that it was the "best he had ever painted." The main effect in this exquisite work is produced by a simple but telling device. The old man's head is haloed by the light of a lamp which he eclipses as he gazes wistfully on the fashionably dressed girl, returned to the old home from the unknown wanderings, and waiting in silence for the word of paternal welcome or otherwise. It is the Lord's parable in a new setting. The artist well understood that no greater homage could be tendered to the divine Master than by this application of His teaching to life in such an aspect. For do we not most honor truth when we take the trouble to broaden its application?

The popularity of Tissot's water-color drawings illustrating the life of our Lord, and executed in the Holy Land itself, is a proof that an artist of genius is as well able now to appeal on religious grounds to public appreciation as when Mr. Holman Hunt painted at Jerusalem his matchless "Light of the World" and his "Shadow of the Cross." Happily, Mr. Hunt is still with us in London, but Tissot, alas! was snatched away last year. The sensation of the Academy this last season of 1904 was Mr. Sigismund Goetze's extraordinary "Despised and Rejected of Men," depicting the Savior bound to an altar, past which stream people of all sorts and conditions, of whom only one, a nurse, takes the slightest notice of the Sufferer. The altar is inscribed "To the Unknown God." Goetze had previously become noted by his magnificent picture of the "Legend of the Holy Grail." He is a consummate artist, of the deepest religious feeling. At this last season's Academy one of the finest religious paintings was "A Sun Worshiper," by Mr. H. S. Tuke, A.R.A. In Paris simultaneously spectators were

wondering at the spiritual power of the pictures of Gaston la Touche, the mystic painter of the French metropolis. This remarkable man frequently paints the gayest scenes, but constantly reverts to the most solemn subjects. His "Last Supper" is one of the artistic marvels of the year. The apostles are bowed over the table, and the Savior glows in a diffused golden light emanating from His person. Here we are face to face with a total departure from the traditional idea of the old masters. The same artist's "Christmas in Brittany" is a real masterpiece of technique, expressive of deepest emotion. We

scarcely see the infant Christ, but a beam of light from the Holy Child illuminates all the faces of the men and women, rendering the picture vivid with sharp contrasts of light and shade. But perhaps the most notable productions recently given to the French public by a native artist are the pictures of M. Bonnat, the recognized official chief of the French Academic painters. His "Christ on the Cross," executed for the Palais de Justice; his wonderful "Samson Rending the Lion," and his astonishing "Job" would alone immortalize any artist in any age and in any nation.

## CHRIST AND SOCRATES

BY PROF. SAMUEL McCOMB, D.D., QUEEN'S UNIVERSITY, KINGSTON, ONTARIO.

"JESUS CHRIST and Socrates — the two names denote the grandest memories that humanity owns. It was not, indeed, given to Socrates, as to Philo, Josephus, and Vergil, to receive a place among the fathers of the church; but history has bestowed on him something greater by far. It has bound up his name, tho at a wide interval, with that of Jesus Christ." These words of Professor Harnack recall one of the most striking and suggestive facts of history. All through the Christian centuries thoughtful minds have been profoundly impressed by the remarkable parallel and the no less remarkable divergence that exist between the life and death of the wisest of the Greeks and the life and death of the Prophet of Nazareth. It is true, indeed, that Emerson, in a youthful essay, has refused to regard Socrates as "an especial light from heaven and a distant forerunner of the Savior," because such reflections "do not lead to truth and serve only to bewilder." But if history is the revelation of a divine purpose, and if it is

*persons* that are the real makers of history, then surely the effort to trace some spiritual relationship between the noblest and most heroic figure in antiquity and Him who was the moral image of God can not be wholly in vain. The thought that took captive the mind of a Clement and an Origen in one age, and of a Schleiermacher, a Maurice, a Stanley in another, corresponds, we feel sure, to spiritual reality.

It seems strange, at first sight, that, as has been remarked, St. Paul nowhere mentions the name of the great Greek teacher. Yet the apostle, born in the university town of Tarsus, familiar with the Greek tongue and not untinctured with Greek learning, must have often heard the name of him who surrendered his life rather than betray the sacred cause of truth, and his generous heart and catholic sympathies must have felt the splendor of the sacrifice. Nay, as he argued in the Athenian Agora, on the very spot where, almost five centuries before, Socrates proclaimed his gospel of self-knowledge, and was

charged, as he was charged, with being "a vain babler" and "a setter forth of strange gods," did no thought cross his mind of the strange irony of history that made him, the herald of faith, sharer in the same scorn with the philosopher who loved the truth and died for the truth he loved? Doubtless the explanation of the apostle's silence lies in this, that, ever since that high hour of divine visitation on the way to Damascus, he was conscious of such an absorbing devotion, of such a transport of joy and love, that henceforth Christ filled his whole horizon—constituted, so to say, his universe. His "only love" had sprung from his "only hate." Beside His name there was no other.

"Christ! I am Christ's! and let the name suffice you.

Ay, for me, too, He greatly hath sufficed; Lo, with no winning words I would entice you.

Paul has no honor and no friend but Christ."

It is about the year 150 A.D. that we first find the name of Socrates in a Christian writing. Justin Martyr, in his "Apology," presented to the Roman Emperors Antoninus Pius and Marcus Aurelius, boldly claims Socrates for the Gospel and calls him a Christian before Christ. "But that some may not," he says, "in reply to our teachings, unreasonably say that, according to us, Christ was born one hundred and fifty years ago, in the time of Cyrenius, and taught what we assert Him to have taught at a later time under Pontius Pilate, and so object that all men who lived before Him were irresponsible, let us solve the difficulty in advance. We were taught that Christ is the firstborn of God, and we have already signified that He is the Reason in which every race of men did share. Thus those who lived with reason are Christians, even if they were counted godless, like Socrates and Heracleitus among the Greeks." And

again: "Socrates knew Christ in part, for Christ is the personal appearance of the Reason that dwells in every man." Yet Justin does not identify the work and mission of Christ with those of the Greek sage. From one point of view, indeed, Jesus is another Socrates, branding the superstitions wherewith the powers of evil had blinded humanity; both were indwelt by the inspiring Word or Reason of God. Yet Justin takes care to add that in Jesus a new and higher influence has entered into history, for in Him alone does the whole Word of God stand revealed. Did any one demand proof of this? The apologist finds it in the strange and all-conquering love He has drawn forth in human hearts—a love that for His sake gladly faced death accompanied with every horror and shame the cruelty of men could devise. "Socrates," he says, "has never given any man such faith that he would die for Socratic teaching; but for Christ, not only philosophers, but even artizans and quite uneducated people go to death." So inexplicable was this self-sacrificing loyalty to Christ in the view of even such a high-minded pagan as Marcus Aurelius, that, in despair of understanding it, he impatiently sets it down to perverse folly and a spirit of braggadocio!

The next writer to take up and elaborate the thought of Justin is the famous Clement of Alexandria, who flourished toward the close of the second and at the beginning of the third century. He was steeped in Greek literature, and employed his learning in the service of the Christian faith. He maintained that all history is one, for all truth is one. In the loftier spirits of the Greek world, in men like Socrates, philosophy had been a covenant of God; it had justified them as the Law justified the Jew. The search of the Greeks for wisdom had been a schoolmaster to bring them unto Christ.



Hence the incarnation is not a new and strange thing, an abrupt break in the spiritual continuity of human history. Christ as the indwelling Word was in the world before He came in the flesh, and was putting men to school, as it were, training them for His fuller and grander revelation. "Philosophy," says Clement, "is a preparation, making ready the way for him who is being perfected by Christ." What a noble and inspiring conception of history! How mean and unworthy beside it appears the incredible theory of the fanatical if devoted Tertullian, for whom Greek science is the invention of devils, the mother of all heresies, the bridal gift of the fallen angels to the daughters of men! And how unjust is the judgment of the great Carthaginian that Socrates was a false and even an immoral philosopher!

The nobler thought of Justin and Clement has never been wholly lost to the Christian Church. A great succession of teachers has realized its truth and urged its apologetic value. Origen, Eusebius, and Athanasius in the early centuries; Lamartine, Priestley, Schleiermacher, Stanley, and Farrar in later times—all were profoundly convinced of the truth expressed in the exclamation of Victor Hugo:

"Dieu que cherchait Socrate et que Jésus trouva!"

And what is this but the truth of the Divine immanence, to which St. John bears witness when he says that Christ was "the true Light that lighteth every man that cometh into the world," and of which St. Paul was not ignorant when he described Hellenic worship and faith as a feeling after God, if haply they might find Him.

And yet to identify the work of Socrates with that of Christ is to misread the history and confound religion with philosophy.

In the first place, Socrates calls men to knowledge; Christ summons them to faith. The mission of the Greek protomartyr was, indeed, instinct with all spiritual nobleness and dignity. He felt himself charged with a divine commission to expose the sophistries of his age, to pierce through convention and custom to universal and eternal principles, and to lay afresh the foundations of true knowledge. "God has commanded me," he says, "to examine men in oracles and in dreams and in every way in which His will was ever declared to man." Hence he was the great "cross-examiner" of his contemporaries. He strove to teach men their ignorance as a prerequisite to genuine knowledge. Against the would-be, the Gnostics, he urged that truth was something higher and greater than they supposed; that to know it brought men into contact with the unchangeable and the divine, with something infinitely more enduring than the popular notions of self and life. To the agnostics of his age he said: "You are wrong when you say that morality is a purely relative affair, that what seems to a man to be true is true for him. There is a law of right, eternal like God Himself, and it is your duty to do right apart from all question of consequence or utility." Socrates believed that, if men only knew themselves, virtuous action would inevitably follow. "Virtue is knowledge." Hence sin resolves itself into ignorance and involuntary action. A man who *knows* what is right must always do it. "Know thyself"; "An unexamined life is not worth living"—such are the mottoes of his mission. He calls men to self-examination as a preparation for true self-culture, rationality of action, and the best service of society. In a word, he appeals to man's intellectual nature, and lays down the law in the realization of which goodness is achieved. But, alas! *expe-*

rience teaches that it is not knowledge which is our main need; rather is it some all-constraining impulse in whose strength we turn away from the worse and surrender to the better. As Mrs. Browning sings in "Aurora Leigh":

"Subsists no law of life outside of life.

The Christ Himself had been no Lawgiver  
Unless He had given the life, too, with the  
law."

"I am come that ye might have life" is His great word. He speaks to man not primarily as a thinker, but as a sinning, repenting, aspiring spirit, conscious of the burdens of guilt and haunted with the memories of sin, overborne by a sense of weakness amid the material immensities of the universe, yet nourishing hopes that pierce the limiting darkness of his immediate vision and range amid the vistas of an infinite future. He puts within man the all-potent secret of moral restoration. In the strength of the love which He has inspired, the lustful have grown pure, the unworthily ambitious have become the self-denying servants of their fellows, the burdened and sorrow-stricken have held on their dolorous path in peaceful surrender to the heavy hand of God. History thus attests that, while it was the work of Socrates to reform philosophy, it was reserved for Christ to satisfy the spiritual instincts of men and found the final and absolute religion. Socrates was concerned with intellectual disease; Jesus with the burden of sin.

In the second place, the message of Socrates is only for the free citizen of a Greek city; Christ's word is for man as man. "Socrates could demand justice between Greek and Greek; Christ could require purity of all men." For the slave and the outcast Socrates had no gospel. These were the doomed and hopeless victims of evil. But Christ addresses all men—the slave, the crimi-

nal, the social leper. "You too," He says, "can claim God as your Father. You have but to go to Him with the cry, 'Father, I have sinned before heaven and against Thee,' and His infinite riches are already yours—pardon, peace, reconciliation, enfranchisement from the dominion of sin, the sweet joys of the sons of God." To the eye of Christ the worst man that ever lived, the most lost to virtue and goodness, is not without value, and, as Pascal says, "tho unworthy of God, may yet be made worthy of Him." Every soul as such is the crowned heir of immortal hopes. It is Christ who has opened the gates of immortality to universal man. He has answered the dumb and inarticulate yearnings of humanity for a Guide through the dim and perilous way that lies beyond the grave, and has revealed that "more sure word of God" for which Plato longed, and in the absence of which the teachings of philosophy were but "a raft on which one must make the hazardous voyage of life." Did Socrates believe in immortality? "On the one hand lay the Orphic belief or imagination, which had by this time become traditional among a few; on the other, what tended to be the prevailing notion of a skeptical age, that with death there came the extinction of all conscious life. Socrates, in Plato's 'Apology,' is represented, probably with truth, as holding his judgment in suspense between these different views, and saying that to assert either would be to seem to know what one does not know." His farewell to the judges who condemned him shows the sad uncertainty with which he met his end: "The hour of departure has arrived and we go our ways. I go to die and you to live: which is better, God only knows." Not from the prison-chamber where Socrates drank the fatal cup, but from the open and empty grave of Easter morning has sprung

the indestructible assurance of immortal life.

Finally, the worth of Christ's death for humanity is infinitely greater than that of Socrates. The philosopher's end, indeed, is one of the world's noblest memories. He died a martyr for the truth, victim to the passion and brutality of an age whose whole mental outlook he had outgrown. Are we to see, then, in the tragedy of Calvary, only a mournful repetition of the dreadful outrage wrong ever inflicts on goodness? Does Jesus merely take His place in the ranks of "the noble army of martyrs" who have suffered vicariously for us, inasmuch as through their pain and conflict blessings are ours which else were impossible? Men have often drawn a parallel between the hemlock-cup and the cross, as tho both stood for spiritual values of much the same order. The somewhat rhetorical exclamation of Rousseau is a classic illustration: "If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a god!" Voltaire, with keener insight, wrote, it is said, opposite these words on the margin: "You forget the agony in the Garden." All unwittingly the great skeptic pointed to a mysterious and inexplicable element in the sufferings of Christ, to something

which lifted the Passion into a category by itself, and clothed it with a unique significance. Christ's death was connected from the first with the forgiveness of sins, and was felt both by Christ and His disciples to constitute an epoch in the history of God's dealings with the race. Why is it that the cross has filled the world with wailing? Is it not because it is the symbol at once of the immitigable horror and cruelty of sin and of the unconquered and unconquerable love of God, which faces the worst that evil and death can do that all men might win their way to blessedness and life? Deep planted in the soil of the world's history the cross stands, and from its foot flow the healing streams that cleanse the wounds and sores of humanity. The death of Socrates has, indeed, challenged the reverential admiration of succeeding generations, but it is only the sacrifice of Calvary that is forever evoking a love stronger than death, and drawing forth fresh tears of a penitence that heals and sanctifies the soul, and creating the lofty enthusiasms and spiritual intensities that redeem existence from weariness and vanity and mark the turning-points in every advance of history. Jesus is more than another and a higher Socrates. He is the Lord of life and love.

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**Civic Responsibility.**—People have said to me, "What a wonderful election! How astounding that the very large minority accepts the choice of the majority and everything moves on serenely." "Well," I said, "yes, in one way it is, but it reminds me very much of what the old Scotchman said to a very enthusiastic old woman whom he met when he was coming out of a church just after a sermon by a very great Scotch preacher, Dr. Chalmers, I think it was. She met this old man as he was walking out and she said: 'Is the sairmon done?' 'Naa,' he said, 'It is not. It is a' said, but it a' remains to be done.' It is precisely that way in the republic in which you and I live. It

has all been said, but it still remains for you and for me and all the others as fellow-citizens of the republic to determine how things shall be done. That is the principle which underlies the whole constitution of society."

If this were a paternal form of government, you and I might do as the groom did in the English story. The vicar said to him, "Thomas, I was glad to see you in church on Sunday." "Yes, sir," he answered, "I am glad to come to church, because I can stick up my feet and think of nothing." But you and I must recognize the fact that we can not have the privilege of belonging to a republic without the responsibilities of belonging to a republic.—*Bishop Henry C. Potter.*

# SERMONIC CRITICISM AND SUGGESTION

FRANK WAKELY GUNSAULUS

BY PROF. WILLIAM C. WILKINSON, D.D., UNIVERSITY OF CHICAGO.

A STRIKING thing, perhaps the most striking thing about Dr. Gunsaulus's production, as it appears in print, is the impression of attractively generous personal character in the author everywhere stamped upon it. The effect is subtly contagious. You become, if not actually generous, like him, at least indisposed, partly indeed unable, to judge such a man otherwise than generously.

It is a most admonitory fact, well adapted to affect seriously any one of us all who addresses the public, whether in speaking or in writing—the fact that, independently of what is said and independently of the style in which it is said, there is a spirit of the man who says it, inevitably and inextricably entangled in the discourse given out. Perhaps this spirit, obscure and subtle tho it be, is more potent than anything else whatever involved, for final and fundamental influence on hearer or reader. We thus touch upon that which is deepest in the doctrine of "unconscious influence," made memorable and instructive forever by Dr. Bushnell's famous sermon bearing that title.

The character of generosity in the man is not less vividly present and impressive in the living eloquence of Dr. Gunsaulus the speaker, than, as just now pointed out, it is in the pages of his published production.

It is further now to be said that Dr. Gunsaulus belongs unmistakably to the order of those orators who hold their audiences and establish their fame by charm of rhetoric and charm of elocution rather than by originality and potency of thought. He is eminently such a preacher as is properly placed only in a great center of population, where he may make up his audience by a process of gradual selection and attachment to himself, from among the general mass, of those hearers to whom his individual quality naturally addresses itself. He is a powerful, an irresistible magnet to souls that have ears to hear such a voice as his. Others than these remain irresponsible and inert; hearing, they hear not. It is a wise ordination of divine Providence, one which should be reverently and gratefully recognized, that there are always hearers

somewhere to be found for every voice, whatever its peculiar tone, that speaks truly for the Lord Jesus Christ. Dr. Gunsaulus has found his hearers in great multitude, and has kept them loyally and affectionately his, through an experiment which should be held a sufficient test and proof of his oratoric merit, for it has prolonged itself without loss to his influence through many years in the great metropolis of Chicago. Thence, indeed, Dr. Gunsaulus's fame has diffused itself widely throughout the whole land.

"An erect humanity in the pulpit, speaking to the humanity that honors it, trusts it, and provides support for it—how sublime it all is!"

That sentence, with its bold, unexpected exclamatory close, presents at once in small the ideal of the Christian ministry which Dr. Gunsaulus embraces for his inspiration, and which, to a great degree, he himself realizes and represents. Observe heedfully: it is "an erect humanity," and yet it is a humanity that meekly and magnanimously accepts and acknowledges "support" from the brother humanity to which it preaches. It is a fine ideal—indeinitely finer in effect because of the realization felt to be embodied and present in the speaker who announces it. And then the eloquent, abrupt, unlooked-for, sudden culmination and climax—"how sublime it all is!" What a welcome and embrace it constitutes, for a "function" recognized thus as at once lofty and lowly, to glory in it, to acclaim it "sublime."

The sentence thus remarked upon occurs in a paper from Dr. Gunsaulus, published in THE HOMILETIC REVIEW, under the title, "The Significance and Function of the Ministry." One reads it and infers that it must have been delivered as an address, as a *conciò ad clerum*; it would have answered equally well, perhaps it did answer, as a sermon for a mixed Christian congregation.

This discourse is probably as good a representative homiletic utterance of the author as could be selected, to set him forth in specimen at his own characteristic most eloquent and best. The text taken—for there is a text,

altho it is not formally announced as such—is Paul's defense before King Agrippa. But the stress of the discourse is laid upon the words, "Who art thou, Lord? and he said, I am Jesus whom thou persecutest"; and, besides these, upon those other words, "Rise, stand upon thy feet." The title might not inappropriately have been, "The Lordship of Christ Experienced, the True Inspiration of the Minister."

One is obliged to acknowledge that the fine oratoric fervor of his discourse now and again outruns the exactitude, the clarity, of his thought and his expression. For example:

"No preacher ever had evangelic power who did not know that Christ is Lord by the indubitable fact that He actually has taken his soul by moral majesty, and so ruled at the center of his life that, while he questions, Who art thou? as to a thousand other things, he says in deepest, unconscious confession, Who art thou, *Lord*?"

Instead of saying, "by the indubitable fact," ought not Dr. Gunsaulus to have said, "by an indubitable consciousness"? Exactly what can Dr. Gunsaulus mean by saying, "While he questions 'Who art thou?' as to a thousand other things"? Does he simply mean that, amid a thousand uncertainties as to other things, of one thing the minister must be unwaveringly certain, namely, that Jesus Christ is Lord? If that is the meaning, why confuse it by saying, "While he questions, 'Who art thou?' as to a thousand other things?" If the speaker had not said, "as to a *thousand* other things," one might conjecture that his thought was, a minister may be doubtful about the person of Christ, what His true rank is in the scale of being, but of this he must be immovably persuaded, that Christ is Lord. If Dr. Gunsaulus had rigorously asked himself two questions—first, Exactly, what is my thought? and, second, Does this exactly express my thought?—he might have made himself clearer at this point. Still the general purport is clear enough: the intimate, absolute conviction in the preacher's soul, planted there, rooted there, by a personal experience of his own, that Jesus Christ is Lord, is the indispensable condition of that preacher's "evangelic power"—a noble meaning well worthy of any man's best efforts to express it clearly and to impress it effectively.

Recurring for a moment to the brief sentence first quoted, I am impelled to say concerning it that as a mere matter of literary

form it is admirable for its straightforwardness and its simplicity. Dr. Gunsaulus is often, perhaps generally, far more involved and elaborate in his constructions—altho in this particular discourse he is prevaillingly clear and direct beyond the general habit of his rhetoric.

I have not yet shown the statement in which Dr. Gunsaulus himself sums up and crystallizes the teaching found by him in the defense of Paul before Agrippa, and made by him to suggest his ideal for the Christian minister. Here is that statement:

"The upshot of all his [Paul's] experiences is that of all others who truly succeed, and it is this: The Christian ministry has its power and hope of making this a better world and otherwise serving God and man, in helping toward an erect manhood—a *manhood which is erect because it has first confessed the Lordship of Jesus Christ*, and thus has been lifted and inspired by a vision of Jesus Christ as the revelation of God and the revelation of man."

Considered in point of literary form, the foregoing sentence lacks something of absolute simplicity and transparency, but let us consider it in point of substance. There is an approach in it to the homiletic doctrine contained in Mr. Beecher's answer to his own question, "What is preaching?" I have ventured to put in italics words, however, that seem to show Dr. Gunsaulus's doctrine in a certain contrast to Mr. Beecher's. If Dr. Gunsaulus's "erect manhood" at first blush looks very like Mr. Beecher's "reconstructed manhood," the italicized words save it from the too great freedom and license allowed by that formula. Dr. Gunsaulus conforms his conception loyally to the teaching and the example of both Peter and Paul; the lordship of Christ confessed is, according to him, as it is according to them, the indispensable condition precedent, nay, the precedent procuring cause, of the "erect manhood" to be produced.

The figure of speech contained in the word "erect" thus used, Dr. Gunsaulus ingeniously finds in the words addressed by Christ to Paul, "Rise, stand upon thy feet." While it is true enough that Paul's writings would be searched in vain for any inculcation expressed or implied, for ministers or for anybody, to be "self-respecting," as Dr. Gunsaulus does not hesitate to recommend to ministers to do, yet Paul's example in conduct, and his example, too, involved in the tone and temper of his letters, abundantly supply the defect of

direct inculcation from him to this purpose. Of course, the finding of the lesson of "erect manhood" in those words, "Rise, stand upon thy feet," is a homiletic rather than an exegetic achievement. Dr. McLaren would hardly have been equal to it—at any rate, without distinctly noting that it was an instance of "accommodation."

It appears a really important part of the lesson drawn by Dr. Gunsaulus from the passage of Scripture which he treats, that the minister should be a true specimen of "erect manhood." "The hope," he says, "for an *erect, self-respectful, lofty-souled* ministry lies in what Jesus is and does for and in humanity." (The italics are mine.) The words italicized might seem to imply too much of arrogation, of self-assertion, in Dr. Gunsaulus's ideal minister, to be consistent with the apostolic, the Pauline, spirit of prostration in self-effacement and absolute obedience before the Lord Jesus Christ. But that implication is guarded against with Dr. Gunsaulus by repeated emphatic insistence upon the idea of the supreme lordship of Christ and of the necessity of the minister's experiencing and confessing this. Somewhat paradoxically, Dr. Gunsaulus says: "We are made erect and manly by adoration." He goes on: "Before a merely beautiful character, a profound moralist, a true philosopher, an heroic martyr, we do not fall to earth in obedience, neither do we rise to our full height at his command." Such language about Christ puts the person using it widely outside the ranks of those who reduce Jesus to human measure, or, which amounts to the same thing, nay, to something still further from the truth than that (were further possible!), exalt man to divine measure, equal in kind, if not quite yet equal in degree, with the divinity of Christ Jesus Himself.

In view of loyal expressions such as those shown in use by Dr. Gunsaulus, one may understand in a favorable sense certain things said by him that otherwise would seem to preach too proud a doctrine of the dignity of human nature. "Jesus," he says, "believed in man because He believed in God. . . . No one ever so trusted in man at his worst." That language, taken by itself, reads strangely at variance with the testimony of John the Evangelist, who, even of the many that on a certain occasion believed on the name of Jesus, said: "But Jesus did not trust himself unto them, for that he knew all men, and be-

cause he needed not that any one should bear witness concerning man; for he himself knew what was in man." What Dr. Gunsaulus really meant was, not that Jesus trusted man for any nobleness seen in him "at his worst," but only that He, if He were lifted up, would draw all men to Himself. In other words, Christ trusted, not man "at his worst," but Himself and the eventual attraction of the cross. This is the rhetorical way in which Dr. Gunsaulus puts it: "He would trust man to come again to Calvary age after age, to find if one drop of His blood still quivered there." A little later, Dr. Gunsaulus says: "The minister of Christ has an unfailing theme. . . . It is the Lamb of God slain from the foundation of the world."

An expression like that last is the expression of a man who believes in the gospel of a suffering Savior, who believes in preaching that gospel, who believes in getting that gospel preached. "The only pulpit that men respect permanently pours forth the music of redemption," Dr. Gunsaulus says. Yes, but does Dr. Gunsaulus say the correlative thing, namely, that men *need* redemption? He does say it, and, still more abundantly, he implies it. "If our ministry is Christian, it surpasses," he says, "the keenest-eyed pessimism in perceiving the historical fact that 'in Adam all die.'" "But if it is Christian," he proceeds to say, "it surpasses philosophic optimism by its discovery of an outlook through the fact that 'in Christ shall all be made alive.'" Dr. Gunsaulus emphasizes the universalism of this by repetition and restatement: "Universal as was and is the disaster in Eden, so universal was and is the recovery at Calvary."

Is Dr. Gunsaulus, then, a "Universalist" in the technical, theologic sense of that word? It does not seem in this discourse to appear that he is not. But one can not be sure either on this side or on that. Dr. Gunsaulus is generous and he is rhetorical. If you ask, Which interest is stronger, is controlling, with him—the theologic or the rhetorical? the answer must be, The rhetorical. Which, the exegetic or the rhetorical? The answer must again be, The rhetorical. Which, the logical or the rhetorical? Once more must be the answer, The rhetorical. Which, the analytic or the rhetorical? The answer must still continue to be, The rhetorical. Is the rhetorical interest then supreme, even exclusive, with Dr. Gunsaulus? By no means. Truth—fundamental, vital, evagellic truth—that in

the last essay, is undoubtedly the supreme interest with Dr. Gunsaulus. But the ever-present, ever-urgent, rhetorical interest prevents him at times from being altogether as effective as were to be desired, in his unquestionable ultimate fidelity to evangelic truth.

I have indicated that Dr. Gunsaulus is comparatively weak in point of analytic instinct and method. For instance, as to the present discourse, if you seek the analysis of it, you will have to seek diligently in order to find it. There is at length a sense begotten in the reader that, with all the vital movement in which he feels himself involved along with the author, he is not making sensible progress toward a goal clearly foreseen and constantly intended. To be sure, after two full pages (out of five in the whole discourse) you come upon this, which might seem to be a tripartite "partition" following an introduction disproportionately long: "Here [the precise meaning and reference of "here" is not very determinable] the Christian minister finds himself and his message. Who is he? What is his message? How does it appeal to men?"

"First of all," the discourse proceeds, answering the first of these three questions. But the answer is substantially an eloquent restatement, an intense repetition, of what has foregone. A page of this, and we have a paragraph beginning: "Secondly, what is his message?" Two pages, in which the sequence of thought is not so clear as it ought to be, follow, of glowing rhetorical utterance, in the course of which occurs, without being at all obviously led up to, that declaration already quoted, "The minister's unfailing theme is the Lamb of God, slain from the foundation of the world." So far there appears to be a purposed carrying out of the tripartite division proposed of the discourse. But the discourse ends without any apparent recollection on the preacher's part that he has done nothing with his third point, namely, the question, "How does it [the minister's message] appeal to men?" So far, then, as the matter of analysis is concerned, this discourse lacks something of being exemplarily admirable.

The vigilant reader's eye, looking over these last brilliant, tho not well-articulated pages of discourse, is caught with this suggestive, but somewhat ambiguous sentence (the italics are mine): "Without Him [Christ], they ["people"] will not stay to hear our dream of a better day; and with Him, they will not tolerate *our depreciation of humanity*

*and our defamation of the soul of man.*" What ministers are they that thus "depreciate" and "defame"? Whom has Dr. Gunsaulus in mind? I can think of but two classes of such persons in the world, and only one of these two classes is at all likely to have representatives in the pulpit. Cynics may be said to depreciate and defame human nature, but cynics are very unlikely to be ministers. Does Dr. Gunsaulus here have a slant at ministers holding too literally the doctrine of "total depravity," as the (by himself recognized) fallen condition in man used unhappily to be called? If so, the slant was unnecessary in these times when the danger is all the other way, and human nature is far more likely to be overpraised than to be overblamed. From that greater danger Dr. Gunsaulus, with his generous spirit and his amiable fondness for being in sympathy with his fellows, does not himself enjoy complete immunity, as several expressions in the present discourse sufficiently show.

I am led thus to remark that whereas some orators, a few, a very few—Pericles, according to Thucydides, and our own Webster may be taken as examples—exert their influence by dominating their hearers, there are others, a more numerous class, who exert their influence by attracting, persuading. Persuasive rather than dominating is Dr. Gunsaulus's gift in eloquence. Whether he would rise equal to an occasion requiring heroic encounter and challenge of a haughty popular mood, nothing but a practical test could satisfactorily prove, either to himself or to others. The courage would probably not be wanting, nor the willingness to sacrifice material self-interest; but could Dr. Gunsaulus bring himself to deny to his fellows that complaisance which he instinctively wishes to yield? Would he or would he not be irresistibly swept himself into the popular current which a man of different make would feel it his duty to stem? These questions are started in the mind, but answer to them there is none to be had—till some crucial experiment is reached.

Dr. Gunsaulus shows some ambition and some true capacity of scholarship, and in general a good tone of taste prevails throughout his production. Such a condescension as the following toward a turn of phrase which, if not quite slang, is at least too familiar, reads therefore out of harmony with the pure tenor of his text (italics mine): "He [Christ] is 'the Lamb of God that taketh away

the sins [sin] of the world.' *He worked His divinity for all there was in it*, in His struggle with the undivine." "Undivine" is a coinage not characteristic of Dr. Gunsaulus's diction. It is a carelessness, and at the same time a suspicion of affectation, when he speaks of the "moral beauty" of Jesus, and then, in the same sentence, of "its very beautifulness." The "beautifulness" of "beauty"?

The attentive reader of this paper will not have failed to observe that the brief extracts shown from the discourse examined evince a buoyancy toward the poetic in Dr. Gunsaulus's rhetoric. The native poetic instinct in him Dr. Gunsaulus has, in fact, indulged in the open form of verse to an extent sufficient to make a volume. A minor key of pathos may, I think, be felt in his production, a pathos which is far enough from pessimism,

but which suggests that his own personal experience of life has taken him below the surface of things some way down into the deep heart of the mystery of the world, its sin, and its sorrow. An undertone of the "still, sad music of humanity" makes itself heard in his discourse, if the ear that listens is sensitive. At once poetic and pathetic, subtly pathetic, is a sentence like this: "Christ had taken him [Paul] as the sovereign harmony takes the wandering tone."

If the chances, as we call them, of life had given Dr. Gunsaulus's poetic bent the advantage over his homiletic, and made him a poet instead of a preacher, would he have achieved an equally eminent and equally useful career? Perhaps; but in that case he would still have been preacher besides being poet, just as now he is poet besides being preacher.

## THE COST OF SOUL-WINNING

BY CHARLES L. GOODELL, D.D., NEW YORK CITY.

### I.—The Price of Preparation

So much has been written theoretically concerning revivals by those—shall I dare to say it?—who have never had a revival, that I shall confine myself almost entirely to those facts which have been forced upon me by actual experience in the thick of the fight. I am profoundly convinced that all human plans and labor are vain unless the Holy Spirit be in the heart of the pastor and move in the community. Taking it for granted that all are agreed in this matter, I shall emphasize especially the human side of the work in winning souls.

In an art shop in Paris I saw a little bronze that embodied a great thought. It was a statue of a knight of the olden time. He was clad in mail. His good sword was at his side. His pose was one of conscious strength. His face was aglow with intensity of purpose. He lifted before him a scroll which bore for a legend the single word "Credo." The lesson is not far to seek. It is only when a man can say "I believe" that he amounts to much in awakening faith in other men. If we urge men to enthrone Christ in their hearts, we must believe in His universal triumph, not in some other world, but in this world, which once rejected Him and to whose high places His pierced feet are already mounting.

I can understand how a man in desperation might preach on if he thought this old world was going from bad to worse and hastening to a dire cataclysm; but he would preach in impotence an impotent gospel, and so help on the world to the disaster which he expected. The man to win men is the man of faith. The world is growing better and not worse. The church is far in advance of the churches of Paul's time. There are victories already in the air:

"Our hearts brood o'er the past; our eyes  
With smiling futures glisten.  
Lo! now the dawn bursts up the skies—  
Lean out your souls and listen!

"The world rolls freedom's radiant way  
And ripens with our sorrow;  
The bars of hell are strong to-day,  
But Christ shall rise to-morrow!"

We may be conscious of our own limitations and tremble in view of them, but unless we stoutly believe in a conquering Lord we shall be, like the faithless spies, grasshoppers in our own sight and in the sight of the people.

As a further preliminary to successful work, one must have a clear idea of what constitutes success in the ministry. If he only has a



message which can be given with the sense that his responsibility ends there, men will come to feel that his Master is as heartless as himself. Every minister is called of God to be a winner of souls, and, if he does not become that, he is an impertinence in the sight of God. Soul-winning must be his standard of success. The question is not, "How many of the rich and the cultured enjoy my preaching? How many of the common people throng my ministry?" but, "Has the stamp of divine acceptance followed my message? Have I shown so much of the spirit of my Master that I have constrained men to look beyond myself to Him I preach and receive the pardon I come to offer?"

I knew a pastor born in a Puritan home, where he was taught from his youth that the Christian ministry was a divine institution and the induction into it was made known by a divine call; that the evidence of the genuineness of the call was the fruit which followed that ministry. His own call had not come to him in such an overwhelming way as he had coveted, and he feared he might be mistaken. He sought to know the will of God by an appeal to the fruit, and promised in his heart that if the first year witnessed a revival he would take it as evidence of the divine approval of his ministry. Going to his work with this high conception of it, it was not strange that a blessed revival crowned the year. Like Gideon with the fleece, he was not yet content, and asked that the second year might witness the confirmation of his message in its acceptance by those to whom it was sent. Still more gracious was the outpouring of the second year. It then occurred to him that what he had asked for two years was to be expected each year of his ministry, and for more than two decades that expectation has been met.

What we believe to be a misconception of the facts has taken possession of some pastors. With them a revival is something which comes in a mysterious way. People are strangely quickened and awakened out of their sleep to be prodigies of religious power. The fact seems rather to be that a revival is just as much in order in the church as is springtime in the fields. It would not be fair to say that the springtime is more important than the autumn; but in order that we may have an autumn a springtime must precede it. To some a revival seems so peculiarly a dispensation of God, apart from all human coopera-

tion, that they wait for some supernatural indication of God's presence and would treat any proposition for revival preparation as did a New England pastor, who met the advance of the evangelist by saying: "I have been a pastor in this place forty years. The Holy Spirit only moves this town to revival once in seven years. It is only four years since His last visitation, and it will be useless to expect another in less than three years." Some pastors observe the week of prayer as a time for special services, and say to their congregation: "We will hold services for this week. If there seems to be sufficient interest to warrant it, we will hold them the week following." But it frequently happens that there is not sufficient interest to continue the meetings, and so the one period of the year usually given to special religious services ends. I think I have found a better way. I announce months before that services will be held every night in January, with the one object of deepening the piety of the church and reaching the unsaved. We have frequently passed a week without any special movement among the unsaved. Occasionally the second week has passed in like manner; but never has the third week passed without the outpouring of God's Spirit upon the unconverted. If the spirit which cried, "Give me Scotland or I die!" animates the preacher, the people will feel it, and none more than the unconverted. When they see his anxiety, they will be likely to be anxious about themselves, and a church can not long be indifferent in face of the pastor's travail of soul.

This is the great price which the minister must pay to win souls. He must cry with Jacob, "I will not let thee go except thou bless me," and his faith and persistence are sure, sooner or later, to have the victory. You can have the victory if you are willing to pay the price.

May I call attention, first, to the price to be paid in the closet and the study—the price of personal preparation?

While some are lamenting the wickedness of the world and the leanness of the church, the failure of the community to appreciate them and their message, we will hush our complainings and betake ourselves to prayer. The thing that a Christian minister needs to know more than anything else is how to pray, and this some who are post-graduates in art and science and philosophy confess they have never learned. We will study in the school

of prayer long enough to find out that prayer is, first, adoration and communion; that we come to it not so much to tell God what we wish Him to do as to find out from Him what He wishes of us. We will throw down our plans at His feet to take better ones of Him. When we have sent up our petition we will wait long enough to find out what His answer is. So many talk to God and do not wait for Him to talk back—the very thing for which they went to Him. When we are absent from our dear ones, we take up the telephone. They are hundreds of miles away. Many cities and towns are on the line. There is much that must be sidetracked that our message may go through. But we wait patiently and at last recognize the voice we know so well and are gladdened by its message of love. It would be a great mistake to leave the telephone too soon. O man, whoe'er thou art that talkest with God, keep thy tryst until He talks back!

When prayer has opened your heart to appreciate them, read the great chapters out of the Book which will stir you up to save the

lost: the great invitation, the story of the lost coin, the lost sheep, the lost boy. Then read the love story of John; and then tarry long at the story of the crucifixion. See the depth of our need by the length of the chain reached down to draw us up. See how He who was rich for our sakes became poor, and do not miss any detail of that humiliation. But do not leave the Book there. Do not close it on a dead Christ. Let the light of the dawn which made Roman soldiers fall like dead men make your heart beat fast! Go out with your risen Lord to Bethany. Hear His high command, "Go!" and the consolation unspeakable: "Lo, I am with you always, even unto the end of the world." If you want to see what has happened where His pierced feet have gone, read the victories of the apostles and the early Church; read the testimony of the early martyrs and the later story of the men of the Scotch covenant. Then read Arthur's "Tongue of Fire," and the lives of Finney and William Taylor and Moody. By that time there will be some fire in your bones, and all you will ask will be a chance to blaze.

### SOME LESSONS LEARNED AT CHAUTAUQUA

BY THE REV. W. W. KILPATRICK, GIRARD, KANSAS.

THE vocalist pauses often to hear the keynote. The painter looks away from his work and rests his eyes upon some standard colors. The musician and the artist thus test the correctness of their perceptions and maintain the standard of their work. With similar intent I attended a Chautauqua assembly to hear famous orators and teachers from New York, Boston, Chicago, and lesser places. I learned several lessons better than I had ever learned them before.

1. All kinds of ability were nearly equally appreciated. Certainly there were varieties enough: from grave to gay and humorous; plain and ornate; historical, philosophical, didactic, argumentative. Yet every kind of speech seemed to be well received, if only it was worth while—if only there was a message in it. From which I infer that I would better cultivate the talent I have than seek to acquire those I have not. I do not need to imitate any man, but should develop myself.

2. Different kinds of productions of the same speaker were of nearly equal value. Some of the speakers delivered finished, mem-

orized lectures, also manuscript lectures, and extemporaneous addresses before different audiences at different times and places. Some of the extemporaneous addresses were quite informal, the speaker going off sometimes on a tangent, again hesitating without embarrassment for the form of expression. These different addresses were not of equal value, but they were surprisingly near to it. When an orator finds adequate expression of the thought which has become part of himself, he can do no larger or better thing until he himself is larger or better. The development and preparation of the preacher is vastly more important than the development and preparation of the sermon. The gospel as it is lived in the minister's own mind and heart determines for the most part the force of his sermon.

3. Illustrations were very freely used and seemed to be almost, if not altogether, indispensable. The anecdote was less in evidence than formerly. One of the most popular lectures drew almost all the illustrations from history. About half of the incidents and an-

ecdotes used as illustrations were familiar, but I enjoyed meeting these old acquaintances.

I have partly resisted the demand for illustrations, but I give it up. We must illustrate. I shall get the material from current literature as well as all other literature I read (including sermons and history), and from life and nature and science. Get the illustration anywhere, but be sure it is apt.

4. Freedom from fault counts more than positive merit. The popular audience is much more capable of negative criticism than positive. A little fault looms larger in the vision of the average hearer than large merit. It requires no effort and but little ability to find and point out the faults of a speaker. I heard a widely known pastor of one of the largest New York City churches deliver a very able and interesting lecture. His voice was a trifle husky and he displayed a little egotism, not in good taste, to be sure, and yet, as I thought, quite pardonable. And for that excellent lecture I heard no commendation, but criticism on every hand. Egotism is an unpardonable sin in an orator. On the other hand, a man of ordinary ability, without noticeable fault of voice or attitude or manner, won encomiums on all sides. As speakers we can advance ourselves in no way more rapidly than by thoroughly drilling out our little mannerisms and idiosyncrasies and by overcoming minor faults of voice and gesture.

5. The purpose of an oration is to influence and, it may be, to control the audience.

The orator then must be masterful. There must never be a moment, from the opening sentence to the triumphant peroration, when the speaker appears to feel himself or his message unequal to or unworthy of the occasion. I heard a famous but erratic speaker, and was disappointed in him. It seemed to me that he was tired and could not think fast enough. He raised his hand to his brow, stroked his locks, and strode the platform; but he was at this stage of the proceedings of imperturbable countenance, and the audience seemed to think this was part of the program. I am sure if the audience had thought as I did, the speaker's power over his hearers would have been gone. The speaker must be absolutely fearless. He should so be the master of himself and his message that scarcely any conscious attention will be given to voice or gesture or the development of his subject matter. He can then give attention to his audience and exert his will force toward his hearers for mastery. I think this is the principal secret of magnetism. The speaker must have confidence in himself, but he must have such faith in his message that the self-confidence will be quite overshadowed.

6. The speaker must be natural. It is lack of naturalness that gives us the monotone, the stilt, and spread-eagleism.

7. Above all, the speaker must have a purpose in his message—a missionary purpose, if you please. He must want his audience to know and receive his message for their own sake and for the sake of the truth. Honor to the orator must not be a consideration.

### VARIETY IN PREACHING

BY THE REV. C. H. WETHERBE, HOLLAND PATENT, NEW YORK.

I AM persuaded that one special reason for the short pastorates of some ministers lies in the fact that there is a wearisome narrowness in the subjects upon which they preach. Several such instances have come to my notice during the past year. It was said of the pastors that they preached wholesome gospel sermons, but there was a tiresome sameness in the subjects. It was remarked that after we had heard the man a few times, the hearer could safely anticipate what the substance of the succeeding sermons would be. It is readily seen that the steady attendants upon such preaching must necessarily soon become more than merely indifferent to it; they beg for a

change, either of pastors or of a course of preaching.

With such a vast range of subjects, all related to the foundation doctrines of Christianity as the Bible presents, there is no need of a preacher's being at all narrow in the choice and treatment of his themes. What is required is a strict avoidance of pet subjects, and a studious pursuit of truth in a variety of phases and forms, and also a care to present the truth in fresh ways. This can be done without resort to any sensational novelties. The essential thing is to study the Bible prayerfully and assiduously each day, and he who does so is often surprised at the rare and rich discoveries which he makes.

## STUDIES IN BIBLE THEMES

### THE KING JAMES AND DOUAY VERSIONS OF THE BIBLE

BY THE REV. R. W. THOMPSON, NEW WILMINGTON, PENNSYLVANIA.

THESE versions were given to the public about the same time. The latter was translated by Dr. Gregory Martin, with the help of Drs. William Allen, Richard Bristow, and William Reynolds. Dr. Allen, under whose leadership the task was assumed, was formerly principal of St. Mary's Hall, Oxford, and Canon of York. On the accession of Elizabeth he resigned his positions and became a voluntary fugitive from England, locating finally at Douai.

Allen's consuming desire at this period in his career was to reestablish Roman Catholicism in England. Dr. Knox, in his Introduction to the "Douai Diaries," refers to his noteworthy success in this effort, estimating that he "saved from extinction the Catholic religion in England," declaring, further, that it is due to him that "England did not, like Sweden, Norway, and Denmark, fall away utterly from the Catholic Church." To provide instruction for those who could not conscientiously attend the universities of England, but mainly that missionary priests might be trained for work in his native country, Allen was instrumental in causing to be grafted on the University of Douai (founded in 1562 by Philip II. of Spain) a seminary for English students. The chief end of the institution was to prepare the students for refuting the heretics. Allen thus states this purpose in a letter to Vendeville, regius professor of canon law at Douai: "Moreover, we make it our first and foremost study, both in the seminary and in England, by means of our labors, to stir up so far as God permits, in the minds of Catholics, especially those who are preparing here for the Lord's work, a zealous and just indignation against the heretics." \*

The routine of study, detailed in the same letter, consisted of exercises relating to the controversies of that time. That they might more readily and pertinently answer their religious opponents, who were familiar with the Bible in English, Allen saw the necessity of his brethren possessing a translation of the Scriptures. "Perhaps, indeed," he proceeds,

\* See Introduction to the "Douai Diaries," p. 38 seq., or "Memoirs of Cardinal Allen," p. 58 seq.

in the letter already cited, "it would have been more desirable that the Scriptures had never been translated into barbarous tongues; nevertheless, at the present day, when, either from heresy or other causes, the curiosity of men, even of those who are not bad, is so great, and there is often also such need of reading the Scriptures in order to confute our opponents, it is better that there should be a faithful and Catholic translation than that men should use a corrupt version to their peril or destruction."

The preface to the Rhemish Testament expresses the same sentiment: "We do not publish [this translation] upon the erroneous opinion of necessity that the Holy Scriptures should always be in our mother tongue, or that they ought, or were ordained by God, to be read indifferently by all, . . . but upon special consideration of the present time, state, and condition of our country, unto which divers things are either necessary or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisite nor perchance wholly tolerable." The following information, found in the "Douai Diaries" (page 145) under the year 1578, corroborates the foregoing: "On October 16 or thereabout, Martin began a translation of the Bible into English, with the object of healthfully counteracting the corruptions whereby the heretics have so long lamentably deluded almost the whole of our countrymen. . . . He completes daily the translation of two chapters, which to receive greater correction are read through by Allen, our president, and Bristow, our moderator." On page 186 there is this record: "In this month (March, 1582) the finishing touch was put to the English edition of the New Testament." It was published that same year at Rheims, to which place the college had removed on account of political disturbances.

The Old Testament was corrected by Dr. Thomas Worthington, according to the Clementine edition of the Vulgate, and published at Douai, 1609-10, whence its name. The Roman Catholics are thus indebted to the activity of the Protestants in making and using

English translations of the Bible for this the first and only English version made by their brethren that has gained any noteworthy currency in the church.

About 1750 this version was revised by Dr. Richard Challoner, whose alterations were so considerable that he may be regarded as the author of a new translation. In orthography and phraseology he approximated the "Authorized Version," his recension in this respect being estimated by Cardinal Newman to be even "nearer the Protestant than the Douay" ("Gigot's Introduction," page 351). It is this revision, essentially, that is used by English-speaking Roman Catholics at the present time.

The project of the "Authorized Version" was set on foot by King James, on motion of Dr. Reynolds, a Puritan, in the Hampton Court Conference, January, 1604. The translation was made by about forty-seven English scholars, divided into six companies. The main facts connected with the translation, being easily accessible, will not be rehearsed here. It was the ninth revision made by Protestants of the whole or considerable part of the English Bible, and is to be traced to Tyndale in its ancestry. "Our present English version was based upon the Bishops' Bible of 1568, and that upon Cranmer's of 1539, which was a new edition of Matthew's Bible of 1537, partly from Coverdale of 1535, but chiefly from Tyndale" (quoted by Ellicott in "Considerations of a Revision," etc., from Bosworth and Waring's "Gothic and Anglo-Saxon Gospels"). The version came into general use during the first half century of its existence. It has received many corrections, especially about 1769 by Dr. Benjamin Blaney; yet these have been confined largely to errors of punctuation, typography, italics, marginal references, etc.

These versions have been used by Roman Catholics and Protestants respectively for almost three centuries. Do the differences in doctrine, in forms of worship, in church polity, which prevail between the two churches, arise out of the dissimilarities of the two translations? In a very small degree are they responsible for the sharp distinctions between these bodies of Christians. It may be interesting, however, to note some of the more palpable distinctions between these two versions.

I. *Differences of Contents.*—Perhaps the most obvious variation between these versions is in

the names and number of the Old Testament books. The titles in the Douay version are taken from the Septuagint, being transferred with little change in their form. Our Zephaniah, Obadiah, and Haggai would scarcely be recognized in the Sophonias, Abdias, and Aggeus of the Anglo-Catholic version. We might search at length for 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles before discovering that they are respectively 1, 2, 3, and 4 Kings and 1 and 2 Paralipomenon.

The discovery that other books than those contained in our Bibles are found in the Douay demands more serious thought than the variety of names. Instead of thirty-nine Old Testament books it contains forty-six. The seven additional are those known generally as Apocryphal books. They are Tobias and Judith, preceding Esther; Wisdom and Ecclesiasticus, preceding Isaiah; Baruch, following Lamentations; 1 and 2 Machabees, closing the Old Testament volume. Besides the separate books there are added to Esther verses from chapter x. 4 to xvi. 24; to Daniel iii. 24 the "Song of the Three Children"; to the book of Daniel, constituting the thirteenth and fourteenth chapters, the "History of Susanna" and "Bel and the Dragon." Of the three general divisions of the Christian Church—the Roman Catholic, the Greek Catholic, and the Protestant—only the first admits these writings on an equality with the books of the Hebrew Bible. Those rejecting them claim that there is not sufficient evidence to show that they were a part of the Scriptures read and quoted as such by Christ and His apostles, and that they were not regarded by the early Christian Church generally as in the same class with the indisputable books of the Old Testament. Internal evidence, it is argued, contests their right to canonicity. The decree of the Council of Trent in 1546 decided the question of their unqualified adoption among the sacred writings, tho it was the desire of some members of that council to denominate them "deutero-canonical."

A feature of the Douay version is the footnote. The Papal Church requires that Bibles in the vernacular must "receive ecclesiastical authorization and have notes explanatory of difficult passages." The notes are supposed to embody the "traditions" of the church, which are regarded as a part of the Word of God, and, therefore, worthy of equal veneration as the written Word ("Trent Catechism,"

page 19). When this Bible first appeared, its notes were numerous and trenchant, but not more so than some of the contemporary Protestant versions. In its later editions they have been reduced in number and subdued in tone. There are about 1,760 in the current edition—410 in the New Testament and 1,350 in the Old. At least one-fifth of these are explanations of names, or translations of transferred words in the text, etc. Less than a hundred, 68 of which are in the New Testament, are of a controversial character, pointing out that the creed and practise of the church accord with the written Word and are supported thereby. Many of them give useful information; some are mere platitudes that do not minister to our confidence in the inspired wisdom of their author, and appear to have been inserted to conform to the requirement of the church, as noted above.

II. *Textual Differences.*—In addition to these more apparent differences, we will find, on closer examination, a multitude of small variations—clausal, phrasal, and verbal. These are due in part to the textual sources of the two versions. From the title page of the Douay we learn that it was translated from the Latin Vulgate, a version made by Jerome during the years from 382 to 404. The New Testament was a revision of the existing Latin version by the aid of Greek manuscripts; the Old Testament, except the Psalter and all but two of the Apocryphal books, was translated from the Hebrew.

Like many other versions, Jerome's Bible was a composite work of unequal value. It contained the Gospels carefully corrected, the rest of the New Testament more cursorily amended, the Psalter revised from the Old Latin according to the Hebrew, the other Old Testament books with Judith and Tobit translated from the original, the rest of the Apocrypha in the unrevised Old Latin. The Jerome is the peer of translators, he lived at a time when textual accuracy of the Scriptures was not appreciated. Deference to the popular prejudice against alterations in the current Bibles caused Jerome to retain renderings that he himself did not approve. In his commentaries he sometimes condemns as faulty in text or rendering passages which are part of his Vulgate. (In the text of the Epistle to the Galatians as found in his commentary there are more than fifty readings that differ from the best Vulgate text.) Hence the Vulgate, as it came from the hand of Jerome, did not

always represent his critical judgment. When after a long struggle it received recognition, its friends not infrequently attempted to harmonize it with the current version. By the admixture of the two texts, as well as by transmission, the Vulgate became greatly corrupted. Tho frequently revised during its thousand years of manuscript history, yet there exists no critical edition, made by men of skill, according to modern methods, in the light of modern discoveries. There are readings in the Vulgate that evidently did not have the sanction of Jerome. (Among these is the famous passage in 1 John v. 7, 8.) The Council of Trent, April 8, 1546, pronounced the Vulgate authentic, and in 1590 and 1592 official editions required by the Tridentine decree were published, since which time it has remained practically unchanged. Thus we see that the Douay is a version from a version, and can "hardly ever supply readings of greater value than those of the translation from which it is derived" (Gigot's "Introduction," page 848).

The King James version was made directly from the original languages of the Scriptures. In the Old Testament the Masoretic text, which was then in much the same condition as at present, was used. It is generally concluded that in the New Testament the Greek text of Beza's third edition (1562) and Stephen's third (1550) was followed. These are so similar to the fourth edition of Erasmus (1527) that it furnishes virtually the textual basis of this version. This edition of Erasmus, like the three preceding, was based on a late manuscript and oftentimes dependent on the Vulgate. The Vulgate was then regarded as the last court of appeal for textual accuracy; hence it was difficult to make corrections that would be departures from it. However, the Greek texts used by the King James revisers were improvements over the Vulgate.

It has been asserted by not a few Roman Catholic scholars that the Revision of 1881-1901 has vindicated the claim of the Douay version to superiority over the King James in point of textual accuracy. In many places, including some familiar texts, the Douay anticipated the corrections of the Revision, and one without close examination might be led to think sincerely that these constituted the majority of the differences between the two versions. In fact, however, the textual correspondence between the two Protestant ver-

sions is greater than that between the Douay and the Revision. Of 315 more noticeable variations, arising from their textual sources, between the King James and Douay versions, taken from Matthew, Acts, Galatians, and Colossians inclusive, and the Apocalypse, the Revision differs from both in 22 places, it agrees with the "Authorized Version" in 159, and with the Douay in 184 places. The Douay contains all of the seventeen entire verses of the King James which are omitted in the Revision (Matt. xvii. 21, xviii. 11, xxiii. 14; Mark vii. 16, ix. 44, 46, xi. 26, xv. 28; Luke xvii. 36, xxiii. 17; John v. 4; Acts viii. 37, xv. 34, xxiv. 7, xxviii. 29; Rom. xvi. 24; 1 John v. 7). Of 84 other variations underlying the Greek texts of the two Protestant versions, the Douay agrees with the Revision in 38 instances, differing in 51.

It is from differences of translation rather than from textual origin that accusations and counter-accusations of unfairness respecting these versions arise between Protestants and Roman Catholics. The inconsistencies of rendering in the Vulgate are found in the Douay. These are not many, and with few exceptions are not regarded seriously. "Mysterium" and "sacramentum" of the Vulgate, from the Greek *mysterion*, are transferred to the Douay. The latter word is made to do service to the sacrament of matrimony in Eph. v. 32. The Christian "priests" of the Douay version have descended from the *presbuteroi* of the Greek, through the "presbyteri" of the Latin. Inconsistency of rendering in the King James is one of its prominent defects, and the instances are many times those of the Douay; they give rise rather to confusion than to misstatement of the original. A few renderings in these versions are misleading. The idea of the phrase "do penance," found frequently in the Douay, according to the judgment of foremost students of the Greek, is not in the original word. To the simple act of repentance is added the thought of "punishing past sins by fasting and such like penitential exercises" (see note on Matt. iii. 2, Douay Bible). Repentance thus becomes a fruit as well as a root of the Christian life, and that fruit serves as an expiation for our past sins in addition to what Christ has done for us. Substituting this idea for the word, it would render Matt. iii. 8 rather meaningless, where we are exhorted to "bring forth fruit worthy of fruit" (penance). In Heb. xi. 21 it is insisted that Jacob "adored the top of his rod," and believ-

ers are by this example warranted in giving adoration to similar sacred objects. But neither the Greek nor the corresponding reference in Hebrew, Gen. xlvii. 31, yields that rendering. The "supersubstantial bread" of Matt. vi. 11, supporting the doctrine of transubstantiation; the "woman, sister," of 1 Cor. ix. 5, and a few other renderings might be changed by a more faithful translation. The Douay has a large number of characteristic renderings, as "chalice" for "cup" in the "Authorized," "pasch" for "passover," "loaves of proposition" for "shew bread," "amen" for "verily," "adore" for "worship," "you" instead of "ye," tho not uniformly; it has "rational" for "breastplate," "doctrine and truth" for "Urim and Thummim"; it "makes the phase" where we "keep the passover," has "mansions" for "journeyings," "justice," "just," and "injustice" for "righteousness," "righteous," and "unrighteous," etc.

On the other hand, the revisers of 1881 did well to change some of the renderings of the King James version. Whether or not the expression "any man" in Heb. x. 38 was interpolated to save the doctrine of the perseverance of the saints; or the word "promised" in Luke i. 73 was injected to steer clear of the *limbus patrum*; or through prejudice against "communion in one kind" the Greek word for "or" in 1 Cor. xi. 27 was translated "and," it is well that these and similar errors have been corrected.

From a literary standpoint there is a sharp contrast between these versions. The first editions of the Douay were a sort of Latin-English *patois*, and were largely unintelligible. One said of it: "The sword of the Spirit may well be thought harmless, so far as man can rob it of its power, when it is sheathed in such words as 'impudicity,' 'commissions,' 'longanimity,' and 'promerited.'" Dr. Chalmers and others removed many foreign, obscure, and offensive expressions, but the version yet needs a thorough expurgation and correction of composition.

In this respect the King James version is a model. No literary work has received higher praise than has been bestowed on it by friend and foe alike. In purity of its English no classic in Britain or America excels it. It stands alone in the aptness and cadence of its expressions. Declarations of admiration for it from masters of literary art would fill a volume. Space forbids quoting even

Faber's beautiful laudation of this feature of the Book (*Dublin Review*, June, 1853, p. 466).

Tho the Douay is practically the only vernacular Bible among sixteen million English-speaking Roman Catholics, its circulation is extremely limited. A century after its appearance Nary said of the Douay Bibles (preface to New Testament): "They are so scarce and dear that the generality of the people neither have nor can procure them." In the report of the Massachusetts Bible Society for 1876, one of the agents tells of visiting about

five thousand Roman Catholic families in Lowell and Lawrence; in about one-third of the families he found a Bible. *The Tablet*, a Roman Catholic journal, May, 1902, has this statement: "It is safe to say, after a careful computation, that not more than twenty-five thousand Catholic Bibles were sold in the United States last year." When we contrast this with the hundreds of thousands of copies of the King James that circulate every year, and with the hundreds of millions that have been used since it came into existence, this is an insignificant number.

## OUTLINE STUDIES OF OBSCURE PROPHETS—II. AARON AND MIRIAM

BY PROF. LEWIS BAYLES PATON, PH.D., HARTFORD THEOLOGICAL SEMINARY.

THE narrative in the twelfth chapter of Numbers is the counterpart to that of the seventy elders that formed the theme of a previous study. In that we saw the danger of supposing that the gift of God's Spirit is conditioned upon the use of particular outward means; in this the opposite danger is shown of refusing to recognize any established media of revelation. In the former case, Joshua wishes to prohibit Eldad and Medad from prophesying because they have not come out to the Tabernacle and have not received their inspiration through communication with Moses; here Aaron and Miriam, in the consciousness of their own personal inspiration, dare to reject the authority of Moses.

1. These two episodes show us two contrary tendencies that always appear in the church. One, which we may call ecclesiasticism, lays emphasis upon the outward means by which the Spirit is conveyed, and recognizes no possibility of grace apart from these means. The other, which we may call rationalism, lays stress upon the illumination given to every man, and ignores authoritative revelation. Each of these tendencies rests upon a half truth. It is true that God has established media through which He communicates His Spirit, but it is not true that He is limited to these media. It is also true that God reveals Himself in individual experience, but it is not true that this exempts one from acknowledging an authoritative external revelation. The essence of rationalism is its unwillingness to recognize any authority in religion outside of oneself. The rationalist

holds that every man is able to discover unaided all the truth that can be known about God, that there is no guilt except for sin that one himself commits, and that there is no redemption except that which one works out for himself. On this theory every man stands alone before God in life and in death.

This is the spirit manifested by Aaron and Miriam. "Has not the Lord spoken with us?" they say; and because of this inspiration within themselves they reject the authority of Moses. The narrative throws no suspicion upon the genuineness of their inspiration; on the contrary, it implies that their claim was true and that the Lord had spoken with them as well as with Moses. Elsewhere Miriam is called a "prophetess," and perhaps she is to be regarded as the composer of the sublime song of victory sung at the Red Sea (Exod. xv.). Nevertheless, altho the claim of inspiration was true, this fact gave them no justification for rejecting the higher inspiration of Moses.

2. Their reason for rejecting the authority of Moses was personal prejudice. They made no claim of having a better and higher inspiration; they claimed only to have received a message analogous to his. The real reason why they rejected his teaching was that they were dissatisfied with a detail of his conduct. He had married a Cushite woman and they disapproved of the alliance. The record does not suggest that there was anything improper in the marriage, or that it was objected to by any one besides Aaron and Miriam; yet because of this personal prejudice they went the whole length of rejecting the authority of



Moses and of setting up their own claim to inspiration.

Some such motive as this generally underlies a rationalistic rejection of authority in religion. It is not the consciousness of possessing a higher inspiration than that found in the Bible, but it is the unwillingness to accept certain elements of the teaching of the Bible. Some doctrine or some duty is obnoxious to a man, and because of this he rejects the authority of the whole book and sets up his own private revelation in its stead. Back of the break with revealed religion which pleads the rights of individual reason there will generally be found some secret personal animosity to the teaching of revelation.

3. The fundamental error in the rationalistic position is revealed in the words of the Lord to Aaron and Miriam. He does not deny that He has spoken to them, but He tells them that He has spoken more clearly to Moses, and that therefore it is their duty to give heed to him. With them He has spoken in dreams and in visions darkly, but with Moses face to face and mouth to mouth. They themselves recognize the vast difference which separates them from him, and there-

fore their gift, instead of leading them to reject his authority, should lead them rather to recognize the supreme value of his revelation.

Here the principle of authority in religion is laid down. Men are not alike in the spiritual gifts which are committed to them, and those who have received less gifts are required to learn of those who are more richly endowed. We recognize this principle in other departments of life. There are men who are gifted with an insight into philosophy that is not granted to us, and to them we are content to go to school. Others we recognize as masters of sculpture and painting, others as masters of tone. Why should we not recognize still others as masters of religion? There are religious geniuses whose thoughts are classic and whose experiences set the norm for all who come after them. In comparison with the insight of a Moses or of any of the other Biblical prophets, our knowledge of God is but a seeing in dream and in vision. Above all is this true of our relation to the authority of Jesus Christ. He "spake as never man spake." His spiritual insight is as far beyond that of the prophets as theirs is beyond us.

## THE SUPREME IMPORTANCE OF CHRIST'S RESURRECTION—AN EASTER STUDY

BY ARTHUR T. PIERSON, D.D., BROOKLYN.

THE resurrection of our Lord Jesus Christ has never, I am persuaded, received from even ministers of the Gospel and teachers its proper place as the keystone in the arch both of Christian evidence and of Christian doctrine. I purpose therefore, briefly, to present twelve aspects of this subject by way of calling attention to the vastness of its bearing and the multiplicity of its relations.

1. It first of all challenges attention as the *fulfilment of prophecy*. All through the Old Testament, in the critical passages of Messianic prediction, His rising from the dead is either plainly predicted or indirectly foreshadowed, and it was our Lord's constant prediction concerning Himself that He would be killed and be buried and raised the third day. In this, its first great aspect, the resurrection is the accomplishment of a series of predictions beginning with Moses and ending with Christ Himself, and the whole body of

prophecy would fall into ruin if one great particular should fail.

2. *It was an unprecedented event in history.* There had been others who had been raised from the dead, both in the Old and New Testament times, but there had been no proper *resurrection*. The others were only *resuscitations*, inasmuch as resurrection implies that over its subject "death hath no more dominion." Christ was the first one that ever rose from the dead to die no more. No event before it or after it is to be compared with it.

3. *As a miracle it crowns all miracles.* At every point, therefore, it appears as a climax. Christ called attention to the fact that in His career the blind received their sight, the deaf their hearing, the dumb their speech, the lepers their cleansing, and the palsied limbs were restored to motion; but in His own resurrection all miracles took place at once: dumb lips spoke, blind eyes saw, deaf ears heard; paralyzed limbs moved. The greater

miracle, therefore, once established, makes easily credible all lesser manifestations of supernatural power. Moreover, the Greek word in John xx. 7, translated "wrapped together," means *rolled* or *wound up tightly*; that is, John saw these grave clothes in their *original convolutions*! Our Lord had sloughed them off without their being unwrapped. It was this that compelled John to believe (verse 8).

4. But there is a fourth aspect, which leads us to a higher level. This was the *crowning demonstration of His deity*, as is declared in Rom. i. 4: "He was made of the seed of David according to the flesh," that is, in His incarnation; but He was "declared to be the Son of God with power," that is, in His resurrection. Nothing in His previous history had infallibly demonstrated His deity unless it were, perhaps, His transfiguration, which was seen by only three of the disciples. But His resurrection was intended as a demonstration to all disciples and to all ages that He was the Son of God with power; that, as He said, He, as His own act, laid down His own life that He might take it again; and, so long as the resurrection of Christ stands as an indisputable fact, His deity is unassailable.

5. *It was, therefore, the turning point in His human career.* From His incarnation to His resurrection it had been a series of humiliations, further continued as He was buried, and His spirit went into the place of departed spirits, *hades*, thus descending to the lowest depths with sinful man, with whom He was identified. His resurrection is the first step upward in His glorification, and it is always treated in the New Testament as connected with His *ascension* to the right hand of God, as in the first chapter of the epistle to the Ephesians. From this time forth there was no humiliation. It was step after step in glorification, to be consummated at His final coronation.

6. *It was, therefore, also, His signal victory over the devil* as the great adversary of God and man. Up to this point the devil had seemed to have the advantage. He was planting his fangs in the heel of the woman's seed; but at this point the victory of her seed over the serpent begins to appear. He is now seen as crushing his head. (See Heb. ii. 14: "That through death he might destroy him who had the power of death, that is, the devil.")

7. But there are still other relations which this event bears to the whole system of Chris-

tianity. *It is the promise and type of the saints' rising.* He passed through death as the Son of man and He rose as the Son of man—the second Man, the last Adam—passing through death into life, that He might show the believer that death with Him also shall issue in blessed immortality; and His resurrection is the type of the believer's, and His resurrection body, of the believer's body, when humiliation shall be changed for glory. (See Phil. iii. 21: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.")

8. *The resurrection of Christ is also the type of spiritual newness of life to the believer.* (See Rom. vi. 4.) We are identified with Him in the sorrows of His cross, in the joy and triumph of His rising; and baptism is intended to express both the burial and the resurrection.

9. *Christ's resurrection is, therefore, the new standard of the power of God, in the believer.* The Old Testament measure was the exodus, with its marvelous interventions. But when Christ rose from the dead henceforth the standard of God's power is that which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places. (Eph. i. 19.)

10. *But even beyond this, and because of this, Christ's resurrection was the condition of Pentecost.* The Holy Spirit was not yet given, because Christ was not yet glorified. It was expedient that He should go away that He might send the Holy Spirit, who becomes to the Church not only the gift of the Father and of the Son, but the bridal necklace, the pledge of her bridegroom's return and espousal. Without Christ's resurrection there would have been no Pentecostal outpouring.

11. This is the reason why the resurrection of Christ is treated by Paul as the *basis of the whole Christian system, faith, preaching, and life.* In 1 Corinthians xv. 1-19, we are taught that if Christ is not risen preaching is vain and faith is vain, there is no future life of blessed immortality for the believer.

12. And so we may say, last of all, that *the resurrection of Christ is the pivotal point of the ages.* All events from the beginning converge at His sepulcher, and all great events that are to come diverge from that point. All that preceded prepared for His rising; His rising prepared for all that was to follow.

## PASTORAL HELPS AND HINTS

### CANDIDATES FOR THE MINISTRY AND THE FEDERATION OF CHURCHES

BY REESE F. ALSOP, D.D., BROOKLYN.

WHEN in the days of His public ministry Jesus looked upon the multitude, "He was moved with compassion on them because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

That saying of the Master, "The harvest is plenteous, but the laborers are few," has from that day to this never ceased to be true. In proportion to the size of the multitude, in proportion to the amount of work that needs to be done among the children of men, the laborers are few. To-day, then, as when our Lord first gave the command, there is need to pray the Lord of the harvest that He will send forth laborers into His harvest.

Carefully arranged statistics seem to show that just now in the churches of America these words are peculiarly true. From all quarters comes the statement that there is evidently a falling off in the number of candidates for the ministry. The young men are not standing forth and saying, "Here are we, send us," as they did some years ago. And in one quarter and another has the question been raised, Why is this? Why are the young men from the best families in our churches, why are the brightest men in our colleges, holding back from the sacred ministry? To this question there have been many answers, in each of which there is doubtless a measure of truth. There is, however, one answer that deserves at least a place among the rest; one cause that may have more to do with it than we think.

An argument in favor of the Federation of Churches is the fearful waste caused by denominational rivalry, especially in places where the population is small.

At a dinner in New York City in the interests of the National Federation of Churches, one of the speakers cited a case that had fallen under his observation. Not far from one of our large cities was a pleasant suburb, with a population so scattered that, had one been seeking the place, he might have passed

through it and then asked where it was. The situation was fine, the houses were of average comfort, and the people not a wealthy but a well-to-do set. In this small neighborhood there were no less than seven churches. There was a Methodist Episcopal and a Methodist Protestant; there was a regular Presbyterian and a United Presbyterian; there was a Baptist Church, an Episcopal Church, and one other—probably a Lutheran. Now each of these congregations had to build its own structure, keep it in repair, light it and warm it. Each church had to have its sexton, its furniture, its organ, its player, its singers. And in each church from Sunday to Sunday was a meager gathering, not one-quarter large enough to fill it. Of course each congregation found it more or less of a struggle to meet the current expenses, and naturally each was on the *qui vive* to corral any family that might by chance move into the neighborhood.

It is impossible to contemplate such a state of things without reflecting upon the waste of money involved. Here was a set of Protestant Christians, all holding to the Bible as containing all things necessary to salvation; to the great creeds as giving a sufficient statement of the faith; to the sacraments of baptism and the Lord's Supper, holding, all of them, as St. Peter did, that salvation comes through faith in the Lord Jesus Christ, and yet insisting upon having worship in seven different places because, forsooth, there were, not seven different religions, but seven different phases of comparatively unimportant opinion. Imagine one building large enough to contain all the worshipers who wish to gather at one time, one good organ, organist and choir, one earnest preacher of the Gospel, and then count up what a saving it would be to maintain the one church rather than the seven.

The economy of money, however, is not the most important. At least it is not this that bears most upon the question of candidates for the ministry. There is a higher economy to be considered, namely, that of human zeal and human endeavor. Think a moment of

seven clergymen being kept at work in such a neighborhood as has been pictured. These men have probably been each one the pick of his family, of his church, of his neighborhood. Each has been selected for a thorough education. Probably with great self-sacrifice on the part of parents hardly able to furnish the money, he has been sent for years to a preparatory school, then for four years to college. From college he has gone to a seminary and spent three years more at the expense either of his family or of some educational society. To all this long preparation he has given not only mental but spiritual endeavor. He has reached twenty-three or twenty-four years of age. Perhaps to that he has added three or four more years of preliminary experience. He feels that he is trained to do the Lord's work. With all his heart he says, "Here am I, send me." And next he finds himself the pastor of one of these struggling congregations. He looks around. There are no fields white for the harvest. He meets from Sunday to Sunday a few people who are members of his church or his congregation. The most that he can hope to accomplish in the way of increase is to gather in now and then a family that moves into the neighborhood—a family whose sympathies are the same as his. He finds himself the center of a petty struggle to keep his church going. By dint of strawberry festivals, fairs, and hard-won subscriptions, he makes both ends meet. Meantime his own salary is small and everything in the conduct of his church has to be done in a small mean way. Perhaps some day, wearied with all this, he dreams a dream. He sees the seven churches which have been rivaling each other, clamoring each for every incoming resident, watching each the other, destroyed; and in their place one sufficient seemingly building erected. In his dream, the people of the place have laid aside their petty differences and have declared that, inasmuch as they are all Christians, they can and will worship together. Sunday morning comes, the church is full. The songs of praise rise in mighty volume. The pastor feels that he has a flock worthy of his best endeavor. The financial question is easily solved. There is a field large enough without being too large. The old rivalry is dead. The old unworthy means of raising revenue are no longer necessary; and a Christian church is the center of a Christian neighborhood. When he wakes

from such a dream and looks at things as they are his heart sinks. Is it any wonder if at times he asks himself whether he did not make a mistake in entering the ministry; or, at least, whether he is not wasting, fearfully wasting, his life, his powers, and his education in making himself a party to such a petty rivalry as that to which the Christianity of his neighborhood has descended?

Imagine now this man staying in the place. For himself, his wife, and his children, there is meager support, just enough to keep the wolf away from the door. For his work there is no adequate success. Seeing the results from year to year, it is hard for him to keep his faith strong, his love warm, and his zeal aglow. The whole thing tends to get down to a low level. And the children, the boys, grow up in that atmosphere. To them the ministry means just this thing which they have seen in their home, and all around them. It is not a splendid crusade of good against evil. It is not a carrying of life and love into the midst of such multitudes as gathered about the Master. It is only a poor heart-breaking endeavor to keep up a little church in competition with half a dozen other parishes, as little as itself. Is it not evident that such an experience would tend to squelch any aspirations that the growing boy might have? As he looks forward to a career in life would he not be likely to say, "Anything, anything, is better than a ministry such as that which I see around me"?

To be sure, there may be one here and there to whom the call comes so clearly, so potently, that he can not refuse it. There may be here and there one, even in such households, who, like St. Paul, is constrained to say, "Wo is me if I preach not the Gospel." But in spite of that, may we not say that the waste of men and labor and education in such denominational rivalry as we have pictured is one of the factors which are to-day diminishing the number of candidates for orders, and so negating the prayer that He would "send forth laborers into his harvest"?

We may be glad, therefore, that the movement for the Federation of Churches is steadily gathering momentum. At the dinner already alluded to the reports and addresses showed that there is advance all along the line. The sentiment in its favor is growing throughout our own country, and in foreign lands it is finding among all our missionaries clearer and clearer voice. That in face of the hostility of

heathen religions and in face of the indifference prevailing at home the children of the Kingdom should feel and maintain their *one-ness* is becoming more and more deeply felt.

Among the most cheering things spoken of was the now assured certainty of a great conference to be held in the month of November, in the city of New York. A few years since, for a week or more, the entire religious world was moved and quickened by the great Conference of Missions held in New York City. Carnegie Hall, and neighboring churches, day after day, were thronged with people who broke away from the demands of business and the clamor of secular things, to listen to the story of the progress of the Kingdom in the world. It is hoped, and by some confidently expected, that the conference in the interests of the Federation of Churches in November will be one of equal interest and of equal power. No church that has yet been approached has failed cordially to respond and to promise to send its deputation. More than eighteen denominations are already pledged, and these denominations include the greatest religious bodies of the land. The conference will be an assertion, if not of church unity, at least of Christian fellow-

ship, loud enough to be heard the country through.

As a testimony, therefore, to the unity which underlies diversity, the mutual sympathy and love which pervade the host of Jesus Christ, the Conference in November will be, it is hoped, an onward step in the advance of the Kingdom. It may be that not much advance will be made toward the organic unity for which many long and hope and pray. It may be that some will return to their homes still prouder of being Presbyterians, Methodists, Episcopalians, than of being Christians. It may be that the old denominational shibboleths will still remain. But it may also be that hearts will be closer to hearts than they were before; that a mightier purpose shall animate the souls of the children of God; and that nothing shall prevent them from standing together, and working together, for the evangelization of the world.

Surely, then, there is hope in the Federation of Churches. Such action is a step toward and a testimony for Christian unity. Every movement toward cooperation for the furtherance of the Gospel brings men nearer and closer together. And it clears the way, perhaps, for a union in the future closer and more ideal.

### SOME NEW METHODS OF SUNDAY-SCHOOL TEACHING

BY THE REV. WILLIAM BYRON FORBUSH, PH.D., NEW YORK.

AFTER a group of boys or girls has gone the circuit of the International Lessons it often gets restless. The cry is either, "We have had all this before"; or, "Isn't there some more interesting way of studying the Bible than this?" These complaints are especially dangerous because they are likely to occur at the critical age, when young people are hesitating whether to leave the school. My suggestions, which are from my own experiences, are intended to meet this particular point of difficulty. I will describe three methods which I have tried which met three special phases of this need.

The first case was one where a large class of boys had become so uninterested that they would not take their quarterlies home; they never studied the lesson, and I could get nothing out of the class. So I outlined upon typewritten sheets a lot of practical topics, such as "Success," "Amusements," "Money-

making," etc. It was really a course on how to live. The class had already been organized with a presiding officer and secretary. The first thing called for under the topic "Success" was a debate by four members of the class, divided two on a side. This did not turn out to be very long. Boys talk shorthand. You have to amplify what they say to get what they mean. But the contrary opinion when stated provoked antagonism, and each debater spoke a second time. Others joined informally, and when we voted upon the merits of the question, the subject had been so thoroughly threshed out that there was a nearly unanimous vote upon the subject, which thus registered an actual moral decision by the class.

The second exercise of the hour was a "report" by one member who had been assigned to tell of "The Value of the Magazine *Success*." Still another reported, after con-

ference with his father, on "Is it easier for a young man to succeed than it was thirty years ago?"

The discussions increased in interest until the close of the course, and the method was agreed to be one worth returning to. The best courses which are published that employ this method are those issued by the International Committee of the Y. M. C. A., one on "Life Problems of Young Men," and another on the personal study of the social problems of one's local city being especially suggestive. The method is indicated for boys and young men of sixteen years and over.

The second method was suggested by an opportunity rather than by a problem. The boys were in the high school studying history, and were just entering that important period in a boy's life when he emerges into the Copernican view and first realizes that the universe does not revolve around himself. I appealed to this eager interest in the world's great men or events by a course in Christian biography. Some of the topics were: "Paul," "The Martyrs," "Richard the Lion-hearted," "Luther," etc. Taking from my own library and the public library several books on each hero, I assigned each boy a week in advance a very few pages on a section of the life being studied. Some read the matter hastily in the class, but most did more; and one boy, given ten pages of a volume of Schaff's "Church History," read the entire eight hundred pages! The class in this case as in the other practically taught itself, altho I supplemented and connected the lives by some added incidents and simple blackboard work. This course also grew in interest and led to a second one under my successor. One notable feature of it was that it led the class to feel back to the Bible, as they saw that these lives grew from roots in that book of life.

The third method was one of direct Bible study. The problem here was a familiar one. The boys knew just enough about the Bible to feel that it was trite, but so little that their conception of it was unreal and entirely disconnected. They were at the age of "know-it-all" and were not inclined to be either humble or teachable. They had probably never taken the trouble to try to conceive of the men of the book as actual men, or to discover the marvelous interest of its real places and movements. The method was suggested to me by another. A Bible class teacher at

Chautauqua asked me timidly one day, "Did you ever try using the stereoscope?" My recollection of the instrument itself was faint and I had never familiarized myself with the optical laws upon which its construction was based. I refreshed my memory at the time by a hasty experiment or two, and caught enough of the surprise and wonder of binocular vision thus utilized in seeing distant places to realize that here was not a toy but a new tool for serious work. After returning home I found some recent pedagogical literature which showed the uses being made of the stereoscope in public-school work. I began to see just where it would meet many of the most pressing difficulties of Sunday-school teaching, and I resolved to work out a series of biographical lessons for my own class of twenty-five boys. I interested an important firm of stereoscopic publishers in the project, and was able, by drawing from their large and complete number of Palestine stereographs, to prepare a course of lessons on the life of Jesus which could be studied by this means, in the very atmosphere of the places where that Life was lived. The opportunities which the stereoscope makes possible are these: Its black-lined hood isolates the beholder. Undistracted now by his surroundings or by the presence of others, he sits as if in a dark chamber alone looking out into a world of life. Besides being seen with eyes enclosed, making it possible to forget one's immediate surroundings, the photographed landscapes are given, by the double lenses of the stereoscope, the third dimension. What appeared to the unaided eye as flat, tame, and lifeless, now has depth, distance, perspective, and in the foreground human figures spring up as distinct and individual as if alive. It is the difference between one-eye and two-eye vision.

This sense of reality is intensified by the peculiar power which the stereoscope gives to most persons of seeing everything in full life-size. At first some might doubt that it accomplished this, but the experiment which Dr. Holmes made fifty years ago is still a proof. A scene was photographed from his window on a three-by-three plate, the photograph was mounted so as to be seen with the right eye through the stereoscope, while the left eye saw the real landscape; the two melted together for the nerve of sight as one reality. The two small flat photographs therefore cease to be mere pictures and be-

come windows through which we look and beyond which we see the place in which we feel we are present.

I found that my boys were now so engaged, hand and brain, that they ceased to be disorderly. I was reaching individuals as well as a class as never before, and the vivid sense-impressions possible at this age of life were so keen that I spoke direct to the spirit as well as to the intelligence.

I prepared for the vision of the different places by an ingenious key-map system invented by another, indicating upon the black-board the exact spot where we were standing in our "travels," and the field of vision by an angle showing the site, direction, and scope of view.

This travel-lesson idea I carried still further by getting tourist companies' folders and using the language of a journey in every detail. The class wrote a cooperative "Journal of Our Journey in the Holy Land" and a "Boys' Life of Jesus," which reviewed the lessons in a double manner. Each had his own note-book also, and copied maps and routes of journey and took brief notes of events. If I were to do this again, I should encourage the class to make, either in or out-

side the lesson hour, for variety and still more vivid knowledge, profile pulp or clay maps of each region studied.

This method, which acquires dignity because it is the latest thing in public-school work, produced many valuable results beside order and interest. The class gets such a knowledge of Bible places that it could find its way about in Jerusalem or Nazareth if dropped down there instantly to-day. It has a complete, consecutive, and accurate knowledge of the life under study. Its knowledge of Bible customs, times, religious ceremonies, and ideals is immensely increased. The impressions are not only vivid, but profoundly and permanently religious and character-making. The two courses which I thus worked out, one on the life of Jesus and one on the Old Testament, are now published in full with appropriate stereographs and maps by Underwood & Underwood of New York.

These class plans were constantly supplemented by social interests during the week and by endeavors for intimate personal friendship. Most of the young men are now members of the church and all are still in the school.

### THE "SIMPLE LIFE" IN THE MINISTRY

BY THE REV. WILL H. SPENCE, CAMBRIDGE, MASSACHUSETTS.

It is the custom of teachers of homiletics to exhort students to cultivate the "homiletic habit." By that term they mean the habit of finding suggestions for sermons in the latest volumes of theology, and the most recent sensational novel; in the railroad coach, barn-yard, and busy factory; in this afternoon's newspaper and the scenes of street or field. But with all the value the habit yields, there comes a grave peril. It may become the homiletic mania. The ministerial mind sometimes becomes artificial in its attitude toward life under the spell of the craze for sermonic material. This danger manifests itself often in the reading of books. The minister too often finds himself estimating books as valuable according to their sermonic suggestiveness, and reading them not for himself but for his congregation.

There is one book which every minister should read for himself, and that is the famous "The Simple Life" of Charles Wagner. It should lie upon his desk offering its com-

pany in moments of leisure and weariness. It should not be read with the sense of hurry or with the feeling of compulsion. What it contains should not be noted down as "serious stuff." Rather, one's own soul should be kept open and responsive to its message, for none need it more than modern clergymen. How complex our work has become only the lazy minister has failed to realize. To have it vividly brought to his mind, let one read the early books of pastoral theology. Bulky volumes they are, filled with a multitude of explicit directions. But all are confined within a limited number of duties. Pastoral work consisted in house-to-house visitation, the leadership of an automatic prayer-meeting, and the religious care of the sick and dying. Now turn to a well-known modern book. Study its table of contents and mark the contrast. In the future ages some professor in a theological school, teaching the characteristics of these times in which we live, will seize upon this book with the same

eagerness as that with which our archeologists lay hold upon a Babylonian cylinder. He will find that in the latter days of the nineteenth century and the first of the twentieth a minister regularly visited his people, keeping accurate account of his calls so that none might be missed; studied at least four hours per day; kept well informed on all theological questions of his time; read the latest books with utmost care; delved into the history of bygone ages, not neglecting that fascinating (?) pursuit, the history of doctrine; was a student acquainted with literature, ancient and modern; was a specialist on sociological subjects; was alive to the rapid changes of scientific thought, and studied his Bible every day. He was a most careful student of forms of worship, and continually kept up to the pitch of devotional leadership, and was the intimate friend of every man in his parish, and helped run each family's affairs. He was the manager and organizer, the head clerk, floor-walker, advertising agent, cash boy and janitor, all in one, of the ecclesiastical department store. No detail of church work escaped him. He ran his Sunday-school on most approved psychological and pedagogical lines, teaching a Bible class on Sunday and a normal class during the week. Once a week he led a prayer-meeting for which he made most careful preparation in study and prayer. He was an evangelist, ever watchful of the lost and stray sheep of the fold, ready at any moment to give exhortation, public or private. He attended every social function in his church and usually planned the work of the committee beforehand. He was the inspiration and sponsor for women's societies, and kept in formal and vital touch with his young people's organizations; was a paternal shepherd of the children, gathering them into classes and instructing them in the Christian doctrines and Scriptures. His heart was in the great missionary movement and he constantly kept his people informed as to its latest developments. He was an ecclesiastical foreman who saw that every member of his flock was kept at work. He was not unmindful of the poor, indeed planned for their relief with the utmost care and wisdom. Beside all this, he conducted funerals, preached twice on Sunday, and took an active interest in civic and national affairs. His favorite prayer was, "Lord, who is sufficient for these things?"

After its perusal one can fancy the profes-

or looking over his glasses upon his solemnized students and exclaiming, in awestruck tones, "There were giants in those days."

Is the picture altogether an exaggeration? It may be true that no one of us does quite all that this book outlines, but there are very few ambitious modern ministers who have not tried to do all. It is the ideal of the ministry for to-day. We are impelled to be busy about a thousand things which never occurred to the ministry of a generation or two ago, let alone the generations preceding.

The visible results are not commensurate with the amount of energy put forth. It is noteworthy that these days of making time, of which we complain, are the days of the over-organized church and the managerial ministry. There is great need among us of a *pastor pastorum* who will in the charming yet potent way of Charles Wagner remand us to the simple life. I am not finding fault with the multitudinous activity of the modern church. Modern life makes many demands upon it. But I am finding fault with the modern minister who takes upon himself the responsibility for everything. Many, many things might better be left undone and go undirected rather than that he should be obliged to head them all. I am not pleading for a return to the old form of pastorate with its two simple occupations, preaching and visiting. It is not simplicity of form that is wanted, but the simple spirit.

And what would be according to Wagner the elements of the simple life for the ministry?

1. The emphasis on the essential—doing first things first. Amid all the whirling, buzzing racket of the day the minister ought not to lose sight for one moment of his supreme calling. No fame that any other man gains as a specialist should tempt him to forget his first work and follow the specialty to become only a second-rate imitator. No agent or secretary of any benevolent society should be allowed to browbeat him into conceiving that the greatest thing is raising money for philanthropy. No lopsided reformer should be permitted to wheedle him into forsaking his throne for the agitator's rostrum. Brethren, we are preachers before we are organizers, reformers, specialists, scholars, or anything else. Our greatest pride should center in our pulpit. All other things should be made subsidiary and tributary to the proclamation of the message of Jesus. During the



past few years we have been told with a great deal of insistence that the ministry must become a teaching ministry. The preacher must become the teaching elder. Well, it depends on what you mean. If you intend that preaching shall be mentally instructive and stimulating, that it shall be instinct with clear teaching, guiding and impressing mind as well as heart, I most heartily agree. But if you mean that preacher shall hereafter spell pedagogue, that his chief business is to sit before classes with goggles on his nose, and rod in his hand (figuratively speaking) plying children and youth with questions out of a book, I say no! When that becomes the chief demand of the church I for one am ready to step out of my pulpit and stand on a barrel on a street corner and preach to the peripatetic throng.

Another demand made upon us is for organizers. Rev. John Brassband, D.D., of Cheapside, receives a call to a metropolis. Forthwith *The Denominational Weekly* sends a reporter to his study for an interview or writes some ministerial member of the congregation for a "write up" of the man and his methods. With the utmost care, every feature of his managerial capacity is depicted—how splendidly he whipped every man, woman, and child into line for work, how the city was mapped out by districts with mathematical precision and every one put in his place like a wax figure, how he filled his church by a careful system of advertising, how many classes he organized for every conceivable study, and how many people were at the gymnasium, reading-rooms, bathrooms, and a free-lunch counter during this last and crowning year of his notable pastorate. And the reporter does not fail to foot up the number of baptisms and accessions to church-membership. Dr. Brassband is the man of the hour. There is his picture on the front page, a whole broadside of him in the contributors' section, and a leading editorial telling the minister of to-day that the church is hungering for organizers. That the man with executive ability should use it for the glory of God is but right; but if his emphasis rests there, let his church create the office of manager and put him in it, and call some one else to preach.

Another phase of this over-emphasis of the secondary is born of the present sociological trend. To hear some specialists talk and to read some magazine articles one would fancy

that the chief work of the ministry for to-day is to tell our congregations how the millionaire should distribute his money, how the trusts should be regulated, how the unions should behave. The pulpit should be the judgment-seat for all social malefactors, the clearing-house of all social teachings. The drink evil, gambling, prostitution, imperialism, plutocracy, poverty, civic corruption, these are the foes, and, one is led to think, the only foes, against which he is to level his lance. One gains the impression from contact with recent graduates of some theological seminaries that men are being trained for the ministry not as preachers but as sociological experts. That the ministry should be alive to the social phase of the Christian message, no one for a moment doubts. But when his chief emphasis is placed upon the formal discussion of sociological themes, he descends from the pulpit to the lecture platform.

If we would save ourselves from expending our energies on the secondary and the unessential, and would keep vital our influence on our age as ministers, let us place our emphasis upon the prophetic office. That is our mission. If we have time to do these other things well and good.

It would save us many a heartache, free us from much of the gnawing worry of our careers, if we would let some of the other things go, and, from hearts enriched by quiet communion with God, be content to proclaim His message to men.

2. The other hint for the modern minister which comes from Wagner is that each man's chief aim should be to be himself. It takes more strength and courage to act on this principle than appears at first. One sees a fellow laborer achieving great results by some unique method and packing his church to the doors, filling his membership list till it gets on to the honor roll of some weekly as having received more new members than any other during the year. The temptation comes to do likewise—to adopt the same methods in order to obtain the same results, not always for fame's sake, but because one wishes to achieve for the Kingdom's sake. Then comes a strain and struggle to keep up an impossible pace beneath an ill-fitting harness. One has attained to no mean measure of grace when he can watch such a career and then quietly go on his way, filling his own place, and contentedly doing his work in his own fashion.

A kindred temptation comes with reference to books. Of the making of them there is no end, and of the seductive arts of the book-seller there is no ceasing. One gets nervous even reading titles and keeping count of the books he wants to read. Often we feel ashamed to confess that we have not read the latest thing. The consequence is that we gallop through books at race-horse pace. The old meditative solid way of reading has become largely a lost art. We should have more

poise and strength if we should learn each to study his own mind, and open it to those lines of study which answer his own needs, and have the courage to look another straight in the eye when he confesses not to be "up to date" in all his reading.

Each must learn to be oneself, to do his work unfretted and unworried about keeping pace with the faddists and computers of church accessions, to speak the message God has given him—not what He has given to others.

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### A PARSONAGE FARM FOR RURAL CHURCHES

BY DWIGHT MALLORY PRATT, D.D., CINCINNATI.

THE article on "Ministerial Farming as a Solution of the Country Church Problem," in the November HOMILETIC REVIEW (1904), was of great practical value. Declining churches in the country are not able to pay salaries adequate to secure the services of competent men. Nor have the State missionary societies sufficient funds to supplement the limited sum raised on the local field. Unless some provision can be made for these rural churches, it is evident that many of them must ere long become destitute of sanctuary privileges. The suggestion of a parsonage farm admirably meets this need, and for the following reasons:

1. A large proportion of the ministers in this land, probably nine-tenths of them, have been born and bred in the country. More farmers' boys have gone into the ministry than from any other vocation. These godly rural homes are the birthplace of muscle and brain and piety. They train their sons to hard work. They develop love for country life, independence, power of initiative, ability to do for oneself. Many a young minister reared in such an environment would prefer a country to a city parish in case he could rear a family with ample provision for its needs. At any rate, this adequate provision would eliminate the element of restlessness and discontent, inevitable in any calling in which the pressure of want is constantly felt.

A second element of discontent in rural parishes, limited in numbers and resources, comes from lack of mental occupation and stimulus. The routine, even of study, under such circumstances, becomes monotonous and burdensome. But a lover of nature and a

lover of farm-life would never weary of healthy and wholesome out-of-door work, in garden and field. The physical benefit would make depression of heart well-nigh impossible, and the variety and suggestiveness of nature's processes would stimulate an alert mind as ardently as contact with books and men. Under these conditions the minister would have something to occupy his spare time, with the joyful incentive of productive labor. His out-of-door work would be a contribution to his family's good, to the good of the parish, and to the Kingdom of Christ, to which he had consecrated his life. It would be a legitimate and wholesome part of his ministry.

2. A parsonage farm would operate also to the good of the people. It would enlist their interest in their minister, in his welfare and work. It would be a material as well as a spiritual center for their thoughts and activities. Their pastor could not devote a large proportion of his time to farm work without loss to them and to himself. The parish could, by a systematic division of labor, supplement his work by a plowing and planting and sowing bee in the spring, and a harvesting bee in summer or autumn. Through the advancing season the farmers in turn could give, as needed, a day's labor each, thus caring for garden and field and relieving the pastor of continuous and excessive out-of-door toil. This community of interest would be of untold advantage to many a rural community, now rapidly disintegrating, socially, through lack of a common center of thought and activity and a common bond to hold them together. This unifying process would vitalize them religiously and make it

possible for their minister to benefit and develop their spiritual life. It would tend rapidly to eliminate the selfishness and narrowness and seclusiveness that so naturally grow out of family isolation.

3. The parsonage farm would be an unspeakable blessing to the minister's children. It would give them the same practical training in early life that he had in his. The curse of city life, for boys, is their utter lack of opportunity for systematic work. The street corner, in most cases, is their only substitute for the farm. Many a city pastor suffers beyond measure from the consciousness that he cannot give his boys the same practical training that the rural home gave him. He learned to milk, to drive horses, to "break" steers and colts, to plow and plant and hoe, to mow and rake and load and "pitch off" hay, to dig ditches and lay stone wall and chop wood.

He learned a thousand and one things—the song of birds, the habits of animals, the varieties of flowers, the names and characteristics of all kinds of wood and trees. He was compelled to be employer and employee in one. This gave him mental alertness, inventiveness, resourcefulness, ability for leader-

ship. It gave him manual skill, physical strength, energy of action and will. When this inherent and developed power was transplanted to the city, it came at once to recognition and to a position of command. To experience this and to know that the rural discipline lay back of this success, and to know that his boy in the city is deprived of this superb fitting-school for life, is the burden of many a father's heart in a city pastorate.

The parsonage farm would give the sons of the country minister the very opportunity that the boys of the city minister lack. They would have the masterful training of the farmer's boy, the intellectual training of a parsonage, and the spiritual impress of parents whose lives had been consecrated to the noblest ideals and work on earth.

Our State home missionary societies, through their secretaries and executive boards, would permanently benefit and change the religious life of our country communities by inaugurating a campaign for a parsonage farm as a necessary equipment for every rural church. The insoluble problem of money and men would thus be simplified or solved.

### FEATURES OF THE SCHENECTADY REVIVAL

BY THE REV. GEORGE R. LUNN, SCHENECTADY, NEW YORK.

CHRIST as the Ultimate in Christian life and experience is the message that is being given from the united pulpits of this city. The churches have united as never before; the fraternal spirit is truly Christlike. This movement has arisen quietly, as it were accidentally. No one knows from whence it came or whither it is going. We are working and laboring together to exalt Jesus Christ; that is our only message, and every minister is dead in earnest to deliver that message.

The gradual growth of these meetings has been a surprise to all concerned. We did not believe that there were thousands of people in this city so eager to hear the gospel message as to come night after night. The interest did not flag, altho the services continued for four successive weeks.

One noticeable feature in connection with this evangelistic endeavor is the earnestness with which the old songs were sung. The audience never seemed to tire of singing such

hymns as "I Love to Tell the Story," "Jesus, Lover of My Soul," "Nearer, My God, to Thee," "Love Divine, all Love Excelling," "Stand up, Stand up for Jesus." The spiritual fervor evidenced in the singing of these hymns has been a real power in bringing men to decision. It was not any one element of these services that impressed those who attended; it was rather the intense spiritual atmosphere that seemed to pervade the entire service. The after-meetings were most effective. It was certainly an impressive sight to see practically all of an audience of twelve hundred people remain to the after-service.

The excitement usually manifested in the old-time revivals was noticeable by its absence. I do not mean to infer that emotion was entirely lacking, for you can not find moral earnestness without the stirring of the heart; but the appeal was addressed to the intellect, to the conscience, to the heart, and everything that makes a man a man.

The peculiar characteristic of the Schenec-

tady movement is the fact of its having been carried on by the local pastors. At the December meeting of the Ministerial Association, a committee of three was appointed, representing three of the prominent churches of different denominations, to bring in a report as to united services during the week of prayer, beginning January 1st. This committee, after careful consultation and prayer, was led to the decision that more good would accrue to the various churches if one pastor was to take the series of meetings for the entire week, instead of having a different speaker at each meeting, as has been the custom heretofore. The committee further decided that our peculiar needs called for a series of devotional addresses followed by a short prayer service, rather than the regular formal meetings usually carried on during the week of prayer. Following out this plan, one of the ministers was asked to take charge of the services. He himself said, when approached by the committee, that he felt constrained to take up the work, feeling that he could not refuse. The Spirit of God seemed to be directing from the very first. The general subject during this week was "Christ the Ultimate in Christian Life and Service." The subjects for the different days were as follows: "Personal Communion with God," "Personal Devotion to Jesus Christ," "Living Without a Soul," "A Christ in Every Man," "The Call to Service."

At the first meeting on Monday afternoon the attendance was equal to the highest attendance the year previous. Each afternoon the audience increased, until the large Sunday-school room of the Emanuel Baptist Church was taxed to its utmost capacity. It was necessary to hold the last two services in the auditorium of the church. This was also packed to the doors. The spirit pervading all these meetings was unusually impressive. The interest daily increased until, on Thursday, the Ministerial Association felt impelled to enter into regular evangelistic services during the following week.

Into this movement nineteen pastors, representing eight denominations, entered with great earnestness and enthusiasm. They felt that the Spirit of God was moving in our city as never before. The following Sunday it was thought that the movement could best be emphasized by a general exchange of pulpits, and the nineteen ministers each took two assignments to preach in other churches,

making thirty-eight exchanges in one day. This was "Christian unity" realized in a most telling manner. The services of that Sunday were remarkable for their spiritual power, and the messages from the ministers seemed to burn their way into the hearts of the people.

The meetings of this second week were held in the State Street Methodist Church, which has a seating capacity of twelve hundred. The State Street Church had been holding evangelistic services of their own the week previous, but gladly gave up their own work in the interest of this larger and united effort. This willingness to give up a work which had been planned for several weeks, in the interest of a union movement, is the evidence of the unusual spirit which seemed to take hold of ministers and churches alike. For the time being the ministers practically forgot that they were preachers of a particular denomination, so intense were they all in their desire to exalt Jesus Christ, and Him alone. I have seen the fraternal spirit existing among ministers of one city very strongly marked, but never have I known an effort in which the Christlike spirit was so absolutely dominant. A stranger coming into one of these services could not have told the particular denomination to which the various ministers taking part belonged. With the exception of one evening, when he was ill, the same minister was the preacher for the entire series of meetings, lasting four consecutive weeks. The genuineness of the movement was evidenced in the absolute willingness of every minister to enter heartily into any part assigned to him by the committee in charge. There was no rivalry, no attempt to put forward any particular individual. It was a labor of love, and love controlled every effort.

The attendance has been remarkable. Night after night the auditorium of the State Street Church has been packed, and on Sunday nights hundreds have been turned away, unable to gain admission. The services being announced for 7:30, the church would be crowded by 7:15. More remarkable than the attendance has been the spirit shown by the audience. As I have said above, they so completely entered into the services that you could feel, as you entered the church, the intense spiritual atmosphere. There seemed to be something that gripped the heart, even when nothing was being said or sung. You somehow felt that you were in the presence

of the Eternal. Ministers and laymen alike have spoken of this striking feature.

In addition to the regular evening meetings, a noon-day prayer-meeting has been conducted for business men, by business men, at the Y. M. C. A. Such unusual interest has been manifested at these noon-day prayer services, and so much good has been accomplished, that the business men feel they should be continued. Great credit is due to these Christian men of Schenectady for the loyal interest which they have manifested in this great work.

A special meeting for women has been conducted each afternoon in the various churches by Miss Bertha Sanford, of Washington, a deaconess who was holding services in the State Street Church during the week of prayer, and who kindly responded to the earnest invitation of the Ministerial Association to assist them in their work. These meetings for women were of great power. Miss Sanford was the only individual outside of Schenectady who helped in the movement. She is a graduate of Smith College, as well as of the Lucy Webb Training-School. She has been blessed with a most wonderful spiritual experience. In addition to being a talented and effective speaker, Miss Sanford has a peculiarly sympathetic voice and her singing was most impressive. She sang each evening at the State Street Church, and has had as great a part in the success of the services as any of the ministers. The attendance at these afternoon meetings was about three hundred at the beginning; it reached as high as one thousand before the close.

The influence of this aggressive campaign can not be tabulated. Numbers alone, tho they have their value, can never express the full results of a movement like this. One of the daily papers has given what it chooses to call "seven tangible results":

"1. The spirit of church unity has been an object-lesson to the city and a blessing to the churches. 2. The work has developed the evangelistic spirit in our pastors and demonstrated their ability for such labor. 8. The meetings have shown that when men and women are aroused religiously, all social and society events are of little importance. 4. The church-members have deepened in their Christian life and service and aroused to new activity. 5. The entire city has been stirred to think of the higher things of life. 6. It has also been shown that men and women of all ages and in all conditions of life will give themselves to Jesus Christ, when an intelli-

gent appeal is made to conscience and reason without excitement or emotional method. Over six hundred have started to live the Christian life, and some of these conversions are as remarkable as any known. 7. This movement has been in harmony with the Dawson meetings recently held in Brooklyn, and is one of the signs going to show that the whole country is on the eve of a great religious awakening."

Another of our city papers says editorially:

"There is every reason to believe that the beneficial effect of the movement will be evidenced in the betterment of lives and the forward trend in the city's progress toward a higher plane. There is no question as to the tremendous change this is working in individuals, and the ways in which this change will be demonstrated in good deeds and better living will be innumerable."

To me the greatest result of this series of services is in the example it has shown of what may be done in a city by a completely federated movement among churches and pastors. I will close this article by giving the thought of two of our ministers regarding the movement. Rev. G. E. Talmage, pastor of the Second Reformed Church, has said:

"The most impressive thing in connection with the meetings has been the cooperation and harmonious relationship of so many different ministers with so many different methods, and every one perfectly willing at the least suggestion to give up his own ideas, to stand aside, to take any position and do any work that will further the interest of the aggressive campaign. This harmony has found its echo in the presence, interest, and cooperation of the members of the various churches. The best of the different methods has been used in turn and denominational features have been eliminated as far as possible."

Rev. Fred Winslow Adams, pastor of the State Street Methodist Church and president of the Ministerial Association, has written:

"The movement for aggressive evangelism in this city has been of inestimable value. It has proved a great object-lesson in church union and shown the efficiency of our own ministers to do the work committed into their hands. It has deepened and, in some cases, transformed the Christian life among our church-membership, and developed some of the possibilities of personal evangelism. It has stirred the entire city to the thought of religious things. These results are alone sufficient to make the movement a memorable one in the history of Schenectady, but, more than this, the Ministerial Association has seen accomplished the one thing it went forth to do, in that over six hundred decisions have been made for Jesus Christ."

## SERMONS AND ADDRESSES

### A COFFIN IN EGYPT

BY ALEXANDER MACLAREN, D.D., BAPTIST, MANCHESTER, ENGLAND.

*They embalmed him, and he was put in a coffin in Egypt.*—Gen. i. 26.

So closes the book of Genesis. All its recorded dealings of God with Israel, and all the promises and the glories of the patriarchal line, end with "a coffin in Egypt." Such an ending is the more striking when we remember that a space of three hundred years intervenes between the last events in Genesis and the first in Exodus, or almost as long a time as parts the Old Testament from the New. And, during all that period, Israel was left with a mummy and a hope. The elaborately embalmed body of Joseph lay in its gilded and pictured case, somewhere in Goshen, and was, no doubt, in the care of the Israelites, as is plain from the fact that they carried it with them at the exodus. For three centuries that silent "coffin in Egypt" preached its impressive messages. What did it say? It spoke, no doubt, to ears often deaf, but still some faint whispers of its speechless testimony would sound in some hearts, and help to keep vivid some hopes.

I. It was a silent reminder of mortality. Egyptian consciousness was much occupied with death. The land was peopled with tombs. But the corpse of Joseph was perhaps not laid in one of these, but remained housed somewhere in sight, as it were, of all Israel. Many a passer-by would pause for a moment, and think: Here is the end of dignity second only to Pharaoh's; to this has come that strong brain, that true heart. Israel's pride and protection is shut up in that wooden case.

"And glories of our birth and state  
Are shadows, not substantial things.  
There is no armor against fate;  
Death lays his icy hand on kings."

Yes, but let us remember that while that silent sarcophagus enforced the old, old lesson to the successive generations that looked on it and little heeded its stern, sad teaching of mortality, it had other brighter truths to tell. For the shriveled, colorless lips that lay in it, covered with many a fold of linen, had left as their last utterance, "I die, but God will surely visit you." No man is necessary.

Israel can survive the loss of the strongest and wisest. God lives, tho a hundred Josephs die. It is pure gain to lose human helpers if thereby we become more fully conscious of our need of a divine arm and heart, and more truly feel that we have these for our all-sufficient stay. Blessed is the fleeting of all that can pass, if its withdrawal lets the calm light of the Eternal, which can not pass, stream in uninterrupted on us! When the leaves fall, we see more clearly the rock which their short-lived greenness in its pride veiled. When the many-hued and ever-shifting clouds are swept out of the sky by the wind, the sun that lent them all their color shines the more brightly. The message of every death-bed and grave is meant to be, "This and that man dies, but God lives." The last result of our contemplation of mortality, as affecting our dearest and most needful ones, and as sure to include ourselves in its far-reaching, close-woven net, ought to be to drive us to God's breast, that there we may find a Friend who does not pass, and may dwell in "the land of the living," on whose soil the foot of all-conquering death dare never tread.

Nor are these thoughts all the message of that "coffin in Egypt." In the first verses of the next book, that of Exodus, there is a remarkable juxtaposition of ideas, when we read that "Joseph died and all his brethren and all that generation." But was that the end of Israel? By no means; for the narrative goes on immediately to say—linking the two things together by a simple "and"—that "the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty."

So life springs side by side with death. There are cradles as well as graves.

"The individual withers, and the race is more and more."

Leaves drop and new leaves come. The April days are not darkened, and the tender green of the fresh leaf-buds is all the more vigorous and luxuriant because it is fed from the decaying leaves that litter the roots of the long-lived oak. Thus through the ages the pathetic alternative goes on. Penelope's web

is ever being woven and run down and woven again. Joseph dies; Israel grows. Let us not take half views, nor either fix our thoughts on the universal law of dissolution and decay nor on the other side of the process—the universal emergence of life from death, reconstruction from dissolution. In our individual histories and on the wider field of the world's history the same large law is at work, which is expressed in the simplest terms by these old words, "Joseph died, and all his brethren and all that generation," and "the children of Israel were fruitful and increased abundantly." So the wholesome lesson of mortality is stripped of much of its sadness, and retains all its pathos, solemnity, and power to purify the heart.

II. Again, that "coffin in Egypt" was a herald of hope. The reason for Joseph's dying injunction that his body should be preserved after the Egyptian fashion, and laid where it could be lifted and carried away when the long-expected deliverance was effected, was the dying patriarch's firm confidence that, tho he died, he had still somehow a share in God's faithful promise. We do not know the precise shape which his thought of that share took. It may have been merely the natural sentiment which desires that the unconscious frame shall molder quietly beside the moldering forms which once held our dear ones. This naturalized Egyptian did his work manfully in the land of his adoption and flung himself eagerly into its interests, but his heart turned to the cave at Machpelah, and, tho he lived in Egypt, he could not bear to think of lying there forever when dead, especially of being left there alone. There may have been some trace in his wish of the peculiar Egyptian belief that the preservation of the body contributed in some way to the continuance of personal life, and that a certain shadowy self hovered about the spot where the mummy was laid. Our knowledge of the large place filled by a doctrine of a future life in Egyptian thought makes it most probable that Joseph had at least some forecast of that hope of immortality which seems to us to be inseparable from the consciousness of present communion with God.

But, in any case, Israel had charge of that coffin because the dead man that lay in it had, on the very edge of the gulf of death, believed that he had still a portion in Israel's **hope**, and that, when he had taken the plunge

into the great darkness, he had not sunk below the reach of God's power to give him personal fulfilment of His yet unfulfilled promise. His dying command was the expression of his unshaken faith that, tho he was dead, God would visit him with His salvation, and give him to see the prosperity of His chosen, that he might rejoice in the gladness of the nation and glory with His inheritance. He had lived trusting in God's bare promise, and as he lived he died. The Epistle to the Hebrews lays hold of the true motive power in the incident when it points to Joseph's dying "commandment concerning his bones" as a noble instance of faith.

Thus, through slow creeping centuries, this silent preacher said: "Hope on, tho the vision tarry; wait for it, for it will surely come. God is faithful, and will perform His word." There was much to make hope faint. To bring Israel out of Canaan seemed a strange way of investing it with the possession of Canaan. As the tardy years trickled away, drop by drop, and the promise seemed no nearer fulfilment, some film of doubt must have crept over hope's bright eyes.

When new dynasties reigned and Israel slowly sank into the state of bondage, it must have been still harder to believe that the shortest road to the inheritance was round by Goshen. But, through all the darkening course of Israel in these sad centuries, there stood the "coffin," the token of a triumphant faith which had leaped, as a trifle, over the barrier of death, and grasped as real the good which lay beyond that frowning wall.

We have better heralds of hope than a mummy-case and a pyramid built round it. We have an empty grave and an occupied throne by which to nourish our confidence in immortality and our estimate of the insignificance of death. Our Joseph does not say, "I die, but God will surely visit you"; but He gives us the wonderful assurance of identification with Himself and consequent participation in His glory—"Because I live, ye shall live also." Therefore our hope should be as much brighter and more confirmed than this ancient one was as that on which it is based is better and more joyous. But, alas! there is no invariable proportion between food supplied and strength derived. An orchid can fling out gorgeous blooms tho it grows on a piece of dry wood, but plants set in rich soil often show poor flowers. Our hope will be worthy of its foundation only on condition of our

ally reflecting on the firmness of that vision and cultivating familiarity with things hoped for.

There are many ways in which the apostle is saying that "we are saved by hope" appears itself as true. Whatever leads us to the future rather than the present, even but an earthly future, and to live by rather than by fruition, even if it is but a reaching hope, lifts us in the scale of ennobles, dignifies, and in some repurifies, us. Even men whose expectations have not winged power enough to the dreadful ravine of death are elevated in the degree in which they work toward distant goal. Short-sighted hopes are than blind absorption in the present. It ever puts the center of gravity of our life in the future is a gain, and most of all is a hope blessed which bids us look forward eternal sitting with Jesus at the right of God.

Each hope has any solidity in it, it will only detach us from the order of things which we dwell. The world is always leading us to "forget the imperial palace" as we go. The Israelites must have been wayed by many inducements to settle for good and all in the low levels of Goshen, and to think themselves better off than if going out on a perilous enterprise to win no richer pastures than they possessed. In fact, when the deliverance came, it was not particularly welcome, for oppression was embittering the Israelites' lives. But when hope had died in them, and desire had become languid and ignoble contentment with their condition and herds had dulled their spirits, Joseph's coffin must have pealed in their ears. "This is not your rest; arise and claim your inheritance." In like manner, the presence of the apparently solid realities of the growth of the "scientific" temper of which confines knowledge to physical facts, the drift of tendency among religious to regard Christianity mainly in its aspect of dealing with social questions and the present good, powerfully reinforce the natural sluggishness of hope, and have led to it about that the average Christian day has fewer of his thoughts directed toward future life than his predecessors had, or is good for him to have.

Regarding the many truths which almost need to be discovered by their professed believers,

that of the rest that remains for the people of God is one. For the test of believing a truth is its influence on conduct, and no one can affirm that the conduct of the average Christian of our times bears marks of being deeply influenced by that future or by the hope of winning it. Does he live as if he felt that he was an alien among the material things surrounding him? Does it look as if his true affinities were beyond the grave and above the stars? If we did thus feel, not at rare intervals, when "in seasons of calm weather our souls have sight of that immortal sea," which lies glassy before the throne, and on whose banks the minstrels stand singing the song of Moses and of the Lamb, but habitually and with a vivid realization, which makes the things hoped for more solid than what we can touch and handle, our lives would be far other than they are. We should not work less, but more earnestly, at our present duties, whatever these may be, for they would be seen in new importance as bearing on our place in that world of consequences. The more our goal and prize are seen gleaming through the dust of the race-ground, the more strenuous our effort here. Nothing ennobles the trifles of our lives in time like the streaming in on these of the light of eternity. That vision, ever present with us, will not sadden. The fact of mortality is grim enough, if forced upon us unaccompanied by the other fact that death opens the gate of our home. But when the else depressing thought that "here we have no continuing city" is but the obverse and result of the fact that "we seek one to come," it is freed from its sadness and becomes powerful for good and even for joy. We need, even more than Israel in its bondage did, to realize that we are strangers and pilgrims. It concerns the depth of our religion and the reality of our profiting by the discipline, as well as of our securing the enjoyment of the blessings, of the fleeting and else trivial present, that we shall keep very clear in view the great future which dignifies and interprets this enigmatical earthly life.

III. Further, that "coffin in Egypt" was a preacher of patience. As we have seen, three centuries at least, probably a somewhat longer period, passed between the time when Joseph's corpse was laid in it and the night when it was lifted out of it by the departing Israelites. No doubt, hope deferred had made many a heart sick, and the weary question, "Where is the promise of His coming?"



had in some cases changed into bitter disbelief that the promise would ever be fulfilled. But, for all these years, the dumb monitor stood there proclaiming, "If the vision tarry, wait for it."

Surely we need the same lesson. It is hard for us to acquiesce in the slow march of the divine purposes. Life is short, and desire would fain see the great harvests reaped before death seals our eyes. Sometimes the very prospect of the great things that shall one day be accomplished in the world, and we not there to see, weighs heavily on us. Reformers, philanthropists, idealists of all sorts are constitutionally impatient, and in their generous haste to see their ideals realized forget that "raw haste" is "half-sister to delay," and are indignant with man for his sluggishness and with God for His majestic slowness. Not less do we fret and fume and think the days drag with intolerable slowness before some eagerly expected good rises like a star on our lives. But there is deep truth in Paul's apparent paradox that "if we hope for that we see not, then do we with patience wait for it." The more sure the confidence, the more quiet the patient waiting. It is uncertainty which makes earthly hope short of breath and impatient of delay.

But since a Christian man's hope is consolidated into certainty, and, when it is set on God, can not only say, I trust that it will be so and so, but, I know that it shall, it may be well content to be patient for the fulfilment, as the husbandman waiteth for the precious fruit of the earth and hath long patience for it. "One day is with the Lord as a thousand years," in respect of the magnitude of the changes which may be wrought by the instantaneous operation of His hand when the appointed hour shall strike, and therefore it should not strain our patience nor stagger our faith that "a thousand years" should be "as one day" in respect of the visible approximation achieved in them toward the establishment of His purpose. The world was prepared for man through countless millenniums. Man was prepared for the advent of Christ through long centuries. Nineteen hundred years have effected comparatively little in incorporating the issues of Christ's work in the consciousness and characters of mankind. Much of the slowness of that progress of Christianity is due to the faithlessness and sloth of professing Christians. But it still remains true that God lifts His foot slowly and

plants it firmly in His march through the world. So, both in regard to the progress of truth and the diffusion of the highest and of the secondary blessings of Christianity through the nations, and in respect to the reception of individual good gifts, we shall do wisely to leave God to settle the "when," since we are sure that He has bound Himself to accomplish the fact.

IV. Finally, that "coffin in Egypt" was a pledge of possession. It lay long among the Israelites to uphold fainting faith, and at last was carried up before their host and reverently guarded during forty years' wanderings, till it was deposited in the cave at Machpelah, beside the tombs of the fathers of the nation. Thus it became to the nation, and remains for us, a symbol of the truth that no hope based upon God's bare word is ever finally disappointed. From all other anticipations grounded on anything less solid, the element of uncertainty is inseparable, and fear is ever the sister of hope. With keen insight Spenser makes these two march side by side, in his wonderful procession of attendants of earthly love. There is always a lurking sadness in hope's smiles and a nameless dread in her eyes. And all expectations busied with or based upon the contingencies of this poor life, whether they are fulfilled or disappointed, prove less sweet in fruition than in prospect, and often turn to ashes in the eating instead of the sweet bread which we had thought them to be. One basis alone is sure, and that is the foundation on which Joseph rested and risked everything—the plain promise of God. He who builds on that rock will never be put to shame, and, when floods sweep away every refuge built on sand, he will not need to "make haste" to find, amid darkness and storm, some less precarious shelter, but will look down serenely on the wildest torrent, and know it to be impotent to wash away his fortress home.

There is no nobler example of victorious faith which prolonged confident expectation beyond the insignificant accident of death than Joseph's dying "commandment concerning his bones." His confidence, indeed, grasped a far lower blessing than ours should reach out to clasp. It was evoked by less clear and full promises and pledges than we have. The magnitude and loftiness of the Christian hope of immortality, and the certitude of the fact on which it reposes—the resurrection of Jesus Christ—should result in a

corresponding increase in the firmness and clearness of our hope and in its power in our lives. The average Christian of to-day may well be sent to school to Joseph on his death-bed. Is our faith as strong as—I will not ask if it is stronger than—that of this man, who, in the morning twilight of revelation, and with a hope of an eternal possession of an

earthly inheritance which, one might have thought, would be shattered by death, was able to fling his anchor clean across the gulf when he gave injunction, "Carry my bones up hence"? We have a better inheritance, and fuller, clearer promises and facts on which to trust. Shame to us if we have a feebler faith!

### THE OPEN SEPULCHER

BY DAVID JAMES BURRELL, D.D., LL.D., REFORMED, NEW YORK CITY.

*And the angel saith unto them, Be not affrighted: ye seek Jesus of Nazareth. He is risen; he is not here. Behold the place where they laid him.—Mark xvi. 6.*

THE saddest day the world ever saw was that which came between the crucifixion and the resurrection of Christ. The disciples were overwhelmed with disappointment. They had affixed their faith to Jesus as the long-looked-for Deliverer of Israel, and He was dead! Out yonder in Joseph's garden was a grave with a great stone rolled before it, and within that grave lay all their brightest hopes. Dead! And the heart went out of them.

Beneath Westminster Abbey there is a cloister which for centuries has been used as a royal burial-place. There lie the Saxon kings who reigned a thousand years ago. A visitor once was so absorbed in the contemplation of old epitaphs and other memorials in this cloister that he had lost all consciousness of time. The hour of closing came; suddenly he heard the shooting of bolts and the sound of retreating footsteps; then he realized that he was locked in with the dead. He ran to the oaken door and beat upon it. He cried aloud. Silence! He was alone with the dust of the mighty! It was a fearful night. In the morning the warder found him lying senseless upon the pavement. A single day of such bewildering, paralyzing anguish the world knew while Jesus lay in His sepulcher. The race was imprisoned with its dead. The dead were everywhere. The generations, one after another, had gone into God's acre since the infancy of time. Kings and humble folk lay together in graveyards, under the pyramids, on the shelves of catacombs, on the bottom of the sea. An endless procession had thus passed under the lintel of the tomb; and now Jesus of Nazareth had joined them—Jesus, who had claimed to be the only-begotten Son of God!

The next morning, bright and early, a group of women threaded their way along the streets, and, issuing from the gate, directed their steps to Joseph's garden. They bore myrrh and frankincense as a tribute to the dead; and on their way they questioned among themselves, Who shall roll the stone from the sepulcher? As they drew near, however, they saw that the stone had been removed; and an angel said to them: "Ye seek Jesus of Nazareth which was crucified. He is not here; he is risen! Come, see the place where he lay." Whereupon they ran to carry the glad tidings to His disciples.

But one of them remained behind; it was Mary of Magdala. The best friend she had ever known was Jesus: He had spoken compassionately to her as she passed along the streets, her garments bedraggled in the mire, her womanhood soiled with sin. She had heard Him say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He had given her the rest which comes only from an assurance of pardoned sin; and she had loved Him beyond all telling. Now, alas! He was dead! She stood at the door of the sepulcher, broken-hearted. A voice said: "Why weepest thou? Whom seekest thou?" She turned and saw Jesus; but, thinking Him to be the gardener, she said: "Sir, if thou hast borne him hence, tell me where thou hast laid him." "Mary!" It was His voice. She fell at His feet, crying, "Rabboni!" which is to say, "My Master!" Then she ran also, to tell the tidings. There was much running at this time, even as there had been much singing at the advent.

In the evening of the same day the disciples were met in the upper chamber; and into their midst He came, saying, "It is I!" Then joy unspeakable took the place of sorrow. The winter was passed and the time of the singing of birds had come.

It made all the difference in the world to the disciples whether that grave in Joseph's garden was empty or not. The truth of the resurrection was the determining factor in the problem of their life and destiny. And so it is with us. Wherefore let us turn our thoughts to the open sepulcher and its bearing on the fundamental facts of our religion. "Come, see the place where the Lord lay."

At the outset the miracle of the resurrection proves that *Jesus was what He claimed to be.*

The world had been looking for a Messiah. It had been prophesied, "A virgin shall conceive and bear a son and call his name Immanuel, which is, being interpreted, God with us." And, furthermore, this incarnate God was to take upon Himself the sins of the world and expiate them in His own body on the tree.

Now Jesus claimed to be this Messiah. At the outset of His ministry He said in the synagogue at Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. This day is this scripture fulfilled in your ears."

He said to certain who boasted of their descent from Abraham, "Before Abraham was, I am"; thus arrogating to Himself the divine title which had been revealed at the burning bush.

He said to Pilate, in answer to the question whether or not He was the expected King, "Thou sayest it."

And to the high-priest, who addressed him in terms that quivered with earnestness, "I adjure thee by the living God that thou tell us whether thou be the Christ!" He answered explicitly, "Thou hast said," adding, "Hereafter ye shall see the Son of Man sitting in power and coming in the clouds of heaven." Whereupon He was pronounced guilty of blasphemy, and died for thus making Himself equal with God.

And He postulated this claim to Messiahship on His resurrection from the dead. In answer to a clamorous demand for a sign, He said, "'Destroy this temple and in three days I will rear it again'; and this he spake of his body." And again in answer to a demand for a sign, He said, "I will give you no sign

but that of Jonah; three days in the belly of hell, and then life and immortality brought to light!"

The question is, then, Did Jesus vindicate this claim? If not, His Messiahship was, by His own admission, merely an empty boast. In Schliemann's excavations among the ruins of Mycenæ, he came upon a royal tomb. The noble rank of its inmate was certified by infallible tokens, such as a golden mask, a rusted sword, and a dented shield. He concluded that this was the grave of Agamemnon, known as "King of Men." The mask was there, but where was the kingly face? The sword was there, but where the mighty arm that wielded it? The shield was there, but where the heart that had been sheltered by it? All that remained was a landful of dust! Had this been the destiny of Christ, to abide in Sheol while His flesh saw corruption, who could believe that upon His vesture and thigh a name was written, "King of kings and Lord of lords"? But if He rose triumphant from the grave, that claim was incontestably established; as it is written, He was "declared to be the Son of God with power by his resurrection from the dead."

It proves, moreover, that *the Teaching of Jesus is True.*

In that teaching He traversed the whole system of spiritual truth. The faith of the universal church is set forth in the historic creed, wherein we say: "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

On what ground do all Christians the world over assent to this formulary of truth? On the sole authority of Christ. Not that these doctrines are not verifiable at the bar of reason. Far from it! Turn on the lights! Pour on the acid of destructive criticism! Kindle the fires under the crucible! We are prepared to accept all the demonstrations of science and philosophy touching the last atom

of the doctrine of Christ. But, when all is said, we still assent to these tenets because of His word: "Verily, verily, I say unto you!" We rest our faith on His *ipse dixit*, as the accredited Son of God. As disciples we gather about His feet, saying, "Speak, for thy servants hear"; and when He speaks there is an end of controversy for us.

But on what did He postulate this authority of His as the great Teacher of truth? On His resurrection from the dead. This was the great credential of His oneness with God. And therein He stands solitary and alone among the teachers of the world. Go, stand in the gateway of the City of the Dead and call the roll of the wise men. Plato! A voice answers from the hollow recesses of the tomb, "Here!" Seneca! Epictetus! Marcus Aurelius!—"Here!" Confucius! Sakya-muni!—"Here!" Jesus of Nazareth!—"He is not here! He is risen! Come, see the place where he lay."

It proves, furthermore, that *Christ Accomplished the Work which He came to do.*

What was that work? "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The question is, Did He succeed? The answer is at the open sepulcher. All objections to the doctrine of the atonement, as that the innocent can not suffer for the guilty, and that sin and righteousness are alike non-transferable, are effectually met and confuted here. If He conquered death, then nothing is too hard for Him. If He conquered death, the death-sentence is lifted from me when I hear Him say, "Son, thy sins be forgiven thee!"

He came, also, to bring life and immortality to light. The old question, "If a man die, will he live again?" is answered at His empty tomb. It is said that Faraday, wandering among the Alps, came upon a rural graveyard where the peasants of the neighboring village had laid away their friends. In the silence and the impressive presence of the multitudinous dead his heart misgave him. His faith was for the moment shaken by the question, "Can these bones live?" He found one grave marked by a horizontal slab, beneath which was a bit of parchment with a name upon it; and beside the parchment was nature's contribution to the philosophy of life—an empty chrysalis. The caterpillar had been transformed into a butterfly which had taken flight. And the heart of the great scientist

was filled with a new confidence in the God who is able to bring light out of darkness and life out of death. So is our faith strengthened by the assurance, "Because I live, ye shall live also."

But Jesus came to do more; He came to conquer the world. When His enemies, who stood about the cross, heard His cry, "It is finished!" they went their way, saying, "We shall hear no more of Him." Hear no more of Him? They will never hear the last of Him!

A few days later He rejoined His disciples in the upper room and gave them the great commission, "Go ye into all the world and preach the gospel to every creature"; saying, "Lo, I am with you alway, even unto the end of the world." See the little band of humble believers going forth to establish a universal empire in the name of Jesus Christ. We close our eyes for three centuries and open them; and, lo! the red cross banner is waving above the golden eagles of Rome. We close our eyes again for three hundred years and open them; and, lo! from Italy a monk is bearing the gospel across the Channel into Britain, where a fierce-eyed people, clad in skins and wielding bludgeons, will hear the message and yield themselves to Christ. We close our eyes for a thousand years and open them; and, lo! there are hundreds of millions of people glorifying the cross. And still the royal standards onward go!

Thus the resurrection is the seal of high heaven put upon the mission of Christ. How great is the contrast between the two seals of this tragedy—the seal of Rome and the seal of God!

It is recorded that when the chief priests and Pharisees came to Pilate, asking that the sepulcher of Jesus might be made sure, "lest his disciples should come by night and steal him away," he answered, "Go, make it as sure as you can." Aye, make it sure! Lift up your puny hands to stay the glory of the ascending sun! Go to the shore at ebb-tide and mark a boundary in the sand, saying to the ocean, "Thus far and no farther!" Purse your lips and breathe against Euroclydon and send him whimpering to his cave! So it is written, "They went and made the sepulcher sure, rolling a great stone before it," which they sealed with the seal of the empire, "*Tiberius Imperator!*" The night wore on; to and fro paced the sentinels before the tomb; on a sudden the ground began to

tremble under their feet. A crash! The rocks reeled and tottered. A vivid flash from heaven! The guards fell to the earth as dead men. Then from the shining heights a troop of angels came gliding down. The seal of Cæsar was broken. The stone was rolled away; and the King came forth, wiping the death-dew from His brow. Then the angels thronged His chariot-wheels and bore Him aloft to receive the glory which He had with

the Father before the world was. Listen! Voices from the far distance: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and let the King of glory enter in!"

Our religion is true. On the lintel of the closed sepulcher is the seal of God. "He that was dead is alive and liveth for evermore, and hath the keys of death and of hell!"

### GOD IN NATURE AND IN HISTORY—A SERMON OF SPRING \*

BY ZADOC KAHN, GRAND RABBI OF FRANCE, PARIS.

*This month shall be unto you the beginning of months: it shall be the first month of the year to you.—Ex. xii. 2.*

JUDAISM on this day, both by its prayers and its Sabbath readings, salutes the return of spring and the near approach of our festival of liberty. This beautiful season of the year, at which we are called upon to witness the awakening of nature, brings back to our minds also those memorable days when our ancestors saw their fetters broken and quitted forever the land of bondage. The charms of spring and the sweetness of liberty, two of the greatest blessings which Providence could yield mankind, are thus forever interwoven in the thought and grateful recollection of Israelites. The month Nisan bears in our holy books the lovely and poetic name of "month of the ears of wheat"; but, on the other hand, on account of its historic importance, it is also styled "the first month of the year." Our religion enjoins upon us, at this period of the year, in presence of the renewal of all things, to give thanks to Him who covers the earth with verdure and the trees with foliage; but at the same time it bids us, as Israelites, bless the name of Him who has shown Himself, in every circumstance, the kind and omnipotent protector of Israel. And if the poem known as the Song of Songs, whose language the synagogue has taken as the basis of its Paschal prayers, celebrates with splendid imagery the end of the winter, the brilliant outburst and perfume of flowers, the song of birds (Song of Solomon ii. 11-13), the Midrash teaches us that the Jewish doctors apply all the details of this description to the deliverance of our fathers in Egypt. In the festal day of nature they recognize the festal day of

Israel; the vernal sun is the dawn of a new era for the descendants of Jacob; the joyful carol of birds which fills the air is the triumphant canticle of a people newly set free.

It is a happy coincidence, or rather a providential circumstance, that the anniversary of our deliverance from bondage falls at this gracious season, when the hearts of men open out in joy and hope—this season which represents in the material world exactly that which freedom represents in the moral order. Our month of Nisan shows God active at the same time in nature and in history; for what is spring but such a yearly creation of the world as recalls the grand act of creation in the beginning? And what is the exodus from Egypt but a striking proof of God's interposition in the destinies of nations—a proof, in short, of God's providence? God in nature, God in history—such is the double lesson of the month Nisan, and hence the special importance of that month in our religious system. Let us try to take these great truths to heart; there are none more important for our happiness, none of which the time we live in, restless, melancholy, and deeply troubled as it is, stands in more pressing need.

Certainly, if anything can give us a lofty and vivid idea of the power, the wisdom, and the goodness of God, it is the spring-time. At this season of the year Nature rises before our eyes wearing all the charm of youth and all the brilliancy of beauty. During long months she seemed plunged in the torpor of sleep, her powers were as if benumbed, she presented an image of desolation and death; but, under the first rays of a sun which had recovered its strength, everything is born anew, everything is filled with life, what ap-

\* Translated for THE HOMILETIC REVIEW.

peared to be death was but a salutary repose, and now a joyful and mighty life circulates in all animated things, the generous sap rises in the trees, joy and hope revisit the hearts of men, and thoughts of gloom and sadness vanish away; for everything is living, everything is blooming, and the world around us is filled with song. Such is the spring-time, the month of the ears of wheat! It is a festival in which eyes and heart alike rejoice. At the sight of nature's wondrous laboratory in full activity all those who are capable of feeling and of admiration, all those whom the periodic return of this spectacle, which of itself is a miracle, has not rendered indifferent to the beauties they see around them, cry out with joy, with rapture, with gratitude: "Praise be to Thee, Eternal God, who made the world so perfect and so fair, and hast poured out beauty over all nature, for the joy and happiness Thou hast given to man." \*

Ah, my brethren, we should indeed be blind and ungrateful if, as we mark these evidences of God's wisdom and goodness, our hearts remained untouched and our lips were mute! Where can we detect the finger of God, if not in the mysterious working by which the face of the earth is renewed, by which life is manifested everywhere and in so many shapes, by which the blade of grass starts from the soil and comes forth seeking air and light, by which the forest giant spreads forth a summit crowned with foliage and verdure? I ask those men whose soul is, as it were, locked in a prison-house, who suffer themselves to be completely absorbed by the occupations of a life which resembles an unending battle, who have no glance for the sky or thought for God—I ask them to try for a moment to come forth from themselves and stand face to face with Nature in her activity. There they will be overcome with emotion, their soul will soar to unaccustomed heights, and, with their heart as with their tongue, they will sing the adoring praises of their God.

For it is not sufficient that we should admire the beauties of nature; our admiration must rise to the Author of all these wonders. For it is in these sublime harmonies, in this teeming world of life and movement, in this complete and flawless order of things that His divine perfections are revealed. Well did our fathers understand this truth; they were profoundly touched by the mighty scenes of na-

ture; but their admiration did not stop there. It expressed itself in prayers of gratitude; their enthusiasm burst forth in canticles of joy and sacred hymns: "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens!" It was God, God alone, whom they saw in the manifold works of nature, the calm or terrible phenomena of the world. They heard His mighty voice in the tempest, they saw a reflection of His majesty in the blaze of dawn; the clouds are the vesture which enwrap Him, the winds are His messengers. When the sea roars with threatening fury, it is He who is sending forth His chariots; when, in calm, its surface is like a polished mirror, it is God who has stilled it by a glance of His countenance. He sends down a shower which refreshes the earth; from Him proceeds the sunlight which gives strength to the plant, sweetness to the fruit; and it is His goodness which provides food for all living creatures. Man feels himself continually under the mighty and paternal hand of God; nature is one vast temple where all things speak of God. This is the truth which gives to the poetry, to the eloquence of the Bible that character of sublimity, that extraordinary grandeur of expression, which to the same degree appears in no other literature; this is the truth which has made the Hebrews the most religious nation of antiquity.

Well would it be for the human race to refresh itself at these pristine fountains of faith and of religion. It would seem that mankind has never wandered so far from God as in these present days. It is true that we still retain a love for Nature and a sense of her beauties; but is she, as in former days, the mysterious ladder that leads man up to God? How strange it seems that the more science advances, the more she recognizes in nature simplicity, order, regularity, the more completely she substitutes the idea of law for that of chance or the direct and continuous intervention of God! In a word, the more clearly nature reveals a First Cause infinitely wise, infinitely powerful, so much more completely, it would seem, have mankind lost the thought of God. An unreserved admiration for the perfections of the work appears side by side with an utter ignoring of the Worker. And yet who has established these simple and yet potent laws which you have discovered? Is it possible that, because you understand better than the ancients did the laws of natural

\* Foot-prayer of the Jewish ritual

phenomena, you believe it possible to put God out of the question? Yes, you prefer any notion of blind and senseless necessity to that of a free and intelligent First Cause. In your dread of admitting any element of the supernatural into your theory, you land yourselves in a region of absurdity and contradiction; for fear of degrading the greatness of God to a sphere of activities unworthy of it, you actually eliminate it from the world. Ah, how much better do I love the simple and child-like faith of our ancestors, who fell on bended knee before some great scene of nature, while words of adoration and a pious gratitude burst from their lips! O glad-some season of spring! O lovely month of Nisan! strengthen in our souls the belief in God, and, while we love and admire the work, teach us to bless and magnify the Worker!

What the spring is in nature, the exodus from Egypt—that is to say, the liberation of a people, its birth in freedom—is in history. Nothing more resembles winter than slavery and serfdom. The centuries which our ancestors passed in Egypt, overwhelmed as they were by uncompensated toils, continually threatened with arbitrary and unmerited chastisement, without joy, almost without hope, were nothing but a long and cruel winter, uncheered by a single sunbeam, during which all the living forces of nature were, so to speak, crushed out, while the thousand joyous and fruitful manifestations of life no longer brought gaiety to the heart. Liberty, on the contrary, is as a vernal sun, which melts the river ice and brings movement instead of stagnation, life instead of death, and joy instead of sadness. What a glorious moment in the existence of Israel was that in which this people saw that divine sun dawn upon them! Then they learned once more to love that life which hitherto had inspired them with insurmountable disgust; they had despaired of the future, yet henceforth the future belongs to them, for they feel that they are masters of their destiny, masters of their toil, masters of their sentiments and their beliefs. But, above all—and this is the great lesson to be drawn from this memorable event—they recognized, they saw, they knew that there exists a Potentate over all things, who will demand an account, sooner or later, of kings as of peoples, for the use or abuse they have made of their power; a Potentate who may permit violence to triumph for a while,

tyranny to reign supreme, but always in the end takes vengeance for outraged right, insulted justice, breaking the fetters of the oppressed, and bringing into dust the pride of tyrants. It is the idea of Providence which stands out so clearly in the great incident of the exodus. It is the intervention of God in history which we read there.

Happy, my brethren, are the nations who have this confidence, who will not admit that the human race is completely left to itself, who are convinced that, if right and justice may possibly meet with momentary eclipse and suffer a temporary defeat, God—that is to say, justice and right—will always have the final word. In times of prosperity such nations shall not be carried away by the disastrous delirium of success; they will not abuse the advantages of victory, and will give way before the sacred rights of humanity and the cry of protesting conscience. If they are themselves the victims of an adverse lot, obliged to yield to superior force, they will continue boldly to stand upright. As Moses stretched his arms toward heaven to avert impending catastrophe, their glances will be turned to the heights whence is to be drawn the energy necessary for their support in the time of trial: "I will lift up mine eyes to the hills, from whence cometh my help." A people which seriously and sincerely believes in Providence, and leads a life inspired by this belief, will be neither arrogant in the hour of triumph nor cast down in the hour of adversity. Whence did our fathers derive their invincible pertinacity in moments of severest trial? Was it not from their belief in God, and from their conviction that He, who had been the Liberator of Israel in Egypt, was watching over the destinies of nations and would disappoint all the lawless machinations of men?

People sometimes dare to say that it is a misfortune for nations to put their trust in a divine Providence; that this habit of lifting the eyes to heaven and expecting help and protection through divine intervention results in weakness and incompetency. The whole history of Israel is an eloquent refutation of such a statement, which we are justified in declaring is merely the utterance of a blind and boundless pride, not of reason founded on experience. If it be said that man runs a risk in committing himself entirely to Providence for the direction of his destiny, and living in barren inaction under the suppos-

tion that God is great and does not look for our cooperation in the determination of our happiness, this would be undoubtedly correct; but the doctrine of Providence is not the doctrine of fatalism, and confidence in God does not necessitate relaxation of human effort. While Moses prays, Joshua is fighting. The blessing of God is necessary for the fruitfulness of our undertaking, but we must deserve success by our toil. "Except the Lord build the house, they labor in vain that build it"; but it is necessary that the laborers should set about to raise the building. If the laborer does not sow he shall not reap; "They that sow in tears shall reap in joy." God helps those that help themselves—such is the language of common-sense, of experience, and of religion.

It is especially in times of difficulty, when misfortune has fallen upon man, bringing in its train disappointment, regret and ruin, when energetic and valiant efforts are required to escape being crushed by the weight of despair, that the doctrine of Providence, of trust in God, are verities as necessary as they are supremely salutary. You have seen a condition of solid prosperity which seemed capable of defying the ravages of time, crumble into dust; you have experienced every phase of grief and bitterness; discouragement, despair are hovering near you. But raise your drooping courage: it is God Himself who sends trials upon nations as upon individuals, in order to purify their heart and strengthen their character. You have been victims of atrocious violence; all your instincts of justice, of right, of liberty, of humanity, have been cruelly outraged. Do not say that this is the end, that everything is lost. There is a God who is all justice and all truth, who watches over the events of this world and directs them in accordance with His eternal wisdom, and it is always to Him that victory finally falls. To work, then, with courage and hope! Take up the task before you, under the eye of God, confident in His goodness, relying on His justice!

Listen, my brethren, to these words which are written in the early pages of Genesis: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring a cloud over the earth that the bow shall be seen in the cloud." This rainbow, a sign of a covenant between the heaven and the earth, is a symbol of divine Providence,

typifying to the eyes of men the mysterious but unmistakable tie that connects humanity with its Creator—the peoples of the earth with the King of heaven. When Noah came forth from the ark he saw ruin and desolation on every side. Over that earth which he had hitherto known as lovely, radiant and joyful, there reigned the silence of death. Men had perished, the beasts had perished, the plants and the trees had perished, the labor of centuries had been completely destroyed, and it was his to inaugurate the life of humanity afresh. He experienced for one moment the pangs of cruel doubt and deep discouragement; but God spoke, He pointed to His rainbow with its myriad tints, and Noah understood that, in the vast work that he had to accomplish, God would be his support and protection. We also, dear brethren, have seen our horizon veiled in dusky clouds, but the divine bow has not disappeared. Providence still exists, and if Providence, then confidence and hope. Let us, then, welcome with a cheerful heart our month Nisan and our feast of the Passover, which preach to us such great and profitable truths: "Observe the month Abib," that is, "the month of the ears of wheat." Let the soft sunbeams, the fields which are mantled with verdure, and the trees which are covered with flowers call to your mind God the Creator, and lead you to love His goodness and to praise His greatness. Let the memory of Israel's awakening to freedom and miraculous escape from Egypt recall to your mind God who is your Providence, and lead you to adore that omnipotent Hand which undertakes the defense of the weak and brings to confusion iniquity and violence. Oh, may confidence in God be firmly and deeply rooted in your hearts! Nothing is more calculated to make you strong and hold you upright in times of trial. There is no burden too heavy, no task too difficult, no sacrifice too painful for him who can lift his eyes from earth and turn them to God. But let us not forget that confidence in God is a tender plant, which requires to be cultivated and guarded with care. It does not spring up in one night, like Jonah's gourd; yet you must beware lest it wither as quickly. Let us cherish it with the life-giving waters of piety, and strengthen it with the sunshine of religion. Our Paschal feast speaks to us of God and of the gratitude which we owe Him for the past and the confidence which is due Him for the future. Amen.



## THE TRANSFORMED GUEST

BY THE REV. FRANK SMITH, A.M., CUMBERLAND PRESBYTERIAN, DALLAS, TEXAS.

*In the evening comes weeping as a guest, and at morn (there is) a shout of joy.—Psalm xxx. 5. (McLaren's Translation.)*

LIFE is a mosaic. It is made of nights and mornings, thorns and flowers, tears and smiles, pains and pleasures. A brief duration of some blackness, of darkness, and much incomparable sunshine—this is life. It is life to-day, and it was life when the Psalmist tuned his lyre under the Palestine skies twenty-five centuries ago. It will be life when present-day civilizations are dust and man is farther on the highway to perfection. As life is this, there is consolation in our singer's contrast.

In his vision are two things:

I. He sees the unwelcome guest—sorrow. Sorrow comes to every threshold. Print in every daily, handbill the world, write on the sky: "Wanted, a man or a woman or a little child who has not sorrowed." You will find silence your answer.

Some sorrow over lost treasure. The storm came, the flood fell, the fire burned, a friend proved false, war's red hand was seen, the crash of plans arrived, a blunder in judgment happened—and the accumulation of years was gone. It represented your toil and tears and thought and love. But it perished in an hour. It promised you happiness and independence in old age. But it lied. It now does not answer your call. Tears do not turn dust to diamonds. Riches on wings fly from us faster than to us. To cry over fortune lost is no wiser than for the miller to weep over water past. Be braver. There are bigger things to weep over. According to Charles M. Sheldon's parable, an angel passed by and saw a man weeping bitterly. "What's the matter?" he asked sympathetically. "I have had a terrible loss," said the man. "Would you mind telling me what you have lost?" said the heavenly visitor. "I have lost my money," sobbed the man. "Oh," replied the angel; "is that all? I thought from the way you were weeping you had lost your soul!" I hardly think a messenger from God would treat human sorrow over its losses quite so; but the loss of treasure is one of the smaller troubles of the race.

Others sorrow over lost health. The powers once were vigorous. You ran to your task. Caution was scorned. Life seemed

made to combat. You had the strength of Hercules. But something broke. You came against a stone wall. You reached a limit. Your wings were clipped. Suddenly you discovered that the race must be won by swifter feet than yours. Possibly you complain as a recent prisoner of pain, who said: "I can not see why people should be born into a world like this to suffer. Could I have seen my life from the beginning, and had I been consulted as to whether I should live or suffer, I certainly would have chosen never to have been." Possibly you have money; but pain hurts the rich and poor alike. Possibly you are religious; but pain hurts both the infidel and Christian. Possibly you deny pain or endure it as heroically as Epictetus, the Phrygian philosopher slave, in the Roman court, who said, when his master with some instrument of torture cruelly twisted his servant's leg, "If you go on you will break it"; and who also said calmly, without expressing any of the anguish he felt when his brutal master did go on, "I told you that you would break it." Possibly you despise the old suffering house in which you live as did this same ancient thinker, and define yourself as "an ethereal existence staggering under the burden of a corpse." But whatever attitude you sustain toward pain, it wrings the stifled cry from your heart and your face often feels the burning touch of a tear.

Others sorrow over a lost loved one. It may be for only an infant whose beauty was never caught by a camera, and whose innocent feet were too fair to walk other than streets of the city of God. It may be for a friend or a lover who, in the sweet old days, went out of your life and left you for an imperishable treasure only the sacred memories of hours that can never return. After these many years, were a cross-section made of your soul, you feel that the image of that blessed being would be found mirrored thereon. It may be for a mother whose voice will never again this side the stars call her child; or for a father whose big, brave life will no more bid you follow the path of virtue. You know that to-day somewhere in the old State, or near by in the little city of the dead, hard by the city of the living, sleeps the dust of your sacred dead, or under other skies they

who are dead to you walk forgetful of old ties and obligations. So onward we all go, each bearing his burden of sorrow. Only now and then we push aside the curtain and let others know. In Joseph Parker's church I heard the message of a gifted man. There was a strange magic about his method and manner. He seemed to play on all the chords of your soul. Not long ago I learned, I think, the secret of his power. He has known human sorrow from a child. He speaks beautifully of the death of his sister, who was his sole companion in that English home:

"My first sorrow, my first real sorrow, the sorrow that abides with me to-night, tho nine and twenty years have passed, was the sorrow of her home-going. I have known from that day to this that a little child can have a great heartbreak. I remember one day getting up one dull January morning at the dawn of day and walking—a boy of eight—to a little graveyard, and standing by the gravestones with the mists about me and feeling bereft. There was a new link with the hereafter. I never thought of heaven from that morning since with a sense of loneliness. I always felt that one waited for me across the river."

I read these lines and believed I had the key to G. Campbell Morgan's mighty life. He had loved and been brought under the shadow of sorrow. The world has many like him who wish for those long loved but lost. Possibly your heart secretly breathes an "amen" to this sentence, for you have dwelt in the house of such sorrow.

Still others sorrow over lost purity. None of us are saints. We are all far from the snow line. Not among us is found one who can lift a shameless face to God. Every heathen altar argues sin. Every Christian shrine testifies to human guilt. Every penitent tear flashes the tragedy of human iniquity. The little child in my church, asked by her mother why she did not say her prayers, and who answered, "My mouf is not dood enough," was conscious of sin. She was moved by the same motive as that which impelled Isalah of old to say, "I am a man of unclean lips." She revealed the indwelling spirit of truth that ever brings home wrong-doing and pleads for its confession. She had the tender conscience that makes the world's best pictures. A boy a bit older revealed the same struggle against guilt. In the hospital of a great city he was dying. One day a comrade called. He asked to see his friend. He was

admitted, and, coming with sobs to his pale, almost lifeless, comrade, he said: "Billy, can ye forgive a fellow? We were always fighting and I was always getting the best of ye, and now I am sorry; and before ye die, won't ye say ye have no grudge agin me?" The sufferer listened to the confession, and then, putting his thin arms about his chum's neck, said: "Don't cry, Bob; don't feel bad. I was ugly and mean, and I was a-heaving a stone at you when the wagon hit me. If ye'll forgive me I'll forgive you, and I'll pray for us both." When Billy died, a sad-faced urchin kissed his white brow and was the only mourner at the funeral. What is it that makes the infant in a good home and the waif of the street pour out their souls like ancient seers? It is the consciousness of wrong, the feeling that the soul has swerved from purity, the awful sense of the exceeding sinfulness of sin. I believe it is God's voice wooing a world to Himself. I believe it the divinity within us. Such consciousness of sin has filled the literature of religion with penitential psalms. In fact, it invented a thousand religions to deal with itself and made thereby a mighty factor in human progress.

II. Our singer saw sorrow, the unwelcome guest, transformed. There is, then, surcease of sorrow. Two elements enter into the cure. One is time. This the psalmist saw: "Morning cometh." Impatient mortals must learn that difficult, colossal word, "wait." For "they that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles." Time is a solver of problems and the good angel of God that bears us away from our griefs into new scenes, where the memories of past joys and failures are converted into capital for future achievement. Let us look for the day dawn.

But time is not all. The saving power and consolations of faith are beyond value. Christianity reveals these. Angels of God could not weigh out their worth. It seems to me that the events of recent months have tested them. The other day, into a Lutheran church of New York City entered a man of sorrow and acquainted with grief. His head and hands were bandaged and he walked leaning upon two strong men. A sermon in that church that day would have failed. The music of fine choirs would have fallen on deaf ears. A thousand of that wounded man's flock had perished in the flames. He barely escaped. Is there anything to stay

the soul in such an hour? The worshippers prayed. Then one read: "Casting all your care upon him, for he careth for you." "In my Father's house are many mansions. I go to prepare a place for you." "What are these which are arrayed in white robes? These are they that have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Such words seemed coined for such an oc-

casion. The Christian religion offers multitudes like them. Whatever the sorrow, it holds the balm. Whatever the gloom, it can scatter it and bring in hope. However sable the guest, it can be transfigured.

A traveler entered Milan Cathedral at the dawn of day. The sunbeams fell on the eastern windows. Every pane of glass revealed its beauty. The images of apostle, prophet, angel, and Christ were seen in all their glory. The sun swept on to his zenith and then drove his chariot behind the western Alps. As he did so he flung his beams upon the western windows of the great shrine. Then the glories they contained appeared. Not a figure remained without its light. All the richness of color and symbolism appeared. So the passing of time and the shining of the consolations of faith into a life transforms sorrow into joy and gloom into glory.

### ALL THINGS ARE YOURS

BY THE REV. SIMEON R. RENO, METHODIST EPISCOPAL, MENDON, ILLINOIS.

*Let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.—1 Cor. iii. 21-23.*

1. PAUL would have the Christians of Corinth see the folly of partizanship and narrow sectarianism. No one man is big enough to be worthy of all their glory. The eloquence of Apollos is yours; the erudition and devotion of Paul are yours; the fervor and sanctified audacity and common-sense of Peter are yours also. Claim them all, but not all of one to the exclusion of the others. The man who held to Paul and despised the good that was in Apollos and Cephas defrauded himself of his own rights and much that was available for use in these others. Let not the high-churchman despise the low-churchman; let not the Calvinist despise the Arminian; let not the Jew despise the Gentile, the Greek the Roman. Let not any good in any one be passed by and despised because it is found in some church, school, or party different from your own. It is not a sign of greatness, but, on the contrary, of smallness.

2. "All things are yours." The world is mine, all its mountains, lakes, and rivers; all its suns, moons, planets, and stars; all its love, joy, and sorrow; all its poetry, art, and

philosophy; all its hopes, fears, and faith—all are mine. I am a cosmopolitan, a citizen of all the world, all its continents and islands. All life, all laws, are meant to minister to my happiness and growth. This was the regal attitude which Paul assumed toward all events and the whole world of created things. The sharp, keen, glittering sword of the Roman executioner—even upon this he could look with a complacency that must have been angelic, for it would cut the fetter that made him a citizen of this world, and introduce him to the citizenship of heaven and all "the spirits of just men made perfect."

3. All life is mine. The slow-creeping worm, the swift-flying bird, the beast fleet of foot—all life teaches me. Let me learn of it.

"The meanest flower that blows can give  
Thoughts that do often lie too deep for  
tears."

4. Even "death" is mine! The death of others, their shout of triumph, and their victory in death greatly fortifies my own soul and renews my courage to continue the fight of life. As they "overcame by the blood of the Lamb," so also may I. "This is the victory that overcometh the world, even our (my) faith."

5. "Things present," "things to come," and all the past as well are mine. All things are

me make myself at home. As friends of the South would say: take a seat, sit down, and be seated; is the kind of welcome God wants in His world, *my* world, that He fittingly fitted up for me. Let us see. Stand up, sit down; there is room; you need not fear knocking against the ceiling. It is *your* home; one has a right to thrust you out. Heriff can not do it without due warning then God will back you up all find another just as good. Suppose not to live here always; I can live in the next one. "All things are made by me, and without me they can not be," says the real inventor, but the real delegated agent to hunt for me. I am not a discoverer, I am a discoverer is a kind of advance agent for me all about things. I am not a discoverer, what he says is mine. I am not a discoverer, but what he brings out to view is as well as his own. I am a discoverer, but Wagner and Beethoven, Paderewski and Watts and Wesley and "the singing train" are about in my heaven's world, picking up stray chords and putting them into harmonies and symmetrical melodies for me. All these are the catastrophes that seem to me to hope, all the wild elemental forces of nature, that frail man is as the moth, that discourage and that compel us to weakness—even these things teach us of our common inheritance of and that

failure, but low aim is crime."

with all this high claim to proprietorship, after all, owned by another. Christ's." A day's work, a month's wage of gold, can not release me from its proprietorship over me. He is not. Not with silver. Not with the deposits in all the banks of the world can not buy a soul. But by His blood, as of a Lamb, He bought me! It is God's. God has primogeniture Christ. Thus we all are

gold chains about the feet of finite possession is ours.

alone that is given away; God may be had for the asking."

the evolution of Paul's thought stops short of owning Christ and

God and being owned by them, admitting the proprietorship of God and Christ over him, has stopped short of the highest attainment. This conviction of God's proprietorship over him made Paul the great man he was. It takes him out of his narrow sectarianism and bigoted Phariseism and makes him a Christian and cosmopolitan citizen.

A weed is a plant out of place. A sinner is a man with saintly possibilities in him. In his sin Paul was like a lost world gone astray, a planet flung off his track. But he touched Christ and was touched by Him, and that touch brought him again into his rightful orbit and he went circling ever after in his placid round about his new Center, Christ! Any life equally devoted to Christ will tell mightily for God and humanity. Here are both inspiration to largeness of life and warning against the littleness of life. The nation, the individual, that lets its ideals trail in the mud is not born or destined to greatness, but will soon become inert and extinct. The nation that does nothing but hunt up the debris of other and worn-out and effete nations will be short-lived. We should desire the best. "The best things my money can buy for my family," is the business motto of the worthy citizen.

In material things we desire and seek for the best; but in spiritual things we are too often found dealing in bric-à-brac. But God meant us for great things—great hearts, great thoughts, great achievements, great goodness, and great everything that is true and beautiful and godlike. "All things are yours."

If a father should give a banquet and invite his friends, would the son stay outside during the banquet and pout? His place is in the house at the banquet-table. He is one of the family. You are one of God's children and He has spread a great banquet. You are one of the "whosoever," you are one of God's children. Come in! Come in! There is room at your Father's, my Father's, table, and room enough to spare. You are a child of the King! Come in! Come in!

Our highest thoughts are likely to be nearest to reality: they must be stages in the direction of truth, else they could not have come to us and been recognized as highest. So also with our longings and aspirations toward ultimate perfection, those desires which we recognize as our noblest and best: surely they must have some correspondence with the facts of existence, else had they been unattainable by us.—*Sir Oliver Lodge, in the Hibbert Journal (January).*

## "IS LIFE WORTH LIVING?"

BY THE REV. FREDERICK LYNCH, CONGREGATIONAL, NEW YORK CITY.

*Vanity of vanities, saith the preacher, all is vanity.*—Eccles. xii. 8.

*These things have I spoken unto you that my joy might remain in you, and that your joy might be full.*—John xv. 11.

Is life worth living? Does the happiness outweigh the sorrow? Is life worth all it costs? Is the end worth the struggle? Who has not some time asked himself this question? Who has not had it often asked of him?

But before we go on to ask ourselves the question and attempt an answer, let us see how old a question it is.

Three thousand years ago Buddha, the great founder of the Hindu religion, asked the question again and again. You see question and answer beautifully put in Edwin Arnold's "Light of Asia." Buddha, seeing the great sorrow of his people, their blind groping after light, the deadening ills and pains of life, the bitter loss and sorrow, the unending poverty, the defeat of hope, yields to its crushing weight and says: "I see the vastness of the agony of earth, the vainness of all its joys, the mockery of all its best. Better it had not been." And then the only answer he has is the crushing out of the desire of life, the numbing of the soul to feel no pain or pang of hope. And Buddhism today, with all its ethical loftiness, has no word of hope in it—no answer to the eternal question.

The same question was asked of Confucius—he of 400,000,000 followers: Is the outcome worth the striving? Is the end worth the pain and sacrifice? Is there anything higher than mere work and suffering? And Confucius was not sure. And so we find him, in his "Analects" (the Chinese Scriptures), saying: "Let alone these great questions of the soul. I have no answer. Live honestly and soberly and be kind." But, alas! man can not let soul questions alone, even in China. Man is a soul, and the inexplicable mystery of life beats in upon him, demanding answer. But Confucius has no answer.

The Greek and Roman literature is full of the question, and the answer is almost always in the negative. "No, life is not worth the living. The pain outweighs the profit. The dark pales the sunlight. The defeats out-

number victories." The only answer Greece and Rome have is twofold. The Epicurean says: "We are put here by no volition of our own. Better dead, for death ends all. Therefore enjoy life all you can and be quick about it. Crowd in as many new sensations as possible before the end comes. Let us eat, drink, and be merry, for to-morrow we die." Over against them were the Stoics, with religion immeasurably higher, but no answer except despair. "Life is hard. Man's lot is emptiness. His high outreachings for lofty state but mock him." "Yet let us be men," the Stoic said. And let us ever reverence Seneca and Zeno and Marcus Aurelius, that in the face of life's seeming mockery they could even say: "Let us be true to the best within us. Let us be just and seek purity." Yet even this could not save them, for, if I remember history, all three of the founders of the Stoic school took their own lives. Only a great hope can save men—a hope which sees beyond the darkness to the light that goes not out.

Those of you who know Omar Khayyam's wonderful poem will remember how it is nothing but the balancing to and fro of this great question. And I suppose this poem, as does all great literature, but reflects the feeling of its age and country. And you will remember in what exquisite tones of sadness it pictures the futility and despair of life; how man's hopes delude him and his mind deceives:

"The worldly hope men set their hearts upon  
Turns ashes; or it prospers; and anon,  
Like snow upon the desert's dusky face,  
Lighting a little hour or two, is gone."

Our Old Testament is full of the same question. The Hebrews above all other nations of the Old World had reached the clear vision of the kindly face of God shining through earth's darkneses, and their prophets were the first to hear Him speak His purposes of love. But even among them how often the old question haunts their uncertain hours! The book of Ecclesiastes is nothing but this old question put in a hundred ways. The author tries everything and finds it all vanity—love, pleasure, ambition—all are empty, and all man can do is fear God and keep His commandments.

The book of Job opens with the same terrible question. You remember the anguish of the words where, overborne by life's agony, he cries out:

"Wherefore is light given to him that is in misery,  
And life unto the bitter in soul;  
Which long for death, but it cometh not,  
And dig for it more than for hid treasures;  
Which rejoice exceedingly  
And are glad when they can find the grave?  
Why is light given to a man whose way is hid,  
And whom God hath hedged in?"

A reasonable question, indeed, if life is to be shrouded in mystery and repressed in all its high endeavor. Let us remember, however, in passing, that Job eventually was led out of his skepticism into a large sense of God's great purposes.

Our own great literature throbs with this same question of the ultimate value of our living and our suffering and our failure of love. Tennyson, under the great blow of lost love, writes "In Memoriam," to ask again the old question and answer it, not with very great certainty, only a hope that we may find some day that all life's ills find their explanation in some far-off divine event of God. Heine, suffering great physical agony, living in his mattress grave, has given us verse upon verse of sweet sadness—sometimes bitter in harsh complaining against God and man; while Francis Thompson, in his great poem on London, "The City of Dreadful Night," even says that could he not have made a less miserable world he would not be God for all His glory—a horrible utterance, but yet a man's answer who has been made heartsick by the poverty and misery of East London—the sight of innumerable children who never know childhood, so soon does life curse them. You remember Carlyle's "Sartor Resartus," with its two great chapters on "The Everlasting Nay and the Everlasting Yea." With Carlyle, at last, in spite of all his doubts and questionings, the yea triumphs. But you remember that with Matthew Arnold it is the nay that is his final answer:

"Let us be true  
To one another! For the world which seems  
To lie before us like a land of dreams,  
So various, so beautiful, so new,  
Hath really neither joy, nor love, nor light,  
Nor certitude, nor peace, nor help for pain;  
And we are here as on a darkling plain,  
Swept with confused alarms of struggle and  
flight  
Where ignorant armies clash by night."

Those of you who are familiar with the strongest novels of the last few years will remember how there pervades them all this doubt of the worth of life and the reality of happiness—and novels both reflect and form opinion in tremendous degree. I need merely mention three or four out of a hundred that move irresistibly, if quietly, over to this point of view,—Tolstoy's "Anna Karenina," Du Maurier's "Trilby," George Moore's "Esther Waters" and "Sister Teresa," D'Annunzio's "Triumph of Death," almost all of Thomas Hardy's later stories.

Some people here can remember what a stir was created by W. H. Mallock's book of thirty years ago, "Is Life Worth Living?" The fact that for months after its publication every magazine was full of answers pro and con was but index of the eternal interest, and even as late as in the '90s Prof. William James of Harvard published a remarkable paper based upon this book, under the plea that he found the question everywhere pressing upon the minds of the people.

And, to leave all this, who of us here this morning that has lived twenty years has not sometimes been at least tempted to ask himself the question in the face of all life brings us? Who can help asking it who knows the world with all its seen and unseen suffering? Who can look at his own life or the lives he knows and help saying now and then, Is it all worth the while—does the recompense equal the hard striving—can one, in the face of all life's hard facts and limitations, go into the future joyfully and gladly, with zest and zeal, with song and laughter drowning sorrow? Do we clutch life with eagerness and shouting as a child greets the morning? Do we not all of us sometimes find ourselves almost wishing it all were over? Oh, my friends, how many people I heard say that in the great city last winter—Is life worth living? Young men defeated in their ambitions, baffled by conflicting circumstances; youthful plans cut off by disease; ideals mocked and shattered; hopes baffled and turned to ashes; love cruelly blasted; loved ones torn from our side; houses full of empty cribs and chambers; the loneliness in our hearts; the longing for one who was our joy of life; facing a future empty of that we held dearest; memories that bring the sudden swelling of the heart, and silent cry for a face that contained half we loved to see; the endless monotony of work; the same old tasks

day by day, stretching out into the interminable years; constricting surroundings; confinements to dull routine while our hearts burn for some large world of action and of power; the loneliness of life; lack of appreciation; misunderstood motives; unanswered and unreciprocated love and friendship; the eternal struggle with poverty, or, if not, the unceasing worry of business or of home; the failures in business; the despair of happy issue from our troubles; the silent endurance of women with nervous troubles year upon year; strong men, incapacitated by stroke of illness, forced to a lingering, helpless life; the seemingly useless struggle with our weaknesses and passions; the slavery to our sins; the ceaseless torment of conscience; the uncertain future before us all; the lessening hold on loved ones as life goes on; the loneliness and helplessness of old age before us all—but why go on? Have I not shown your own life to you truthfully and well? Is it any wonder, in the face of all these things, that we ask, "Is it worth while, after all? Is not sleep better? To die—would it not be gain?"

The only answer to this eternal question is the answer Jesus Christ gave and Christianity gives to-day. If the message of Christianity is false; if the hopes, the promises, the faith it awakens are delusions but to mock us, then for the majority of men life is *not* worth living; the pain is greater than the satisfaction, and I, for one, could not blame men for wanting to end it all. But if the words of Jesus Christ are true—if His life and death are what He claimed they were—if, as He promised, the Holy Spirit of God is near by to abide forever in every aching, bleeding heart that will lend itself to God—then life can be worth the living, and the gladness can outshine the darkness, and the pain and loss be bravely borne, and the outcome be joy in promise of immortality.

To show what I mean: If I had to-day to really believe in my heart the philosophy that Mr. Haeckel through science, and Mr. Nietzsche through philosophy, and Mr. Maeterlinck through the drama, and Mr. Du Maurier through the novel, are trying to teach the age—that man is but a highly developed animal; his soul but a flowering of matter into intelligence, as his body is but a product of the brute world; that his great emotions are but products of sense stimulation and sundry disturbances of nerve centers; that he belongs

to the world order only, and had no birth in heaven, and has no divinity here that can answer to some divine touch of God and hear some voice calling him to realms of holy, God-like living; that these great faiths he holds, these aspiring hymns he sings, these plans he makes, these dreams our Johns and Pauls and Platos dream, and these great songs of yearning our Bernards and Wesleys and Whittiers sing, are but delusions of his poor, untutored mind; that circumstances are greater than his will; that he is really bound by all these limitations that fret and gall us all; that environment and heredity are stronger than the native force within; that there is nothing in him bigger than his natural temperament and disposition; that, to put it in a word, he belongs to the natural world, the animal kingdom, genus *homo*, and to no other—I say, if we had to believe all that, as so many do and so many men are teaching to-day, we should lay down the struggle forever in despair and say, What profit is it all? Why strive for heavenly life here while we have no heavenly nature? Why strive for soul when our striving but comes back upon its poor self? Why reach up to heights that do not exist? Why strive for an impossible holiness? Why fight forever a losing battle? There is no certitude, nor peace, nor help for pain.

But if Christianity is true—if the eternal word of Jesus Christ is forever fixed that man is not only of the earth, but of the heavens; not only born of flesh, but born also from above of spirit, and has in him that divine spark of being that hears with rejoicing the faithful voice of the dear Father of us all; that soul reigns and rules and is stronger than all material forces—then we can live our hardest life, at least in confidence and strength and hope of triumphant outcome.

And it is true, my friends. It must be true. We are not scions of sticks and stones. Jesus Christ has been born in our humanity, and who can believe that that matchless soul had its origin in dead earth, or even living tissue? Who can believe that earth's great ones, its lovers of men and doers of sacrificial deeds and conquerors of cruel ills, are either products or members of any world of flesh? No; we belong to the divine world of hope and faith and love. We are greater than our enemies of disease and pain that attack us from beneath. Our wills are greater than our circumstance when once we can learn the

lesson. Our souls are fed from heaven and not from earth. We can be children of the dear God and rejoice in our heavenly adoption. Our souls, our real selves, are not subject to these pains that rack our bodies or palsy our limbs. Let us learn this and claim our birthright, and find that in our natures God has implanted a breath of life transcending all fleshly being, and that shall make us strong to live in hope.

Again, and more important still, if somehow to-morrow morning I should be convinced, as so many are trying to convince us to-day, that there is no dear, heavenly Presence that understands all my trials and perplexities and fears and disappointments; and that there is no heavenly companionship to uphold me and cheer me on, and walk with me through deep valleys, and go with me into unknown toll and places; that this earth is barren of all companionship except these dear human friends that are no stronger nor more resourceful than myself, and that even now are falling from me by the way; and that my instinctive cries for help, my sighs and prayers, but fall back again as echoes from closed skies; that no great heart of sympathy that knows and understands is mine to turn to, no hand to clasp when falling, no love to keep me; that I am in a world where only fate and chance, or, at the best, hard, pitiless, natural laws, hold sway, and over which only cold stars with heartless beauty shine by night—I say, should I learn this to-morrow, I should have little heart to live another year. The lonesomeness of life would enshroud me with a pall, and a nameless fear and dread of human incapacity unsteel my nerves forever. For what heart can long find joy or keep hope in a Godless, Fatherless world?

But oh, my friends, this is not so. It can not be so. All the whole nature of man, all his needs, all the world experience, all the voice of prophetic souls, all human experience, cry out against it. Jesus is right. The Holy Spirit speaking to pure hearts is true. Life is worth living. We need not fear. We can go on bravely, and God's gentleness shall make us great. God is our Father through every sorest day, and His love goes out to embrace the humblest of the sons of men. He follows every man with love, from birth forever, if perchance He may win him to Himself. He is not localized on some throne of other worlds, but is spirit encompassing and infusing all humanity. Consequently,

He is the eternal source of power, He is the fountain of life; He waits to possess the heart of every human being, to make it alive with His own divinity and immortality, and make it strong to exult and triumph and overcome. Hence no man need ever be weak in spirit, for his weakness can be perfected in God's strength. No man need be afraid of life or death, because walking with him is the Father; no man need go spiritually hungry, for the bread of life is to be had for the asking. No man need live in tumult of anxiety or with contending forces in his breast, for the Father will come in to give peace. No man need fear to work by day if he will only pray by night. No man need feel himself alone or lost, for the Father watcheth over all. No man need be slave of sin, because let him link himself to the eternal Presence and He will free him; no man need live in darkness, for the entrance of the waiting Spirit giveth light. This is God's world, and therefore we can be glad in it and rejoice. With Jesus we can come into such a oneness with the Father that we can forever live in a beautiful, glad, happy companionship of God that shall sustain us through all the stress and storm of life. With *this*, life is worth living and the joy of God's presence will transfigure its darkest days. Without it, I see only the night.

It is a commonplace that the question has always less often been asked by those who, leaving self and all, have followed Christ in sacrificial love and service, than by those who, with resource in abundance, are seeking to pass the days in joy, yet find it not. To make life worth the living, find some great, absorbing work to do. Dwell much on how to lighten the burden of the world, and your own burden will grow light. Gladness inhabits the heart that takes life as an opportunity rather than a question. So, too, the wise man will anchor his interests in many places, so that if one fails him he will have others whereon to live. It is when our love is all centered in one soul that that dear soul's passing leaves life empty of delight. Let us have many loves and varied investments in God's great world, so that, one compartment of our life being wrecked, the others shall float us till its mending. There were two mothers, each with a lovely child. One loved her child with a wonderful love, and thought only of him; the other loved her child with just as deep a love, but loved many other



children also, and served them in many ways. Death took all one mother had, and left her heart broken and empty of all love and desire of life; death took just as much from the other mother, but left her other souls to love and be loved by, and her interest in them became her salvation from despair and indifference to life. Get many interests in life if you would be rich in gladness.

Wherever man has lost the sense of immortality, life has always dropped to beastly levels. Mortals will live as mortals—animals. Immortals will live as immortals. Personally I feel as Paul did, that, if this life be all, then are we of all men most miserable. I am not sure I should much blame a man for idleness when industry counted for nothing but vanity. Did you see the remarkable article of Prof. Goldwin Smith in *The North American Review* last April, in which he said that, if the world should suddenly realize that there was no such thing as immortality, sacrifice for others (unless for one's own family) would suddenly stop; for why struggle for souls that are suddenly to be blown away? Endeavor after holy character would cease, because why struggle for a character that like a candle to-night shall be snuffed out? And then he goes on to say that ease and comfort, even if through self-inflicted death, would become the goal of man, and so on. I remember, too, that Renan said: "Humanity without faith and hope always delivers itself up to unbridled licentiousness."

However this may be, I know that if it suddenly came over me that this life was all, that there was no chance for growth beyond seventy years, that there was no recompense for labor here, that there was no consummation of all my planning and striving, no gathering up into a finished product of all life's scattered skeins; no goal to win, only the pain of racing; no joy to wipe away this world's sorrows; no balm for earth's wounds; no sight again of faces I almost only wait for—I say, whatever effect this might have on my morals, it would take away the zest of living for me, and turn all my joys into regrets. I might become a stoic, but I could never again know the glad, free, spontaneous life of a child of God and of an immortality begun here. I might wait *respectably* and quietly to the end. I do not know. But there would be no rose of joy to pluck. Human love would be left, I admit; but human love would become the saddest thing of all—

for death would forever be looking through our loved one's eyes. It is the promise of immortality in our human loves that makes them beautiful forever. No; if there be no resurrection, then is life verily but a hollow show—lots of sound and fury, signifying *nothing*. But, thanks be to God who hath given us the victory, our citizenship is in heaven. Our instincts all cry out against such mockery of life.

My friends, we are immortal souls. Therefore life is worth living. The joy shall some day drown the wo. You who now live in mourning shall return again some day with rejoicing and bringing your sheaves with you, and with laughter on your lips. You who now find darkness gathering round you, do not stop—beyond, somewhere, shines the light that burns forever. You who are bowed down by defeats—believe me, there shall yet be time to retrieve defeat in victory. This is but the school, and hard lessons make us strong to win life's battles. You who are suffering—it shall not last forever; a time shall come when there shall be no more pain, neither sorrow nor crying, for former things shall be done away, all things shall become new, and God Himself shall wipe away all tears from your eyes. You who are invalids—who have been fighting some fell disease till all hope is almost gone—I think God sees you and will prepare some special place of large liberty and joy for you—a new body perhaps, obedient utterly to the soul. And you who after years of working and striving see no outcome of your labor, no recompense of reward, and doubt the value of it all, and are tempted to stop—oh, no; go on—the reward will surely come. Unless this world is a sham, a phantasm, a cruel blunder—and we can not think it—for the faithful there awaits a crown of life somewhere, if not here. And you who think life all vanity because every one you loved is gone—I assure you, they are not far away in God's great world of love. Eyesight is not the measure of nearness in the spirit world. Not far from you are they—neither are they far from God and Christ and the angels. And let this blessed hope be your food to still work and be faithful. And soon shall all pure hearts again be united in that dear homeland to which may God some day bring us all, that we, who here falteringly grope our way, may with open eyes behold the King in His beauty and together go on gloriously into the eternal life.

## SUGGESTIVE OUTLINES

## Easter Evidences

I. FOR THE RESURRECTION OF JESUS.—1. The integrity of Jesus—He promised and prophesied He would rise again. 2. The testimony of eye-witnesses—Peter, John, Matthew, etc. The value of this depends, of course, on acceptance of the documents recording it. 3. The significance of the belief of the disciples contrasted with their despair and initial incredulity—*e.g.*, Thomas refused at first to believe. 4. The tenacity manifested, the sacrifice even to martyrdom in behalf of this affirmation, as indicating their sincerity and so rendering probable the truth of their belief. 5. The proclamation of the rising again of Jesus in Jerusalem but a few days after the event, when all the material for a confutation was at hand. The affirmation triumphed against the most hostile surroundings. 6. The belief spread so rapidly that it became the corner-stone of Christian faith before the epistles were written. Its wide acceptance has evidential value. 7. The resurrection of Jesus ceases to be improbable if the records of His life are accepted. (a) Granted the powers ascribed to Him, the power to rise again is not out of harmony with His career; (b) the evident life-power, moral and spiritual, which He had makes it easy to believe that He might thus overcome death. 8. The world-wide effects of the belief in His resurrection lead us to think that the actual *fact* underlies them. Otherwise, beliefs more potent than any other ever held by man rest on a fiction or a mistake.

II. FOR A FUTURE LIFE.—1. The resurrection of Jesus, once established, is a great instance of recovery from death. 2. He believed and taught a future life. At the least, His word was that of the wisest and most spiritual being of history. To Christians He has the authority of One who *knows*. 3. The life of a man is inexplicable and apparently futile if we do not live again. This fact is the point of Hudson's "Scientific Demonstration of the Future Life." It runs thus: All things run their course and fulfil their end. In this life man does not reach his natural end; his best powers remain undeveloped. Therefore there is another life for their development. 4. Consciousness attests itself as unitary. I am to-day the same person that I was yesterday. I am a soul, a unit. There-

fore I can not be dissipated into parts and perish as organized things do. Plato used this argument when he said: "You may bury me if you can catch me." 5. Nature furnishes striking analogies that make life after death credible: (a) Germinating of seeds; (b) persistence of identical forces through many changes of form; (c) the emergence of the butterfly from the sleep of the worm, etc. 6. Belief in a future life is well-nigh universal. Why? 7. There is a residue of unexplained fact in modern Spiritism. 8. Belief in a life to come attests itself as good in its effects. Do uniformly good effects follow from falsehoods? 9. There is nothing antecedently incredible in the conception; *i.e.*, it is more probable than the conception that death ends all. 10. Especially is it more probable, God being accepted. We can not reconcile death, beyond which is nothing, with the idea of a good and rational Creator.

## The Greater Priesthood

*After the power of an endless life.*—Heb. vii. 16.

JESUS, as the writer specifically says, is descended from a tribe that had no priestly prerogatives—*i.e.*, the tribe of Judah. The Aaronic priesthood was of this life and a temporary establishment. The priesthood of Jesus, like that of the unique Melchisedec, was "after the power of an endless life."

I. It must be, therefore, a priesthood of *life*, and not of the law. "He ever *liveth* to make intercession."

II. A priesthood of *spirit*, and not of the letter.

III. A priesthood of *eternal things*, and not of temporal things.

IV. A priesthood *for humanity*, and not merely for Jews—*universal*, as mediating the sins of the world.

## The Power and the Life

*If ye then be risen with Christ seek those things which are above.*—Colos. iii. 1.

I. *The Enabling Fact.*—"Risen with Christ." As this was spoken to living men, it must mean a spiritual resurrection on their part. Paul makes this the power by which "things above" are to be gained. 1. It must be, then, that those addressed had been dead. All are dead until Christ touches and revives

2. Those who are "risen" have now the heavenly abilities that belong to Christ.

II. *The Spiritualized Desire*.—"Seek those things which are above." The unquickened soul is geotropic. When Christ, the soul's Sun, is felt, the soul becomes thenceforth heliotropic—it lives upward. All Christian life is resurrection life.

### The Longing for Deliverance

*Having a desire to depart and be with Christ, which is far better.*—Phil. i. 23.

PAUL, saying this, yet announced his purpose to remain longer, because his brethren needed him. He exhorts them also to stay here and continue to bear and do.

I. We may long to "depart"—when? When God wills. When our work is done.

II. We may long to "depart"—why? Because "to be with Christ" "is far better." Better world, better life.

III. We may long to "depart"—whither? To Christ's nearer presence. To the great meeting of the loved and parted. To the land of the song and perfume.

### Requisites for Christian Fishermen

BY THE REV. J. FRANKLIN BABB, LACONIA, NEW HAMPSHIRE.

*Follow me and I will make you fishers of men.*—Matt. iv. 19.

Six things are needful:

I. *A rod*—one that any one can handle; strong enough to play the largest fish, and light enough for a child.—*The Bible* a jointed rod—word to word, line to line, chapter to chapter, book to book. "My word shall not return unto me void, but it shall accomplish that whereunto I send it."

II. *A line*—one that will cast well and not tangle, that will work in a wind and not knot, that will prove elastic but will not break, and that is always strong enough.—*Prayer*. "You can't get away from a prayer." "If ye shall ask anything in my name, I will do it."

III. *A hook*—one that will hold, bite deep, and is sharp.—*Faith*. "If thou canst believe. All things are possible to him that believeth."

IV. *Bait*—live bait the best for all kinds of fish, bait that will keep and that is easily secured, that will attract all kinds of fish, that will cover the hook.—*Love*. "Faith worketh by love."

V. *A reel*—one that works easily, is ad-

justed correctly, simple in construction, will stand hard usage.—*Sanctified common-sense*. "Be ye therefore wise as serpents and as harmless as doves."

VI. *A landing net*—well woven, strong, with a long handle, deep and closely meshed.—*The church*.

VII. *A native* who knows both stream and fish.—This is the Master of the world, who alone knows all and aids all.

The good fisherman thus fitted out will catch men.

### Wandering Souls Reclaimed

*Peace to you which were afar off.*—Eph. ii. 17.

THE whole passage concerns those who were afar off and are now "brought nigh" and reconciled.

I. Without a Savior men are afar off. 1. In the grasp of nature. They know not that God loves them. 2. In the sweep of the world. Worldliness and vanity are their portion. 3. In the ways of death, beyond which they have no assuring hope.

II. To them is preached "peace." They are "brought nigh." 1. All obstacles are broken down. "The middle wall of partition" is destroyed. 2. All antagonism is eliminated. "Having abolished . . . the enmity." 3. Access to God is made easy. "Access by one Spirit unto the Father." 4. They are naturalized in God's household. "Fellow-citizens of the saints and of the household of God."

### Mustard-Seed Faith

BY THE REV. CLAUDE R. SHAVER, ST. LOUIS.

*And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you.*—Luke xvii. 6.

THIS remark was not all rebuke. It contained much encouragement, because He saw evidence of a *sincere desire*. "Mustard-seed faith" is—

I. *Small*—embryonic, at least in the beginning. It was also small in the sense of being compact, concentrated. The faith which brought a *Pentecost* was with "one accord in one place."

II. *Living*—vital and enduring. Like the seeds found in the ancient Egyptian tomb, faith should be able to withstand centuries of the world's dust and decay.

**Responsive.** This is the real proof of a new quality. Seeds are only "refuse" if they are responsive to the divine influ-

### Zechariah's Candelabrum

By E. C. MURRAY, D.D.

*It is a candlestick all of gold, with a bowl on the top of it, and seven lamps thereon, seven pipes to the seven lamps; and two olive trees by it.—Zech. iv. 2, 8.*

**HEERING** vision for disheartened Israel. The vision. (a) The candelabrum. A symbol in the tabernacle. Glorious portion of the church—the light-bearer. Material—all gold: durability, beauty, usefulness, and purity. (c) Its parts. The church the reservoir and dispenser of grace. Seven lamps: perfect testimony; also the manifold unity of the church. One seven-branched candelabrum; in all, seven candlesticks. Seven pipes: to lamp the manifold means of grace. Source of supply: oil from two olive-flowing through golden pipes into the bowl. A living flow and perennial supply cease.

The church the light-bearer to the world. (a) It illuminates (Matt. v. 15, 16; ii. 15, 16; 1 Peter ii. 9). (b) Comforts sinners. During the Galveston storm the oil-canal plant was destroyed. "The horror of great darkness." The world storm-bitten by sin and sorrow. When light comes, sin and sighing flee away." (c) It is the church the world's search-light, lighting dangers and the entrance to the kingdom. (d) It purifies and heals. Noisome darkness flees the light. Sanitary: hospital in hospital: four times as many in lighted rooms as in darkened. (e) It reforms and beautifies. Not only revealer and creator of beauty. Light is nature's mirrorer. Paints the grass and flowers, and rainbow, mountain and meadow, and stream. Glistens in every dew-drops in every flower, sparkles in every pond. (f) Source of life and energy. If it were forgot to shine one day, myriads would perish. If the church's light went out, enough power in fifty acres of land to run all the machinery in the

The church must receive grace to give  
A medium, not the source; a diamond,

absorbing light to give it out in a dark room. This supply comes through vital union with Christ. The flow of oil through the living olive branch.

Above the many-colored, shifting lights of New York harbor Bartholdi's statue of Liberty Enlightening the World (Isa. lx. 1-8).

### Seeing and Believing

*Mine eye affecteth mine heart.—Lam. iii. 51.*

I. MAN's belief is molded by the facts of visible nature. His cosmology helps determine his opinions and life. What he sees, closely bears on what he will be. Pictures, architecture, wayside posters educate the minds of our children, etc.

II. Man's belief affected also by the society that surrounds him. By its conscience and will are continually educated. The faces, garments, manners, movements of a man's associates affect his views and character.

III. In Christianizing a man we must have for our aim not only a regenerated heart within, but a Christian environment. The final ideal is a redeemed life in a world wholly beautiful. The Revelator pictures the saints in a splendid "New Jerusalem." Contemplating Jesus, "the one altogether lovely," "we shall be like him."

### "Precious" Things

By THE REV. DAVID LIVINGSTON.

THERE are named in the Bible the following:

1. The thoughts of God (Ps. cxxxix. 17).
2. The promises of God, "exceeding great and precious" (2 Peter i. 4).
3. A common faith: "Have obtained like precious faith with us" (2 Peter i. 1). (a) The object of faith—Jesus Christ (1 Peter ii. 7). (b) The end of faith (Ps. xlix. 8). (c) The price paid (1 Peter i. 19). (d) The principle upon which it all proceeds—the grace of God (Ps. xxxvi. 7).
4. Wisdom, which is more precious than rubies (Prov. iii. 14).
5. Trials which come by a wise, faithful life. "We rejoice greatly that the trial of your faith is much more precious than gold" (1 Peter i. 7).
6. "The death of God's saints is precious in his sight" (Ps. cxvi. 15; also lxxii. 14).

## PRAYER-MEETING SERVICE

BY WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

## Helps for the Better Life

MARCH 5-11.

*And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.—Judges i. 8.*

It is very wonderful how these old stories mate themselves with the needs of our modern life.

That land God had given to the Israelites was a land preoccupied. Canaanites, Ammonites, Perizzites, Hittites, held it, swarmed in it.

During the life and under the leadership of Joshua, much of the land had been conquered by the Israelites, made their own, but not all. Now Joshua was dead. The leadership for future conquests fell upon the tribe of Judah. And yonder were the Canaanites, strong, entrenched, numerous. And the tribe of Judah did not feel itself strong enough to conquer them.

But close by the part of the country in which the tribe of Judah lived lay the part of the country which had been assigned to the brother tribe of Simeon. And Judah forms alliance with and gets help from Simeon. And Judah leading and Simeon helping, they get a glorious victory.

Are there any Simeons for us? One asks: "I wonder if you have ever had the feeling that has come to me in reading Christ's sermon on the Mount? It is a feeling of great distance and almost intolerable remoteness—a feeling as if one should come to a mighty cliff, and hear a voice crying from that far height, 'Come up hither and dwell with me.' Where is the strength to come from?" Who has not met many a Canaanite disputing him; who has not wanted, longed for, as Judah did, some helping Simeon?

I. *The Bible* is such a Simeon. Said Heinrich von Ewald to Dean Stanley, pointing to a New Testament: "In this little volume is contained all the best wisdom in the world." Wrote Izaak Walton in his quaint way, of the Bible:

"Every hour  
I read you, kills a sin,  
Or lets a virtue in  
To fight against it."

Said Matthew Arnold:

"As well imagine a man with a sense for sculpture not cultivating it by the help of the remains of Greek art, and a man with a sense for poetry not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct not cultivating it by the help of the Bible."

II. *Comradeship* is a helping Simeon against the Canaanites disputing our advance into the better life. Here is a vast advantage of church membership.

III. But beyond all else in this struggle with the Canaanites for advance in the better life is the helping Simeon of our *Elder Brother*. He is a Christ of power. And to a soul trusting Him, and steadily seeking to do His will, He will impart power, and in how many gracious ways! Hear the great apostle's challenge, "I can do all things through Christ who strengtheneth me."

## Some Light on Faith

MARCH 12-18.

*When Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.—Luke vii. 9.*

How insistent the Scripture is upon the necessity of faith. Without faith it is impossible to please God (Heb. xi. 6). By faith we receive the remission of sins (Acts x. 23). By faith we receive salvation (Acts xvi. 31). By faith we receive justification (Rom. v. 1). By faith we enter into sonship (John i. 12). By faith we receive spiritual light (John xii. 46). By faith we receive eternal life (John vi. 40 and 47). Faith is necessary to successful prayer (Matt. xxi. 22). By faith we overcome (Mark ix. 23) (Rev. Ver.), etc.

A most practical question is—What is this faith which is so insisted on, so necessary, so able to accomplish? Mark two things about this faith of the centurion.

1. Jesus marveled at it. Only twice do we read of our Lord's marveling—once at the unbelief of His townsmen of Nazareth (Mark vi. 6); here at this faith of the centurion. 2. Mark also, Jesus especially singled out this faith of the centurion as "*great faith*."

I. This great faith was not fanaticism. Fanaticism is trust apart from reason. Faith is trust grounded on reason. This centurion's reason for his faith? "When he heard of Jesus." And still to-day Jesus is the ultimate reason for religious faith.

II. This great faith was not ecstasy. Ecstasy may sometimes accompany faith; but not necessarily and always.

III. But this great faith was great belief in Christ's power; see the argumentation of the centurion (vers. 1-8).

IV. This great faith was great grip on the simple word of the powerful Christ. This was its essential and determining element.

Applications. 1. The way to increase faith is to tighten grasp on the words—promises of Christ. 2. The best arguments in prayer—the believed promises of Christ. 3. We become Christian when we come personally to Christ, and then rest in faith on His word that He will not cast us out.

### Despondency and Its Cure

MARCH 19-25.

*How long wilt thou forget me, O Lord? forever? how long wilt thou hide thy face from me? I will sing unto the Lord, because he hath dealt bountifully with me.*—Psalm xlii. 1 and 6.

"How long wilt thou forget me, O Lord? Forever? How long wilt thou hide thy face from me?" Despondency. "I will sing unto the Lord, because he hath dealt bountifully with me." Despondency cured.

And the intervening verses of this psalm tell of a *failing* remedy for despondency; then of a *curing* remedy.

I. *Despondency*. It seems as tho there were no help anywhere; as tho God had forgotten us; as tho the shining of His face were veiled. Such a mood is not uncommon. There are many causes for it: 1. Circumstances. "Things are going hard with me," one said quietly and sorrowfully. Knowing her circumstances as I did, I did not wonder. 2. Some peculiarly strait, hard place in life, e.g., David when he sung this psalm, a fugitive from Saul. 3. Reaction after a great strain, e.g., Elijah under the juniper tree, after his struggle with the priests of Baal. 4. Long waiting. Milton truly sings, "They also serve who only stand and wait." But such service is of the hardest; and to be kept long at it is apt to shroud the sun of hope.

II. A *Failing Remedy* for despondency, yet one constantly tried (ver. 2). "How long shall I take counsel in my soul, having sorrow in my heart daily?"

To take counsel in one's soul, and in one's soul only, is never to look higher; to brood over one's plight, and to do no more.

III. The *Curing Remedy* for despondency (vers. 3, 4, 5). "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death. Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved. But I have trusted in thy mercy; my heart shall rejoice in thy salvation."

There are three ingredients in this curing remedy for despondency. 1. Prayer—the upward and not the downward look. "Consider, and hear me, O God."

"Be not afraid to pray—to pray is right.

Pray, if thou canst with hope; but ever pray,

The hope be weak or sick with long delay;  
Pray in the darkness, if there be no light."

2. Determined personal appropriation of God. "My God!" exclaims the Psalmist. And this involves *doing* what God would have you. 3. Retrospect. "But I have trusted in thy mercy." Who, looking back, in the true perspective which the past reveals, must not often say, "What I thought was worst for me, was really best"? Let the fact of past mercies scatter present glooms. Thus your plaint shall surely, if not suddenly, pass into praise.

### Prosperity

MARCH 26—APRIL 1.

*Save now, I beseech Thee, O Lord; O Lord, I beseech thee, send now prosperity.*—Psalm cxviii. 25.

Consider specifically church prosperity. Think of the sorts of church prosperity the members of a special church should earnestly desire.

I. *Financial prosperity*. It is worth noting how, in both Testaments, the advance of religion is intricate with this matter of money. Money is as real a need as are faith and prayer (see Ex. xxv. 2; Ps. lxxii. 15; Mal. iii. 10; 2 Cor. viii. 7; 1 Cor. xvi. 2). A friend of mine, a pastor, was able to persuade his church to adopt a plan of systematic giving—that a certain part of income should be definitely and steadily consecrated to the Lord. At once

plenty, instead of difficult and scanty streams, began to flow into the treasury of the Lord. Immediately that church found itself in the possession of abundance. A man, when the ship was wrecked, fastened a belt filled with gold about his waist, and afterward his dead body was found at the bottom. Mr. Ruskin asks, "Now had he the gold, or had the gold him?" There is no surer way of defense against the real and deathly danger of the gold's getting the man, than a definite, glad recognition of our Lord's money-claim upon us.

II. The prosperity of *attendance*. The walls of a church are the steady and devoted presence of its membership, whenever such presence is at all possible. Every member unnecessarily absent is a breach in the church's walls (see Acts i. 13, 14). Suppose many of that hundred and twenty had not cared to come.

III. The prosperity of *various service*, e.g., in the Sunday-school, the Young People's Society, the Dorcas Society; the whole membership in the week-night service; each somewhere lending glad, steady hand.

IV. The prosperity of *growth and increase in the spiritual life*. In Africa there is a kind of sleeping sickness. It has slain thousands. Its germ or parasite has been discovered. Is there not a lethargic germ infecting many a church member?

V. The prosperity of a *deeper and more intent interest in the general advance of God's Kingdom*. No church is really prosperous which fails to be a missionary church.

VI. The prosperity of the *constant energizing of the Holy Spirit*.

And all this prosperity any church may have if it will persistently pray for it and persistently act according to, and not athwart, its prayers.

### SUGGESTIVE THEMES AND TEXTS

The Spirit in Which Fasts Should be Kept. "But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."—Matt. vi. 17, 18.

A Hunger with a Beatitude. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. v. 6.

The Best Lenten Sacrifice. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."—1 John iii. 16.

A Divine Law of Abstinence. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."—1 Peter ii. 11.

A Conflict, a Conquest and a Consequence. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. . . . Then the devil leaveth him, and behold angels came and ministered unto him."—Matt. iv. 1-11.

The Folly of Self-imputed Wisdom. "Woe unto them that are wise in their own eyes, and prudent in their own sight."—Isa. v. 21.

Rock Treasures of God. "He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock and oil out of the flinty rock."—Deut. xxxii. 13.

The Progressive Assurance of Believers in Christ. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. v. 10.

The Helplessness of God. "I can not do anything till thou be come thither."—Gen. xix. 22. The Rev. C. A. McAlpine, Rochester, New York.

The Dynamic of the New Life. "My grace is sufficient for thee."—2 Cor. xii. 9. J. M. Thorburn, D.D., Pittsburg.

The Urgent Life. "I must work the works of him that sent me, while it is day; the night cometh when no man can work."—John ix. 4. Wayland Hoyt, D.D., LL.D., Philadelphia.

Masonic Symbols and Their Everyday Significance. "And the pots and the shovels and the basins and all these vessels, which Hiram made to King Solomon for the house of the Lord, were of bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthon."—1 Kings vii. 45, 46. S. Banks Nelson, D.D., Rochester, New York.

The Triple Tragedy of Life. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."—Gal. vi. 14. David J. Burrell, D.D., LL.D., New York.

The Beast of War and the Prince of Peace. "And there went out another horse that was red," etc.—Rev. vi. 4. "The Prince of Peace."—Isa. ix. 6. Lyman E. Davis, D.D., Pittsburg.

Woman's Sphere. "She hath done what she could."—Mark xiv. 8. The Rev. George Bowler, Rochester, New York.

God's Profit in Men. "Can a man be profitable unto God?"—Job xxii. 2. William E. Barton, D.D., Chicago.

An Up-to-date Man. "And Enoch walked with God."—Gen. v. 22. The Rev. Frank C. Bruner, Chicago.

## ILLUSTRATIONS FOR PULPIT USE

—The Rev. W. F. Crafts, in a recitation of a Sunday-school lesson, said:

'y Enlightening the World,' which he entrance of New York harbor, worshiped as an idol. An aged father and his grown son were on their way to Lebanon to the United States. They saw the great statue, nobody told it was, and they thought it must represent the Christian land. They were about to enter. They bowed on their knees on the deck of the ship, poured out their loving gratitude for the come which the outstretched arm offered them."

—The Rev. Charles Ferguson, "Christ to make us good, but to make us free, then these immigrants had real significance of the statue. Is it not he who has given the nations their

others. Mr. Schiff spoke especially of Mr. Baldwin's work as chairman of the Committee of Fifteen, a non-partizan committee formed to cleanse New York City of some of the worst forms of vice and immorality that had gained a stronghold through connivance with the police power. Here is a partial report of Mr. Schiff's words:

"He said that when the matter of chairman for that committee came up there was some doubt as to whether Mr. Baldwin would accept the office, since it might interfere with his duties as president of the Long Island Railroad. Mr. Schiff said that Mr. Baldwin declared that he would accept the position even if it became necessary for him to resign the presidency of the railroad. Mr. Baldwin said at the time, according to Mr. Schiff: 'I shall always be able to earn a living for myself and family, but I shall never have another opportunity, perhaps, to serve my city in this way.'"

**Peace.**—A modern instance of turning the sword into the plowshare and the spear into the pruning-hook is found in the account of the action of Chile in her relations with Argentina. Of this Mr. John T. Beckley writes:

"Chile has spent ten millions, received for battle-ships, in building roads and turned an arsenal into a trade school, and on the Andes boundary in place of a fort is that colossal statue of Christ with this legend graven in the rock: 'These mountains will crumble to dust ere these nations break the peace which at the feet of Christ the Redeemer they have sworn to keep.'"

**Refuse.**—What splendor can be derived from the most unpromising material if we study long enough and carefully enough just how to treat it! It was announced last January by Mayor McClellan, of New York city, that within four months' time he would turn the switch to set in operation a municipal electric plant:

"The plant projected is to be of 400 horsepower, and will be located under the Manhattan entrance of the Williamsburg Bridge. The refuse of the city, which is now disposed of by Street-Cleaning Commissioner Woodbury, will be used as fuel. The plant will be erected with funds available from the appropriations of the Departments of Bridges and Street Cleaning. Light produced by the plant will be used for the purpose of illuminating the Williamsburg Bridge and the temporary buildings of the Board of Education

—The religion, or the theology, in the light of fuller knowledge is not to be slung at ought to be carefully and tenderly preserved in glass bottles with labels representing on the recent efforts of the State of Pennsylvania to put a bridle on the press. The *Philadelphia Record* says:

"There was a governor of Virginia who had a permanent place in American history that he once wrote: 'I thank God for free schools, nor printing in Virginia; we shall not have them these years; for learning has brought disobedience and sects into the country; and printing hath divulged them, and set at naught the best government; God keep them.'"

**Science.**—It is easier to arouse in the use of duty to himself and to his country than to educate in him a civic

The man who recognizes his duty to the commonwealth, is alone rare, and he deserves honor when and in whatever political process of the most brilliant "captains of industry" was the late William H. Baldwin, president of the Long Island Railroad. A few days ago of the Chamber of Commerce of New York City, his death was publicly announced and tributes were paid to his memory by President Morris K. F. The banker Jacob H. Schiff, and



located at the Manhattan entrance. According to the plans there will be sufficient power developed to light the bridge and buildings and leave 150 horse-power for any other service that the city may desire."

There's a glory in refuse humanity if we know how to develop it.

**Conversion.**—Even the animals ought to see a change in a man when he turns from the service of the devil to the service of the Lord. *The Congregationalist* says of the revival in Wales:

"Horses in the mines that have known nothing but profanity and obscenity as language of command, now know not what to do since their masters are converted men. The latter can not swear as they did, and the horses are too thoroughly disciplined to the old expletives to take up instantly with a more moral and pious terminology of command."

**The Saloon.**—The revival that makes no trouble for the devil by its effect upon the visible manifestations of his work such as saloons, gaming dens, etc., is one whose power may be doubted. The recent revival in Schenectady has caused a great deal of trouble to the "vested interests" of the liquor dealers. Several of the ladies most active in the Gospel work have gone through the saloons singing religious songs and inviting all, even the bartenders, to come to the meetings. The invitations were accepted by so many that an agent of Ruppert's Brewery, one Steinburg, began writing letters to the papers remonstrating against this invasion of the saloons. "Do the barrooms ever interfere with the church business?" he asked, and he proceeded to set forth, as a knock-down argument, the amount of revenue which the State of New York derives from the license fees of the saloons. That forced the issue. "One had to be either with Steinburg or against him," says the correspondent of a secular paper, "and men who had taken little interest in churches found themselves going to the revivals." Many replies to Steinburg were printed in the Schenectady papers. One of them was from a business man who asked Steinburg to take the subjoined paragraph to saloon-keepers and ask them if they are willing to attach their names to such a statement after the word "churches" has been erased and the word "saloons" put in place thereof:

"Churches are a help to children and young people; churches are a help to wives and husbands; churches build up the home;

churches are a blessing to the poor; churches rejoice the heart of fathers and mothers when the son or daughter enters their communion; churches are instituted by our Lord."

**Foundations.**—When the foundation gives way no amount of beauty and of historic value in the superstructure can save the building. Cable messages from Venice recently informed the public that the famous St. Mark's Church in that city is threatened with collapse. The account runs as follows:

"When the Campanile fell on July 14, 1903, architects were appointed to examine the foundations of other ancient buildings. Among them, St. Mark's Church, of which the Campanile was a part, was to be carefully examined. It was feared that the causes which had led to the destruction of the famous bell-tower, might have affected the foundations of the church. The report now rendered by the architects proves that the fear was justified. It sets forth that the condition of the basilica is most alarming. The whole building shows weakness. The foundations are bending and cracking, the walls are sinking, and the ceilings of two of the vaults threaten to give way. If they fall it may cause most of the basilica to collapse. The architects recommend the immediate erection of scaffolding and a restoration of the whole building, including the foundations."

That sort of treatment is the only way to save a life built upon the wrong foundations—a "restoration of the whole building, including the foundations." "Other foundation can no man lay," said Paul, "than that is laid, which is Christ Jesus."

**Example.**—Giving advice is usually "dead easy." Teaching by precept has been popular ever since "the days of old Rameses." But teaching by example, that is the point where so many of us fail. But that is what counts. *The Evening Post* (New York, January 25th) tells of an experiment in social settlement work in that city:

"The latest development of the social settlement idea is keeping house in a tenement on the smallest possible income, the furniture of the apartment and the housekeeping being of the simplest and yet daintiest order. The object is to demonstrate to the tenement-house population that good and healthful living is not incompatible with small means. The Nurses' Settlement in Henry Street some time ago rented a tenement on the first floor of No. 226 Henry Street, fitted it up with furniture costing less than that of the average workingman's home, and installed two residents, who give housekeeping lessons to the girls and young women of the neighborhood.

"In Orchard Street, a much more crowded

habbier locality, two young women established themselves in a five-room flat furnished on similar principles. There, not calling their home a set, but furnishing an example in right to their neighbors, which amounts to advice. One of these young women is a student of sociology; the other is a teacher in public schools. Both have exceptional abilities of meeting girls whose future will be in the tenements. The tenements they now live in are dark, ill-lit, crowded with stuffed furniture and bric-à-brac, and the housekeeping is as disorganized as the appearance of the rooms. Never having seen anything better than is within their means, they will only furnish their own homes in the same way when they marry, and keep house after the same manner.

These girls are not altogether stupid, however. They are remarkably quick to assimilate new ideas, and the effect of the artistic tenement flat on Orchard Street on the day of its visit there has been very marked. Its beauty at once, and if all of them furnish their own homes after its example, it is because others besides the bride and in the matter. Many do copy it as they can."

Parents teaching their children rely on example and less on precept than they will begin to swing at accelerated pace the ringing grooves of change."

**Surroundings.**—The effects of noxious surroundings, like that, for example, of the slum regions of our great cities on the lives of children, may be well compared to the effects that were observed by a student in the London *Christian World* from the emanations of anemic gases in Mt. Vesuvius:

On the eruption had somewhat sub-managed to elude the vigilance of the soldiers, and during my wanderings higher slopes witnessed some most curious phenomena. One almost pathetic sight was chestnut-trees a week before in full flower withered and blighted by the howers; and beneath their shade withered wings several tiny birds lying dead. Evidently they had first taken refuge in the branches, and then that failing, descended to the ground, only to be suffocated by the noxious gases drifting to and fro with the wind."

**Bad Disease.**—What disease is to the soul is to the soul—the more insidious it is the more dangerous. He who allows himself to settle down in the midst of impure surroundings, who chooses to dwell amid the incitements to evil, takes some such course as are described by Samuel Hopkins in *McClure's* for January, as taken by

the dwellers in a certain tenement in New York City. He writes:

"Down on the East Side of New York stands a poisoned tenement. It was built twenty-seven years ago. So dark are its hallways that, on a midsummer noon, the stranger must grope his way. Strong of stomach need he be to go far in that foul air. There are seventy rooms in the house. Fifty-six of them have no access to the outer air. Some of these fifty-six open on an 'air-shaft,' three feet wide, twenty-seven feet long, and originally seventy feet deep. Two feet may be subtracted from the depth for the accumulated filth at the bottom of the shaft. These rooms are little more than windowless boxes inside. The tenement is called 'home' by nearly one hundred and fifty people. They pay the owner a profit of twenty-five per cent. on his investment for the privilege of becoming consumptives.

"They die fast in this tenement. The second floor middle apartment (the middle ones are the worst) has had five families of tenants in the last four years. Of the first family, three members moved, one died. Of the second, two out of seven were carried out to the morgue. The third family stayed only six months, because the death of the father sent the rest to charity. None of the fourth family died in the tenement, but two out of six went to the hospital, one of whom is since dead. The fifth family are now living, eight strong, in the three rooms. At least one of them, and probably two, have begun to succumb to the poison.

"On the third floor is an apartment which has a record of six funerals in five years, all consumptives. On the fourth and fifth floors are apartments with records of three deaths each in that period."

And yet even in that "poisoned tenement" it is possible so to dwell as to avoid contamination. Says Mr. Adams further:

"In the entire building is but one apartment which has not contributed in recent years its quota to the white plague—the ground floor front, occupied for six years by a fresh-air-loving, cleanly German couple. They reduce the average, but not enough to bring it below *eight times the normal death-rate from tuberculosis for the entire city.*"

A "fresh-air-loving, cleanly German couple"! Even in vile surroundings the Christian who keeps in contact with God's great antiseptics and keeps his heart and mind pure may dwell in safety.

**Spiritual Discernment.**—Experiments with the balloon show that, at a certain distance above the water, one can see objects beneath the surface distinctly that are invisible at the surface. The dirigible balloon may thus prove of great service in detecting and avoid-

ing hidden mines and danger from submarine torpedo-boats. So the Christian, mounting up on the wings of prayer far above the superficial and the formal, can discern the deeper things of the Spirit not only, but also the subtleties and devices of Satan as well. Jesus well said, "*Watch and pray lest ye enter into temptation.*"—*Contributed by the Rev. G. W. Plack.*

**Unity of the Spirit.**—Horatio Parker, professor of music at Yale University, recently wrote: "I have never heard a congregation sing collectively out of tune. Individuals in them sing sharp or flat, or perhaps otherwise askew, but the mass is always in tune if they only sing."

So may we not say there is a "unity of the Spirit in the bond of peace," "one Lord, one faith, one baptism, one God and Father of all" in the great mass of Christendom, despite all the "diversities of operation" and all the varieties of credal expression? Can a comet or two mar the music of the spheres? The vagaries of philosophy, heresies in doctrine, idiosyncrasies of any given time or church, count for nothing in the grand chorus of creation and redemption (Ps. cxlv. 10; Rev. v. 11-13.)—*Contributed by the Rev. G. W. Plack.*

**The Unchanging Church.**—The Cathedral Church at Orleans is remarkable for its somewhat decadent façade and the incongruity of its western towers. These features of the structure are more recent than the nave and the choir, which are built in the pure pointed style of the fourteenth century. The towers were built in the eighteenth century by Renaissance architects who knew nothing of the Gothic inspiration. The fourteenth-century towers had been considered unsafe, and were taken down. It is to be noted that this change in no wise interfered with the majestic proportions, the pure lines, the stability or antique grandeur of the original structure. Viewed from the inside the Church of Ste. Croix is of a flawless pointed style. It is the same thirteenth-century church, with a different face. Thus it is with the Church of Christ. That church remains the same through every age, being built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone. The externals of religion, the methods of expounding the truth, the forms of worship, the especial aspect of the faith to be emphasized according to the

mood or fashion of succeeding periods vary, and shall always vary; but the fundamentals, the lines and proportions of apostolic Christianity remain inviolable and imperishable, and the gates of hell can not prevail against them.—*Contributed by the Rev. Epiphanius Wilson, A.M.*

**The Soul.**—Every soul carries with it a record of its history—its experiences of defeat and victory, joy and sorrow, love and hate, even as the hailstone, so scientists tell us, carries with it, for the seeing eye, a record of its journey from above:

"The traveling hailstone will pass through strata of air that differ very much as regards temperature and moisture. Some of the air will be above the freezing point, and other layers will be below it; while it will be no uncommon episode for the dropping hailstone to plunge sheer through a cloud that may be many thousands of feet thick. The hailstone itself, with its heart of ice, is always below the freezing point, so that any moisture that settles on it is promptly frozen and forms a girdle of ice around the central nucleus. An examination, indeed, of any hailstone, shows that these icy girdles are its most characteristic feature. It will also be observed that these girdles or zones are of two kinds, and that they are alternately clear and opaque. It is these zones that tell the most concerning the incidents of a wonderful journey, for they are produced by the different strata of air through which the hailstone passed, each country, as it were, over which the journey was made impressing its characteristics on the flying traveler."

**Creds.**—You can't get the living God into a verbal formula any more than you can put a living man into a phonographic record, as the Eskimos once thought had been done. The story is told in the *Washington Star* about a Protestant Episcopal bishop working among the Eskimos:

"It happened that in spite of the various ingenious inventions which he [the bishop] placed before them, these sons of the Arctic regions continued to be impressed by the white man's canned food more than by anything else he brought with him. Being unwilling to eat the blubber and drink the oil of the Eskimos, the white man always came with many cans of meat and vegetables. One day the bishop above referred to decided to spring a genuine surprise on the natives. He had with him on this trip a talking-machine, with records in the Eskimos tongue. He gathered his charges all around him in the little meeting-house, and started the machine a-going. Everybody was certainly puzzled. At last a smile broke in upon the face of one. 'Canned white man,' he said in glee."

## A BULLETIN OF RECENT BOOKS

**A HISTORY OF PREACHING**, from the Apostolic Fathers to the Great Reformers. By Edwin Charles Dargan, D.D., LL.D. Cloth, 12mo, 577 pp. A. C. Armstrong & Son. Price, \$1.50.

This work is chiefly historical, only to a small extent critical, giving an account of the principal preachers, and some general idea of their preaching during the period treated. If the book is lacking in any particular, it is in the failure to include sufficient quotations from the sermons of the great preachers named, and the narrow scope which the author has permitted to himself in characterizing the preachers and their preaching. It is, however, a work that will be of great interest to ministers.

**AUTOBIOGRAPHY, MEMORIES AND EXPERIENCES OF MONSIEUR DANIEL CONWAY**. 2 vols., 12mo, 451 plus 482 pp. Houghton, Mifflin & Co. Price, \$6.00 net.

It is a curious fact upon which to reflect that this great man, who posed all his life as a skeptic concerning those things which most Christians affirm, left, as his last word, a message nearly identical with the last words which Christ left to His disciples: "*Peace.*"

"*Implora pace*, O my reader, from whom I now part. Implore peace, not of deified thunder-clouds, but of every man, woman, child thou shalt meet. Do not merely offer the prayer, 'Give peace in our time,' but do thy part to answer it! Then, at least, tho the world be at strife, there shall be peace in thee."

This work is crowded with an array of interesting figures and events drawn out of the memory of a man who possessed nearly perfect qualities of reminiscence and the portrayal of character and events. We have memories of Emerson, Walt Whitman, Theodore Parker, Julia Ward Howe, Holmes, Huxley, Carlyle, Sumner, Froude, Ruskin, and literally hundreds more of interesting men whom Conway met and writes about. The flow of incident never halts, and is interspersed with comment, critical, historical, and esthetic, upon all subjects and in every vein. This autobiography constitutes an amiable and anecdotal history of Conway's times. While it is a disclosure of what would seem to us a skeptical mind, the humanism which it reveals, the ethical justice and right-mindedness which it seems to unfold in regard to all human relations, indicate the mental constitution of one whose skepticism would be suspected as being largely a matter

of posing and as having relation mostly to the technical theologies of his times. The spirit of the agnostic appears, no doubt, but the reader is not likely to feel any condemnation toward one who is revealed in such lights as this autobiography throws upon Moncure D. Conway. It is a book that should take its place among the notable autobiographies of literature.

**NORTHFIELD HYMNAL**. By Geo. C. Stebbins. Cloth, 244 pp. Price, \$25 per hundred. **THE MALE QUARTET**. By Geo. C. Stebbins and I. Allan Sankey. Cloth, 160 pp. Price, 45 cents. **DEVOTIONAL SONGS**. W. H. Doane, and others. Cloth, 256 pp. Price, \$25 per hundred. The Biglow & Main Company.

These three new collections are made up partly of new hymns and in part of hymns that appear in other collections. "The Male Quartet" will meet a want in many churches, and the other two compilations are valuable as furnishing fresh songs for various religious occasions. These books, unfortunately, continue the traditions of all their predecessors in having about five-sixths of the selections composed in flats. Every musician knows that the keys have their tonal qualities, and that compositions in flats indicate a more somber and gloomy mood than compositions in sharps. These collections share with all the others that have appeared in recent years this tendency to a low mood. Our Christian meetings would be more cheerful if our tunes were more of them cast in sharps, especially those having cheerful hymns.

**STUDIES IN THE GOSPEL ACCORDING TO MARK**. By Prof. Ernest De Witt Burton, of Chicago University. Cloth, 12mo, xxx + 248 pp. University of Chicago Press. Price, \$1.00.

Another volume in the series of constructive Bible studies, devoted to an exposition for Bible students of the Gospel of Mark, with questions and explanatory notes. A valuable analysis of the Gospel is tabulated in the last four pages, and a miniature Bible dictionary is also added.

**THE CHOICE OF THE HIGHEST**. By Reginald J. Campbell. Cloth, 12mo, 217 pp. Fleming H. Revell Company. Price, \$1.00 net.

A collection of talks to young men, originally delivered in the City Temple, London. The author's style is extremely simple, and the themes with which he deals, such as "Choice of the Highest," "Moral Response to Spiritual Visions," "The Two Sides of Temptation," etc., are most of them well worn.

The treatment of these themes, however, by this spiritual master is such as to give to them a fresh inspiration.

**THE RELIGION OF THE NEW TESTAMENT.** Dr. Bernhard Weiss. Translated by Prof. George H. Schoedde, Ph.D. Cloth, 12mo, 440 pp. Funk & Wagnalls Company. Price, \$2.00 net.

This book develops from a study of the New Testament the outlines of the Christian religion. It is a work that lies upon the border between religion and theology. The titles of its chapters and paragraphs, if extracted from the book, would seem like an extensive theological outline, but the ideas are worked out from an inspection of the New Testament text itself. The author tells us how he regards the New Testament considered as a revelation, gives us a rather modern view of inspiration, and develops the entire work along progressive, evangelical lines, taking account of, but not always adopting, the conclusions of the newer historical criticism.

**MISSIONS AND MODERN HISTORY.** By Robert E. Speer. Cloth, 2 vols., octavo, 714 pp. Fleming H. Revell Company. Price, \$4.00 net.

The author calls this "A study of missionary aspects of some great movements of the nineteenth century." They include such events as the Tai-ping Rebellion, the Indian Mutiny, the Boxer Uprising, the Armenian Massacre, etc. The effects of these movements upon present and future missionary activity and opportunity are considered at length. The author is strenuous in his belief that the East can be affected and modified greatly by Occidental influence. He holds that the world is not to be dominated by any one civilization, but rather is to be fused and lifted into a composite civilization which shall constitute a great brotherhood of nations, on the principles, finally, of the Christian religion. The work is a scholarly and careful contribution to the best kind of missionary literature.

**CHRISTIAN LIFE IN THE PRIMITIVE CHURCH.** By Ernst von Dobschütz. Cloth, octavo, 438 pp. G. F. Putnam's Sons. Price, \$3.00 net.

This work is a study of the moral life of the Christianity of the first century. The various elements that entered into the life of the church—Jewish and pagan—are described. Apparently the sources most nearly original have been consulted. The author's conclusion is that the Christianity of the first century compares favorably with that of any

subsequent time. He questions the common assumption that the church seriously declined after the apostolic age in its morals and common life. The book is the result of patient German research, and will have value for those who wish to inspect early Christianity.

**THE MESSAGES OF THE MASTERS.** By Amory H. Bradford. Cloth, 12mo, 255 pp. T. Y. Crowell & Co. Price, 65 and 85 cents net.

A collection of moral homilies based upon an interpretation of certain master paintings, as Burne-Jones' "Nativity," Raphael's "The Sistine Madonna," Watts' "Sir Galahad," and others. The chapters will be serviceable by way of suggesting some of the moral values of these pictures.

**THE ENCYCLOPEDIA OF MISSIONS.** Edited by Rev. Henry Otis Dwight, LL.D., Rev. H. Allen Tupper, Jr., D.D., and Rev. Edwin Munsell Bliss, D.D. Cloth, 851 pp., double column. Funk & Wagnalls Company. Price, \$6.00.

This work has been reduced in bulk from two volumes to one, and brought down to date in every respect. The present single-volume edition, made by a condensed and thorough editing, contains all the material of value that was found in the former edition. The vocabulary includes names of all localities where any missionary exists, describes all the missionary enterprises of all the societies of the world, includes a valuable bibliography of every important article, and constitutes altogether a work of indispensable value to every person who has reason to be interested in missions or desires any information concerning them.

**THE PASTOR AND MODERN MISSIONS.** By John R. Mott, M.A., F.R.G.S. 12mo, 249 pp. Student Volunteer Movement for Foreign Missions. Price, \$1.00.

The author preaches to pastors and tells them what they ought to attempt in the matter of missions, suggesting many things that most pastors knew about before, but giving also some interesting missionary intelligence. Many pastors will find the work an incitement to missionary activity.

**THE DIVINE PRESENCE.** By Martin R. Smith. Cloth, 12mo, 203 pp. Longmans, Green & Co. Price, 2s. net.

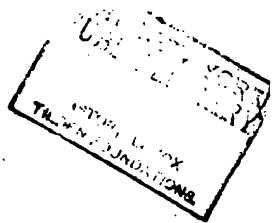
A book advocating a nearer realization of the Divine Presence. The author thinks that in order to attain this a strict Unitarian theology is necessary, and he argues against the mediatorship of Jesus as tending to separate us from God. The book is radical in its theology.

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ON THE WAY TO CALVARY  
AFTER THE PAINTING BY T. DE THULSTRUP



# THE HOMILETIC REVIEW

VOL. XLIX.—APRIL, 1905.—No. 4

## EDITORIAL COMMENT

"clergyman in politics" has particularly noticeable during the months in three States. The sons of Mr. Lincoln Steffens and as to the amount of venality in Island politics; the aspirations unworthy men for the place of States Senator from Connecticut, v. Dr. Newman Smyth's call on gy of that State to induce better tions for the place; and the reve- in Philadelphia as to the col- existing between the Police De- it and proprietors of the dens of have deeply stirred the con- of all men who feel themselves with any degree of responsibil- the ethical welfare of their fel- zens and the good name of their or cities. In Rhode Island, McVickar and the Protestant al clergy have met, consulted r, and agreed to make whatever ey make in unison and in obe- to a carefully worked-out plan, n evidence that can not be dis- In Connecticut the alarm l by Dr. Smyth came too late to y immediate practical effect, in- as the "machine" had carefully e delegates from the towns, and that the clergy might have ven if disposed to interfere, ave altered the outcome. In

Philadelphia the clergy of the city are banded together for civic reform as never before in the city's history, and are preaching, praying, and waiting on the Mayor with a unity of purpose and constancy of endeavor which ought to mean better things for a city that has been "corrupt and contented"—to use Dr. Parkhurst's phrase—in the past, while being at the same time one of the most religious and philanthropical of any of our large centers of population.

Now the motives back of all these proceedings are unquestionably laud- able, the moral courage displayed is admirable, and the provocation is no doubt very great. But there are certain considerations that "give us pause" in weighing the ultimate consequences of the methods pursued in two of these three instances. A church, it is evi- dent, is not a political institution and can not be made an effective one without a radical transformation. To undertake to involve it in politics, national, State, or municipal, would be a blunder as stupid as would be an attempt to divert Harvard University, or Yale, or the University of Chicago to such activity. If a church has no business in politics, then the preacher, as such, has none. There are doctors in politics, but they are not there in their professional capac-



ity. They are there as citizens. The same may be said of lawyers, college professors, and other professional men. If they go into politics in their professional capacity they are seldom in for any good purpose. A similar observation may be made of the business man and the merchant. The preacher may flatter himself that the public will look upon him as an exception, and that his motives will be regarded as above suspicion; but he will be mistaken in any such supposition. The first motive that will be attributed to him is the desire to make a sensation, acquire notoriety, and so fill his church. The second that will be attributed to him will be the desire to curry favor with one class or another in order to fill the church treasury. Of course the fear of misrepresentation and misjudgment should not deter any man from a course of duty; but the consequences of any course of action must be fully weighed in judging whether or not it is a course of duty. The consequences to the preacher personally are almost invariably injurious. The consequences to his church are of the same character, tho the injury will probably be less as its responsibility will be less than his. And, finally, as we have had occasion to observe before, the effects upon the body politic are seldom such as to compensate for these injuries to the preacher or his church, being indeed, in our opinion, more often disadvantageous than advantageous to the cause whose advancement is sought.

We would be the last to deny the right and the duty of a preacher to take an active part in politics—just as active a part as he feels called upon to take; but he should do so, as most other citizens do, as an individual, not as a preacher. Whatever he may do or leave undone, he can not dissociate himself entirely, in the public mind, from his calling, from the responsibilities it

bears, the authority it exerts, the prejudices it arouses. We admit that it is much more difficult for a preacher to drop his representative character than for a man of any other profession to drop his; but for that very reason, perhaps, the avoidance of any conscious assertion of his calling would be even more salutary in the preacher's case. Each calling has its own peculiar perils to character, and some of those attaching to the calling of the minister are wholesomely counteracted by participation, to some degree, in a genuinely democratic way, in political and civic affairs. He sees men and they see him from a new angle of vision. He gets a fuller insight into character, and his own character will be improved by getting away from the inevitable coddling to which many preachers, especially young preachers, are too much subjected. The preacher needs a little politics and politics needs him; but it needs him *as a man*, a man of intelligence, integrity, high purpose, rather than as a minister. There may be times when the preachers ought to act on some political question in a body, just as there may be times when the medical doctors act in the same way—for instance when, in this State, the legal recognition of the new school of osteopathy was proposed, or when the rights of Christian Science "healers" was under consideration by the Legislature. So there are times when the lawyers act in a body, in the form of a "bar association," and no one questions the advisability of the course. So there may be times when the voice of preachers as preachers may be called for on a public question peculiarly related to the church, and on which the preacher may speak with the authority of a recognized expert. But the preacher who rushes into his pulpit, or the preachers' association that rushes into "resolutions," on a subject that

does not pertain directly and peculiarly to the church—a broad subject of general public welfare, regarding which the preacher's calling gives no peculiar insight or superior knowledge—merely on the ground that such subject has an ethical side to it (which all public questions have), is more apt to arouse resentment and repel support than to aid the church or the cause of true reform.

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IN the struggle between the United Free Church of Scotland and the "Wee Frees," the dominant factor, since the opening of the year, has been the Royal Commission appointed to take evidence from the two parties for the basis of a permanent settlement by Parliamentary enactment. The lack of men and of means among the Wee Frees to administer the immense property adjudged to them being palpably evident, it was suggested that the property would be equitably divided according to the evidence of ability to administer the same. Previously to this the United Free Church had announced its intention of surrendering all its general property to the Wee Frees, and throwing on them the responsibility of its administration. The surrender was about what a turn-over of the entire diplomatic service of the United States to the people of Arizona would be. It included the three colleges of Aberdeen, Edinburgh, and Glasgow, for all of which together the Wee Frees were reported as able to muster only eight students; and included also the mission stations in various parts of the world, with a similar disproportion of strength to the burden devolved. Tho a joint occupation of the college halls could have been conveniently arranged, the Wee Frees in a militant spirit declined it. The sittings of the Royal Commission continued through two months into the early part of March, but the great expectations that had welcomed it were dashed

at the outset. The judgment of the Lords had applied the trust principle to the entire property of the church that was organized in 1843 as the Free Church, on the hasty assumption that the accumulations of sixty years, now amounting to sixty million dollars, had all been contributed by adherents to its original declarations for the maintenance of the same. But the commission insisted on refusal to entertain the abundant evidence to the contrary that was at hand. This seems to have been motivated by the rule laid down for the commission, that the decision of the Lords must be respected, tho the difficulty of carrying respect for the solid fact up to respect for the tenuous reason behind it was painfully apparent. Lord Overtoun, well known here as a benefactor of Mr. Moody's institutions at Northfield, testified that he had personally known all the large givers during the last thirty years, and that, like himself, they had given for the objects to which the United Free Church is now devoted.

The only evidence admitted by the commission seems to have been on the question of the ability of the Wee Frees to administer the property adjudged to them. Last summer they numbered about twenty-six congregations, out of more than eleven hundred. This year they professed to number three hundred and seventy-one. They contended that the question of their ability could not be settled at once; they had great expectations, and they must be allowed time to show what they could do. It appears that they have already gained possession through legal processes of a considerable number of churches, always refusing joint occupancy except as compelled. The current of sympathy for the United Free Church is on the whole as strong as ever, not only in Scotland, but in England, where prominent An-

glicans—such men as Bishop Gore and the Dean of Westminster—stand forth in its behalf. The emergency fund it has raised amounts to half a million dollars. The present expectation is that a bill will soon be introduced in Parliament—which under the British Constitution is omnipotent—both for a just settlement of the present strife and to prevent any such miscarriage of justice in future. In reply to the staple charge by the Wee Frees of lapse from orthodoxy and rejection of the Bible, the United Free Church has made a public reaffirmation of its doctrinal basis on the Westminster Confession and the spiritual authority of the Scriptures. To this they add: "Freedom to reconsider the language of the past is one part of the church's constant obligation to listen to her Master's voice alone." This sentence states the vital point of the present controversy.

At last we have a cathedral for the Protestants of the world—that is to say, if the Protestants of the world want it and will accept it. Preceding the service of consecration, February 27, of the new Berlin cathedral, or the Berlin "Dome" as it is called, Emperor William said:

"We are not building a church for the province of Brandenburg, nor for Prussia, nor even for all Germany, but a cathedral for the Protestants of the world. I should like Protestants everywhere to feel that they have an interest in this building, have pride in it, and feel welcome here of right."

The building itself, without the elaborate decorations which are planned but as yet hardly begun, has taken fourteen years and absorbed an appropriation of about \$2,500,000 made by the Prussian Diet. Its dimensions are considerably smaller than those of St. Paul's, London, its length being 341 feet while that of St. Paul's is 500, and the height of the cupola of the new

building being 325 feet as compared with 365 feet in St. Paul's. It is not the size of the Berlin cathedral, therefore, that compels world-wide interest so much as the size and splendor of the Kaiser's aspirations for it. But if Berlin is to be the Protestant Rome and the Dome is to be the Protestant St. Peter's, who is to be the Pope? Possibly the Kaiser himself; but we fear that even that large rôle would prove irksomely small to him. There are some indications that he hopes to have Germany, under his leadership, take the place before long that France has held for centuries and now seems bound to forfeit, namely, the protectorship of Roman Catholic missions in all parts of the world. And this is not all: there have been signs of a rather warm flirtation between the Kaiser and the head of Islam. It may be for commercial purposes only, but who can say? When you find a real dreamer of dreams, there is no limit to the expansiveness of the visions that are possible to him. There is, moreover, no other place in Europe that seems to furnish such ready and abundant sympathy nowadays for M. Pobiedonostseff, the Procurator of the Holy Synod of the Greek Catholic Church, in his efforts to uphold Russia's autocracy, as is found in the Imperial Palace at Berlin. Really, when you come to think of it, this large aspiration of the Kaiser's for the Berlin Dome, or this aspiration which seems to us so large, may after all be but the glittering fragment of a mighty whole. If so, we warn him that the rôle he may wish to assume has already been taken. In this country alone we have at least three "popes"—Joseph Fielding Smith, Elijah Dowie, and Mrs. Eddy. Of one thing, at least, we are reasonably sure: there will be time to complete the decorations of the Dome before the Kaiser's aspiration is realized.

## THE MISSION OF CHRISTIANITY TO THE WORLD\*

BY PRESIDENT CHARLES CUTHBERT HALL, D.D., UNION THEOLOGICAL SEMINARY, NEW YORK CITY.

To bring a person into conscious relation with God is the beginning of religious education; but it is not the sum. To love God with heart and mind and soul and strength is the first commandment in the divine code of living; but Christ parallels it with a second—"Thou shalt love thy neighbor as thyself." The moral authority of law, the possibility of a sane world-order, hang on these two commandments. Religion is worship. Religion is also a social conscience. For God is in the world of men, and whatever right thing we do to men we do to Him. To teach our people this, to save them from the doom of non-moral individualism, three forces of religious education speak to our time: Literature, which gives expression to social ideals; science, which exhibits, in the dry light of the actual, the principles, tendencies, effects of social relations, normal and abnormal; public opinion, which, by assimilating higher moralities, becomes a power greater than any statute of church or state to regulate and inform the individual.

To bring the individual into conscious relation with God and to develop in him a social conscience are not the only aims of religious education. There is a third aim, which includes the others and advances beyond them. The question, How can we quicken in the individual a sense of national and universal brotherhood? is but another way of asking: How can we promote in man a Godlike attitude and spirit toward the world? It is the world-view of a man and the world-view of a people that makes man and people small or great. Men have

fled from the world and shaken its dust from their feet to cultivate in seclusion their consciousness of God. To some the highest form of religion has been to practise in solitude the routine of piety, that the soul might save itself by obliterating the world. To others the circumference of religious interest has been the neighborhood, with its local church, its personal friendships, its fixed code of social obligation. From this familiar sphere, as from a walled garden, the world has been shut out by barriers of prejudice or ignorance or comfortable indifference. It is far from my intention to disparage these segregated and specialized types of religion. They have their place. They contribute in their own ways. But they give no final answer to the larger problem of religious education which touches the spirit and attitude of men toward the world. With that problem we must deal if we are faithful to our trust as promoters of the best ways of life among our own people. The words and acts of men and nations, however important in themselves, take on greater importance as symptoms of a mental attitude lying behind and prompting those words and acts. As a man thinketh in his heart so is he. It is the attitude of God toward the world that finds expression in the historical incarnation of Christ—"God so loved the world that he gave his only-begotten Son." We shall not preserve the religious spirit of our nation by external efforts of instruction alone. These will fail unless within the hearts of our youth is conserved and cultivated that Godlike attitude and spirit toward the world

\* Adapted by the author from an address delivered before the Religious Education Association.

which is the sense of national and universal brotherhood. God is love; and he that loveth not knoweth not God. Religion is not only consciousness of God; not only a social conscience toward our neighbor; it is a Godlike attitude, a Godlike temper of the mind toward the whole world of men. How shall we quicken this among the millions of our younger citizens?

There is nothing new in the proposal to connect religion with citizenship. It is a thought that has haunted the world from time immemorial. The East is full of it. The civilization of the West has arisen out of the successive attempts of men and nations to promote, to modify, or to banish this thought. It has taken on the form of ecclesiastical autocracy, dominating the state and the members of society with the rod of spiritual despotism. It has appeared in the modified form of a constitutional union of church and state, with a religious establishment and a prescribed liturgy emanating from the throne as the head of the church. It has been repudiated altogether in secularist reactions, wherein citizens, goaded to the denial of God by the tyranny of clericalism, have proved the immortality of the idea of religious education by their futile efforts to extirpate it from the public mind. To-day in the United States, where ecclesiastical autocracy is impossible, where constitutional union of church and state is equally impossible, where no provocation to secularist reaction arises because no interference with religious liberty is attempted, an opportunity exists, perhaps unparalleled in the history of the world, to show the normal relation of religion to citizenship in national life. That opportunity is an educational one. It is found wherever children and youth are found.

It consists in whatever deepens in the impressionable nature of the young a spirit of reverence, a sense of national

brotherhood, a belief in the sacredness of public duty. Already this spirit is widespread; promoted, thank God! by the contagion of good example on the part of some in the highest stations of government in the land. It will be strange if the American genius for surmounting difficulties, joined with the American conception of rational patriotism, be not adequate ultimately to deal with that highest civil problem of religious education, in which citizens of all faith have equal interest: the cultivation, in institutions maintained by the public funds, of that sacred attitude of mind toward citizenship which springs from the training of the religious instincts, and only from that.

But the correct training of the religious instincts leads to results wider than patriotism. There is a brotherhood that reaches beyond national lines, a citizenship of the world, in the view of which there is neither Jew nor Greek, barbarian, Scythian, bond, nor free, but only manhood, with its rights and its wrongs. To qualify for that larger citizenship in the world, to quicken in the individual the sense of universal brotherhood, which is a Godlike attitude toward other races and other faiths—the respect for man as man—is the supreme end of religious education.

It is possible that all may not be in sympathy with this aim. Some may consider it visionary, a matter of phrases rather than an affair of reality, deeming that it is impossible to look on races unlike our own with those feelings of homogeneity and affection that are associated with the idea of brotherhood. Some may call it a revolutionary aim tending to subvert the providential order of superior and inferior races, a leveling doctrine at variance with Anglo-Saxon tradition. But for those who have discounted artificial distinctions born of time and caste and unequal opportunity, who have construed the

stian religion in the terms of the opolitanism of Jesus Christ, noth- s more sure than that the cultiva- of the sense of universal brother- is in accord with the spirit of st, with the best educational princi- with a rational philosophy, and the tendencies that shall advance eace of the world. It is a tremen- thought that with the growth of emocratic spirit in the twentieth ury, which is the growth of the right ion of personality — individual nality and national personality— may be at hand a rediscovery of ission of Christianity to the world, h would mean a return to the cos- olitanism of Jesus Christ.

ow simple—and how majestic in its licity — is Christ's attitude and t toward the world! His mind is rdered of all questions of sectari- n and race prejudice. He has in- ted Himself in the life of the race, every interest of the race is dear to . He is unhampered by autocratic tion. He is incapable of the lust nquest. His heart beats in unison every upward impulse of humanity, bows in sympathy over each futile t. The griefs of the world weigh Him; He weeps for its sins. He the world with an eternal passion, an only-begotten from a Father; ives His life for the world in ato- sacrifice, with joy that despises the e of the cross, saying: "If I be l up I will draw all men unto my- " What simplicity of intention! t cosmopolitanism of spirit!

r away from it has moved the stian civilization of the West, ht in the strenuous complications of storical development. Every force is alien to the cosmopolitanism of st has wrought upon it, to obscure the eyes of the world the real mis- of Christianity. Ecclesiastical des- m more than once has claimed a

monopoly of knowledge, in order that through fear born of ignorance it might promote submission to authority. Sec- tarian strife has dismembered the church with fury that at times has rivaled the ferocity of pagan wars. The spirit of feudalism, which is the subordination of the many to the will of the few, has dominated Christian states and shaped the foreign policies of Christian empires. The slavery of men has been sanctioned by Christian opinion. Race hatreds, deep and implacable as those of Islam, have flourished in the soil of Christen- dom and wafted their influence to the Far East. The provincialism of proud nations glorying in the name of Chris- tian has nourished morbid beliefs in destiny which have made them destroy- ers, and, to the Oriental mind, have identified Christianity and armed impe- rialism as synonymous terms.

Not with rash and shallow condem- nation does one speak of these historic aspects which have arisen in the evolu- tion of the Western world. However regrettable they may appear from the standpoint of an idealist, doubtless they have been part of the travail of creation, without which mighty products of good could not have been born. Doubtless they shall be overruled, both in their direct and indirect influences of evil, through the great providence of God, who makes the wrath and the error and the vain pride of man to praise Him. And we must not forget that with these regrettable things have come also many things of priceless value, that are of the essence of our religion and in harmony with the mind of Christ: truths that have been purged of dross in the alembic of controversy; institutions—domes- tic, social, political, sacramental—that have survived as if immortal; moral ideas that must remain if heaven and earth should pass away. It is true that the West dare not point to its historical development as an example of ideal

Christian evolution. But it is also true that the West, ascending through strife and sin and sorrow to its present greatness, bears witness to the imperishable essence of the revelation of Christ.

To all who observe the passage of events and who reflect on what they observe, the present state of the world speaks of impending changes, the meaning and extent of which are not to be predicted. The acute crisis in the Far East suggests immeasurable possibilities in the redistribution of controlling interests. Beyond this obvious portent of change are other signs which, obscured for the moment by the clouds of war, strike the practised eye and shall in their succession appear before the public mind. The familiarity of intercourse between the most remote parts of the world is the more impressive because it excites comment no longer. We go to the Far East to-day with less difficulty of preparation and less sense of remoteness than our fathers went from Boston to the valley of the Mississippi. We expect the presence of Orientals in our seats of learning—at Berlin, at Strasburg, at Oxford, at Harvard, at Princeton. Nor are there lacking, in the East, seats of learning rivaling our own, where science and literature and politics of the West are taught. Academic interchanges within the East are habitual. India and China are despatching the flower of their youth to Japan to study European biology and philosophy in the imperial universities of Kyoto and Tokyo.

Numerous local movements of spiritual reform are taking place in Hindu, Mohammedan, and Buddhist circles, movements that appear to be sporadic, but reveal on closer scrutiny one common term, the assimilation of portions of the Christian truth; and, like the returning of a Nova Scotian tide from its long ebb, there is rolling in upon the educated life of the Orient the pressure

of mysterious impulses making for a new social order, the flood of fresh suggestion bespeaking hope and energy to cover the wreckage of long passivity and philosophical despair, the mysterious appreciation of Christ and of the esoteric aspects of Christianity.

As one ponders the present state of the world, noting these phenomena of the East, with others, ominous yet not less evident, darkening the sky of Northern Europe; and as one reflects that God's plan moves onward, whatever else be stayed, the question presses, Is there shortly to be a new interpretation of the mission of Christianity to the world? After the long ages of the historical evolution of the West, during which ecclesiastical despotism and sectarian strife and the spirit of feudalism and race hatred and the provincial pride of destiny have drawn the thick veil of Western civilization between the face of Christ and the waiting East, is there to be a new Epiphany—a fresh manifestation of Christ to the Gentiles through some nation that has come out of the blind evolutionary struggle into the simplicity that is in Christ?

If so, can we be that nation? There are conditions present in our life that suggest the possibility of our election for this benign service. In the heart of our people is the spirit of civil liberty. That spirit has so incarnated itself in our life that it determines more or less our world-view. We judge of the blessedness or misery of nations by the measure of their freedom and their self-sufficiency. Therefore whatever may exist in the thinking of individuals, there exists not in the thinking of the American people the desire to enslave, the lust to conquer. If lately we have appeared in the East as a military power, it was because honest men deemed, whether rightly or wrongly, that this was a step toward the ultimate liberty

of enslaved peoples, not a barrier against it; and I believe that this desirable view of our motive prevails throughout the East up to this time.

Nor is the American view of religious liberty less pronounced. Our most holy traditions are the voluntary principle and the unfettered right of conscience. To scorn the faith of any man is to surrender what our fathers won and held through suffering.

But if it be God's pleasure to use this nation, so wondrously segregated from the complications of European politics, to make to the bewildered world a new demonstration of the essential spirit of Christianity, there must come a great deepening in the nation's heart of the sense of universal brotherhood, which is (to use the venerated language of our authorized version) "good will toward men." Peace on earth comes not, abides not, returns not, save where there is good will toward men—a deep solicitude for the world's good, a growing tradition of world-wide love in a nation's heart, supplanting that unchastened selfishness which is the first tendency of a prosperous and progressive people.

From that tendency we are by no means exempt. At present its expression in the terms of militarism is held in check by the traditional love of liberty for ourselves and for all mankind, but in the more subtle forms of commercial ambition it may steal upon us unawares. Sir William Hunter, in his "History of British India," affirms that Great Britain entered the East with no thought of military empire. Her motive was a commercial motive. The subjugation of the peoples of India was a dream born of her mercantile successes. There is no guaranty save one, and that is the pervading influence of the spirit of Jesus Christ in our people, that commercial eagerness shall not lead us on to aggression, and aggression is-

sue in conquest. Conquest may bring wealth and conquest may bring glory, but the price of it shall be to forfeit the chance of interpreting the mission of Christianity to the Eastern world.

It is certain that the representatives of Western nations never can reinterpret the mission of Christianity to the Orient, in part enraged, in part jaded and dispirited, by sword-thrusts from the West, unless there be shown in the nations they represent a purpose to temper selfish ambition by that first law of Christ's life — "good will toward men." In these proud days of the Republic we hear much spoken of our mighty destiny among the nations. God save us from being inebriated with the sense of destiny, and from losing the sense of justice to remote nations and respect for Asiatic rights and aspirations!

It is also certain that the representatives of Western nations must relatively fail to interpret Christianity to the scholarly world of the East if they insist that Christianity necessarily implies ecclesiastical institutions and dogmatic definitions identical with those of the Occidental worshipers of Christ. To say this is in no sense an undervaluation of our Christian theology. So far from undervaluing theology as a hindrance upon life, I should esteem life as not worth living were it not for those apostolic beliefs concerning God and the person and work of Christ which, because I hold them in the way in which I see them, *are* my theology, upon which my life is founded. But I can not demand of men whose institutional conceptions are the fruit of Oriental inheritance, and whose points of contact with the revelation of God in Christ are determined by the canons of Oriental thinking, that they should adopt all the intellectual terms in which I, of another inheritance, formulate my faith in these great primary beliefs of Christianity, or



else be understood to have no share in an essence of truth which, on Christ's own word, is of universal application and for universal possession. Let me rather so believe in the Holy Ghost, so trust that Light which lighteth every man coming into the world, so honor the attempts of all nations and kindreds and peoples to attain unto God, so wait for the East to lift herself from her long bewilderment and for God to complete what He Himself has begun, so dismiss that inherent scorn of the East which has been the stumbling-block cast by Anglo-Saxon pride in the path of Christ's world-conquest, that in my heart there shall be but a Godlike yearning for the souls of all men and in my life a Christlike mark of sacrifice.

There is but one way to preserve and propagate this spirit in the American nation, with our genius for commercialism, our love for progress, our perilous pride of destiny. It is to promote the

influence of this large view of the mission of Christianity to the world upon the millions of our younger citizens in their school and college days. Intensify this by wise and well-considered methods, and they shall develop a sense of the brotherhood of the world, a zeal for the advancement of the world, a deference for the rights of the world, a respect for the aspirations of the world, that shall make our national spirit an interpretation of the mission of Christianity to the non-Christian races. Permit these younger citizens, on the other hand, in the most impressionable years of life, to drink only the heating wine of secular ambition, to acquire only the hunger for control of the world's resources, to foster race prejudice and crude Occidentalism, and each generation, moving farther away from the ancestral heritages of the Christian religion, shall postpone the coming of the kingdom of God on earth.

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## THE SERMON ON THE MOUNT AS THE BASIS OF SOCIAL RECONSTRUCTION \*

BY WASHINGTON GLADDEN, D.D., LL.D., COLUMBUS, OHIO.

### PART I.

THE Sermon on the Mount has been called the Magna Charta of Christianity. That which is fundamental and distinctive in the teachings of Jesus Christ is supposed to be included in this discourse. Those who believe that the teachings of the Master contain the normative principles of human society are naturally inclined to turn their attention first to this remarkable sermon, which seems to furnish the keynote of His ministry. It should be noted, however, that the social morality of this Teacher is by no means all expressed in

this discourse. Important elements of it must be sought in other parts of the Gospels. Nevertheless, that which is here set forth is fundamental and far-reaching; doubtless, if we give due attention to what is here, we shall need, like Browning's Pambo, to take several generations to master this before we go on to what is higher.

The subject before us is the basic law in the Sermon on the Mount for social reconstruction. As a student of social problems I wish to see how much I can find in these three chapters of the first

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\* First of a series of five lectures delivered before Drew Theological Seminary, and to be published later by Eaton & Mains in book form.

Gospel to aid us in repairing or rebuilding modern society.

At the first re-reading, with this thought in mind, of these words which many of us have known by heart from our childhood, it strikes one that social problems do not bulk very large in this exhibit. It is not society; it is the individual to whom these words appear to be addressed. It is not for groups or bodies of men, in their corporate relation, that these counsels are primarily intended, but for persons. And this is true. Primarily these words do apply to the individual. Not to isolated individuals, as we shall see; always to individuals as members of society, but still to individuals. The conscience, the judgment, the will, belong to individuals, and if anything is to be done for society it must be done by the co-operation of individuals. The wise preacher, whether on the mount or on the plain, always preaches to individuals. There is no such thing as a corporate mind that he knows anything of or can intelligently address. There are men and women before him whose state of mind he knows more or less perfectly, — this manufacturer, that banker, this teacher, that clerk, this housewife, that mechanic, this man of leisure, that woman of society—and he must fit what he has to say to the intellectual demands of these. Doubtless he recognizes them as types, and hopes to reach many by the word which he aims at one. But it remains true that all skilful teaching deals with individuals, and not with masses. "The one truth that experience and history impress upon us," says Dr. Bascom, "is that the problem of growth is primarily an interior one, and that social progress, therefore, is always gathered up and expressed in personal progress. Nothing will reach that which does not reach this; and nothing which reaches this will fail to extend to that also. The

spiritual world is what its spiritual occupants make it to be, and the kingdom of heaven can only come as it comes in the hearts of individuals. And so it becomes a problem of immense labor to carry the individual forward through all the slow stages of growth in concert with other individuals to the point in which strength and wisdom and peace abide in each singly and in all collectively."\*

There can be no doubt that this truth is greatly neglected at the present time by many students of social problems; and it is well for those of us to whom the words of the Christ are words of authority to read over with some care the constitution of the kingdom of heaven as He here outlines it, and see what principles he emphasizes.

The first word touches with a sure stroke one of the great qualities of personal character. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The kingdom which He comes to found belongs not to the conceited, the self-sufficient, the people who know it all, but to the humble-minded, the modest, those who are conscious of their own defects of knowledge and power and are willing to receive light and help from others. This spirit of humility, Jesus seems to say, is fundamental in personal character. To be right yourself, rightly to help others, you must begin here. And this is precisely what Bacon said about the spirit of science. The mighty scientific progress of recent centuries is due to the recognition of this fact more than to any other one thing. The method which Bacon suggested is the only right method of scientific study. "If in this high and arduous attempt we have any proficiency," he says, "surely by no other means have we cleared ourselves a way than by a sincere and just humil-

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\* "The Words of Christ," p. 8.

iation of the spirit of man to the laws and operations of nature." The same method is not less indispensable in social science than in physical science. It is not the pushing, the egotistic, the opinionated who are going to give us most help in the solution of these great questions; but those who have knowledge enough to comprehend that they are great questions, and humility enough to bring to their discussion a spirit of teachableness and sweet reasonableness. One who visits the places where such themes are sometimes discussed, and observes the headiness and cocksureness and intolerance of many of those who speak, is made painfully aware of the fact that the kingdom of heaven is yet a great way off. To people of this temper any kind of social machinery ever invented would bring only hell. There is scarcely another condition of social reconstruction more fundamental than this, albeit it concerns the individual alone.

Other of these maxims, on which I must not dwell, deal also with personal character. "Blessed are they that hunger and thirst after righteousness, for they shall be filled" with that for which they hunger and thirst. It is not the man whose chief craving is for comfort or ease or income or equality, but the man who above all things wants to be right in thought and wish and deed, whom this beatitude crowns. That his own life may conform to the law of life, that he may be the man he ought to be, this is his ruling passion. There will never be any good society among men who lack this quality.

"Blessed are the pure in heart, for they shall see God." The beatific vision is not for Paradise; it is for these days of toil and turmoil when nothing is so much needed by any of us as to discern the presence of Him whose blessed will, in all these confusions, is *slowly unfolding*. Only the pure in

heart can see God; and no one can help much in building a good society who can not see Him.

Remember also that you are the salt of the earth, the light of the world. But the salt and the light perform their function not in conventions, or by means of resolutions; it is by what they are in themselves that they exercise power, not by what they try to do. The attention is here sharply called to the possession of personal qualities by which alone the man becomes a savor of life and a point of radiation for the whole community.

So, too, bear in mind that the obedience of every law primarily concerns the inward motive, and that both in our worship and in our charity the main test touches the secret impulse. And do not forget that the restless temper which fills the days and nights with worry about what we shall eat and drink and wherewithal we shall be clothed is the bane of life; that the first condition of happiness is to get rid of that. And above all remember that a deep and true moral insight, the power of seeing things as they are, the intuitive vision which quickly and keenly discerns between the real and the unreal, the false and the true, is the one thing needful. "If thine eye," the eye of the soul, "be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!"

I have only touched on a few of the points which concern our personality which Jesus emphasizes in this discourse. It is evident that His primary concern is with the individual; that He has no confidence in getting a good society out of bad men; that He means to strike home at our personal sins and defects and make us all feel that the place to begin every social reform is in

rt of the reformer. "First cast beam that is in thine own eye, n shalt thou see clearly to cast mote out of thy brother's eye." rsuaded that no more salutary uld be spoken in most assem-social reformers than this which hrist would be sure to speak to All of us need to be sharply to the truth that our own mod principles of action must be d right if we would render any service to our fellow men.

ecognition of this fact will show ice what a task we have before armonious social relations must rom right purposes and social in individuals; and yet it is

Dr. Bascom says, that "con-of close spiritual relationship exist as yet between any two The soul is rather startled in its by its own growing solitude. ypressed with such an expe-

he wise man does not feel that grounds of complaint; that the

of life is with him, and that ake the discord. He is rather ed with the fact of how ex-difficult, and complicated a-tion is a true spiritual sym-

How many things in one's self e increased, diminished, mod-inated, before he can success-e part in it; while the same is those about him who are best unite their experience with his ce. How little right has any find fault with these discords; e assumes the right, how is he still farther off from the desired 7!"\*

evident that the great Choragus ve much tuning of the instru-o do before the music of the will be reproduced in human

Nevertheless, that is the

glorious result toward which the whole creation moves, and it is for us to keep it in view, and patiently to strive toward it. For the perfection set before us, in this great discourse, is a social as well as an individual perfection. Individuals we are, but we are not monads. Our life is forever a related life. We can not obey, in solitariness, the law of our being. We must take care to be right in ourselves, but we can never be right by ourselves, or for ourselves; our humility, our purity, our integrity, our sincerity, our serenity, our insight, are not possessions that we can monopolize; they are the instruments of service. And Jesus brings before us, in this discourse, the fundamental conditions of the perfect society.

Of all these conditions the most fundamental is that which is expressed in the first sentence of the universal prayer, "Our Father who art in heaven."

Let us pause before these well-worn words; let us speak them reverently. Here, if Jesus is authority, is the corner-stone on which the whole social structure rests. Society exists among human beings by virtue of the fact which these words convey. The Fatherhood of God gives us a foundation for social order and peace and welfare; other foundation can no man lay. Many, indeed, have been the attempts to rest the social structure on other bases, to find some other theory by which to explain the existence of the human commonwealth. It has been conceived that men enter into social relations through some sort of voluntary compact, because they think it will be profitable for them to do so; that society is the result of a kind of copartnership agreement. And there are not a few who believe that economic motives are the primary motives in the constitution of human society. This is certainly not the doctrine of the Sermon.

on the Mount. Nor does it agree with those facts of human life which are best known to us all.

"Many writers," says Frederick Maurice, "begin with considering mankind as a multitude of units. They ask, How did any number of these units form themselves into a society? I can not adopt that method. At my birth I am already in a society. I am related, at all events, to a father and mother. This relation is the primary fact of my existence. I can contemplate no other facts apart from it.

"Perhaps you will say, 'For each of us separately that no doubt is true. But we want to consider the world at large.' Well! and to what portion of the world at large is this truth not applicable? In what region do you find a man who is not born a son; who is not related to a father and mother? It is a fact for me, surely; but it is a fact for you and for every man. And if you determine not to take notice of this fact, not to give it precedence of every other, the effect is that instead of contemplating the world at large, you will only contemplate yourself. You will be the unit about which all events and persons will revolve. Each man will regard himself as the center of the universe. You will at last come to an understanding—a very imperfect understanding—that each must occupy this place in his own estimation; you will be forced to construct a society on that hypothesis. If, on the other hand, you start from the indisputable commonplace, 'We are sons,' such a way of considering the universe is from the first impossible. I can not be the center of the circle in which I find myself, be it as small as it may. I refer myself to another. There is a root below me. There is an Author of my existence." \*

These are the primal facts of human

society. We are born into social relations. Existence is a social fact. My conscious life, descending to me by ordinary generation, unites me to my kind, and issues, can only issue, from Him who is the Author of all life—of whom every fatherhood in heaven and on earth is named. Every human being has the same parentage. The Father in heaven is the Father of us all.

This fact of fatherhood and sonship, if I recognize it, makes it impossible for me to assume an egoistic or independent attitude. If I have a Father in heaven, He owes to me care, guidance, wise control, and I owe to Him reverence, trust, obedience. Then the very foundation of society is in religion. The first right social act must be an act of worship. And since my very existence is derived, and dependent, the spirit of subordination and obedience must be natural to me. I am under authority. There is a superior to whom I owe allegiance. Fatherhood is not tyranny, it never is; and sonship is not bondage. The relation is one of loving care and control—even of self-sacrifice—on the one hand, and of loving trust and honor on the other; but the spirit of obedience is there. No true family is without it.

Thus the recognition of the fact of the universal Fatherhood must fill society with the spirit of docility, of gentleness, of subordination. That is the manner of it, as Maurice says. That is the mental habit which befits it. The individuals of whom it is composed are not independent units, each of whom considers himself the center of the universe; they are children who know themselves to be subject to the loving will of the universal Father, whose purposes concerning them and all the rest of His children are to be the law of their lives.

From the fact of the divine Fatherhood is derived the fact of human brotherhood. What the right relation

\* "Social Morality," pp. 21, 22.

of brothers must be, when the Fatherhood is divine, it is not easy to tell, tho it is not hard to understand. Honor and obedience to the Father will rule all our conduct. We must therefore think His thoughts about our brothers; we must share in His purposes concerning them. The law of sympathy, of consideration, of helpful love, will be the law of all human association. The deepest and most central fact to be considered in all relations with my fellow-man—whether he be employer or employee, teacher or pupil, client or customer, neighbor or foreigner—is that he is my brother; that we have a common Father; and that his welfare, his happiness, his honor, his manhood, ought to be as dear to me as my own.

This relation of brotherhood between human beings is the second fundamental social fact, according to the teaching of Jesus. Observe that it is a fact. It is not merely a thing that ought to be; it is the thing that is. It is not true that human beings ought to become brothers; it is true that they are brothers. No choice or determination or wish of theirs can have anything to do with the fact. It is true that a great many human beings do not behave toward each other as if they were brothers, but their bad behavior does not change the fact. The relation is there. It is the deepest thing in our lives. It is the one thing that Jesus came to make plain to us, and to help us to realize. All the human beings that I meet day by day in the street, in the mart, in the shop, in the office, in the drawing-room, in the kitchen, are the children of my Father. I owe to them, first of all, a brother's sympathy, a brother's help. The laborer who works for me, the mechanic at my forge, the hostler in my stable, the maid in my house, the shop-girl behind my counter, is the child of my Father. My constant question concerning them all must

be, not how much profit can I get out of them, but how much good can I do them? The employer for whom I work, the man who pays me wages, is my brother. It is my duty to think of his well-being, to consider how I may add to his peace and happiness. The man who lives on the avenue beside me, the man who lives in the alley in the rear, are equally my brethren. What can I add to their well-being? The man of whom I buy or to whom I sell; of whom I borrow or to whom I lend; who comes to me for counsel or to whom I go for service; the postman on his rounds, the policeman on his beat, the pauper in the almshouse, the prisoner in the jail, are all my brothers—what can I do to help them, succor them, bless them? All my relations with all these human beings must be inspired and dominated by this central fact of brotherhood. Whatever I do or want to do with reference to them must be governed by the wish to realize this relation. If ever I forget this, or ignore it, in any social act, I am hindering the coming of that kingdom for which I daily pray.

You may say that all this is visionary and chimerical; that no such relations as these have ever existed or ever will among human beings; that it is worse than useless to suggest a rule of life that is so utterly beyond the powers of man; that society can never be put upon any such basis as this, and that, if we wish to see society reconstructed, we must seek for some theory of human relations somewhat less quixotic. To all which I reply that I am not giving you my theory of human society. I am simply trying to state that theory as I find it laid down by Jesus Christ in the Sermon on the Mount. I can not, for the life of me, make it mean any less or any other than that which I have unfolded. If the Fatherhood of God and the Brotherhood of man

mean anything at all, they mean all this.

It is open to any man to say that Jesus Christ knew nothing about the proper ordering of social relations; that while He may be a safe guide for those who wish to find the way to heaven, He is not to be trusted as a social philosopher. And this is practically what is said by a good many persons in the church as well as out of it. Those who are most eager to affirm His divinity are often most bold to deny His authority when He speaks of human relationships and obligations. For my own part, I must confess that I can not so divide His words; and that His teaching respecting the divine Fatherhood, with its corollary, appears to me to be the very substance of His mission. And the denial of this is, to my mind, the very *fons et origo* of all unbeliefs and heresies.

Yet it must be owned that this denial has been almost universal among those who have stood to represent Christ on the earth. The doctrine of the universal Fatherhood has not been generally accepted, as Christ taught it, by the Christian church. To those who are under the wrath and curse of God on account of the Fall, the Fatherhood, we have been told, ceases to be a fact; it is a possibility merely. Those who are elect and regenerate may claim it, none others. That is the received theology. To the regenerate, all this teaching of Jesus about the Fatherhood and the Brotherhood may apply. The relation between regenerate men may indeed be such as this teaching suggests; but how, it is demanded, can there be an actual brotherhood among the unregenerate, since for them there is no actual Fatherhood? Outside the church, therefore, in the wicked world, no such fraternal relations could be looked for. Selfishness is the law of that realm, and our social philosophy

must adjust itself to this law. This is what theology has taught us to expect in human society.

The political economy of the fact has taken its cue from theology, and has drawn its deductions from the assumption that self-interest is the ruling principle of human conduct.

Such have been the theories of social relations which have prevailed hitherto in Christendom. It must be confessed that our theories of society have been bad enough to produce a bad society; and it must also be owned that they have done it. There are plenty of people yet who are ready to stand up for these theories and defend them against all comers. I am not here to take up that combat. I am only here to say that whether they are true or false, they are not the doctrine of Jesus Christ. For there is not one word that He ever said which, rightly interpreted, could warrant the notion that God is the Father of none but the good people. What has He said in this very sermon?

"Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies and pray for them that persecute you; *that ye may be sons of your Father which is in heaven; for he maketh the sun to rise on the evil and the good, and sendeth his rain on the just and the unjust.*" How can the doctrine of a partial Fatherhood stand in the face of these words? Nay; it is over all the children of men; even your enemy is your brother, because he is the child of your Father. It is not the regenerate alone, but all who are made in God's image, who come under the law of brotherhood. All human relations—domestic, economic, industrial, political—are founded on this fact, and must conform to it.

Such is the teaching of Jesus Christ. Such is the principle by which, in His conception, society is to be constructed.

**EVANGELISM—FROM JONATHAN EDWARDS TO WILLIAM J. DAWSON**

BY THE REV. JAMES A. MILLER, PH.D., ELMIRA, NEW YORK.

To understand and appreciate the evangelism of to-day we must see it as related to the movements that have been. Five waves of evangelistic fervor at least must be passed in review.

1. "The Great Awakening" (1727-1750). This laid broad and deep the foundations of American Christianity. Franklin was still a young man; Washington was but born. Three great names stand out—Jonathan Edwards, George Whitefield, and John Wesley. Religious interest sprang up in a marvelous way in many places at the same time—as in Northampton under Edwards, in New Brunswick under Gilbert Tennent, and among the Scotch-Irish in Pennsylvania under William Blair. George Whitefield went up and down the country like a preaching angel, addressing enormous crowds and welding into one all these various local movements. There arose a new type of religion, direct, emotional, aggressive. What Whitefield did for the thirteen colonies, John Wesley, under the impulse of the Moravians and of Jonathan Edwards, did for England.

2. The Kentucky Camp-Meetings (1800-1803). This movement did for the new West—the great plains west of the Alleghanies—what the Edwards-Whitefield-Wesley movement did for the Atlantic coast region. This remarkable religious awakening sprang out of a meeting held in the woods preparatory to the Lord's Supper. It led to an epidemic of camp-meetings. Standing crops were left to care for themselves; settlements were deserted; pioneers rode or walked as far as fifty miles; fifteen thousand or more were present at Cane Ridge. There were no great leaders. These backwoodsmen had been without much religion, and

accepted it with remarkable emotional experiences. Presbyterianism had been the leading denomination, but these great camp-meetings gave to Methodists and Baptists the leadership in the new West.

3. The Finney Movement (1825-1830). The next time that evangelism reached a mountain height was that which reached its culmination in the Finney meetings in cities of Central New York. This brought into the churches by scores the brainiest of the lawyers, physicians, and merchants. It was led by a brilliant converted lawyer, who did not own a Bible till he was thirty. His preaching was that of an advocate to a jury. This marks the dawn of modern revival methods. The ideal of evangelists ever since has been Charles G. Finney.

4. The Moody Movement. This was led by a blunt, brainy, consecrated business man, who talked like a layman. He organized campaigns in cities and rallied all denominations to his support. He organized meetings as a great merchant pushes his business. He instituted inquiry meetings and called to his help a multitude of lesser evangelists. Then came the era of Gospel song and men like Bliss, Sankey, and Stebbins. Then rose Bible schools and Northfields to supplement. No movement has so profoundly influenced the churches of the whole land to new motive and consecration as this, and none has been anything like this as a teacher in evangelistic methods.

5. The Torrey-Alexander Meetings. Whether we wish to or not, the time has come when we *must* give to this new movement a place in this short list. Such meetings have never been witnessed as have been held in the cities of



Australia, England, Scotland, and Wales. If large meetings, popular interest, opinion of those most competent to judge, and numbers of converts mean anything, this movement, now seemingly only rising, is the greatest wave of evangelism the Christian church has ever seen.

From the historic point of view, the first three of these great evangelistic impulses may be called the old evangelism, and the last two the new. Certain features mark alike the Great Awakening, the camp-meetings of Kentucky, and the Finney movement, while the Torrey-Alexander impulse is but the rising again, in a sense, of the Moody evangelism. Accepting, for convenience, this distribution into old and new, we find three very marked differences between the old evangelism and the new:

1. A Difference in Emphasis. Jonathan Edwards, laying the stress on the justice of God and preaching stern punishment of sin, is but an exponent of the spirit of the age. God angry a great deal more with numbers on earth than with many of those now in the flames of hell, was a favorite theme. The same stern God was the ideal of the Middle-West camp-meetings, and to a lesser degree of Finney. But the new evangelism of Moody, Chapman, and Torrey puts the accent at the other end of the scale—the love of God. Where Edwards preached the anger of God till men shuddered and groaned and women swooned and shrieked, Chapman preaches the love of God till men are melted into tears and tenderness. As Professor Coe has said, the new evangelism “emphasizes another set of ideas, appeals to another set of motives, and expects a different set of results.”

2. A Difference in Emotional Manifestation. The tragic intensity of emotional experience of the old evangelism

has little place in the new. Under Blair’s preaching the congregation groaned, wept aloud, and cried out so continuously that he appealed to them to be quiet that they might hear his words. We find in McMaster’s “History of the United States” and President Roosevelt’s “Winning of the West” detailed accounts of the falling to the ground, the writhing in seeming convulsion, the “jerking” about stakes and trees, that came to those under deep conviction of sin. We read in Finney’s “Autobiography” of an occasional one who “fell from his seat as if shot, and writhed and groaned in a terrible manner.” We find almost nothing of this in the newer evangelism of Moody and Torrey.

3. A Difference in Methods. So far as we know, no Alexander or Butler or Sankey traveled with George Whitefield. Gospel song, great choirs, and solo singers belong to the new evangelism. The Kentucky-Tennessee impulse belonged to the fields and woods, and knew nothing of the church and city campaigns of modern time. Finney very likely would have severely censured the advertising, the badges and ushers, the reporters and committees—the business push supposed to be necessary in a modern movement. The cards, personal workers, after-meetings, and inquiry-rooms had no place in the older evangelism.

It is important we should notice that a still newer type of evangelism is coming into sight. It is not antagonistic to any of the types we have been following, but a development from them. It is distinct enough to be in contrast even with the evangelism of Torrey. It is impossible to define it exactly, but some of its features we can not mistake. To catch its drift we will do well to study the principles back of the Converse-Chapman impulse in the Presbyterian church; plus Josiah Strong’s idea of a

revival along social lines rather than individualistic; plus Professor Coe's conviction that the coming evangelism will be broadly educational rather than narrowly revivalistic; plus the movement starting in the Congregational churches under the inspiration of William J. Dawson and Dr. Hillis. It may be that the following will appear as characteristics of the newer evangelism:

1. An effort to interest a whole denomination, like the Baptist, Presbyterian, or Congregational, through its national association or assembly. It is no longer the leaders of a church or of a village or city planning work for themselves, but the leaders of a national church launching an evangelistic impulse which they would have reach every corner of the country.

2. A new spirit taking possession of the leaders; more earnestness and consecration on the part of ministers and laymen; a being "born anew," as W. J. Dawson was led into a new experience through seeing the work of Gipsy Smith; an awakening to a consciousness of God; a recognition that the church is a force to be used in service, and not merely a selfish social club.

3. A new emphasis given to personal work, not by a devoted enthusiast here and there, but by the church at large. The apostle of this special impulse was Henry Clay Trumbull, and its textbook his "Individual Work for Individuals."

4. An agreement that evangelism means not so much "special meetings" for a few days of the year as a steady evangelistic fervor in all departments of activity all the year. It means keeping in sight the non-Christians abroad to be reached with a Gospel new to them, and the non-Christians at home to be won by a Gospel already old to them. It means keeping ever in sight the children of Christian homes who

must be kept for Christ, and the adult believers who must be helped to deeper experience and more effective service.

5. A discouraging of sensational attacks on theater-going, card-playing, and dancing, and the airing of special personal and doctrinal hobbies. And that not so much from sympathy with such amusements and proclivities, as from the feeling that such a course stands in the way of something more important and effective.

6. A feeling that a fling at higher criticism, evolution, verbal inspiration, or any other tendency to which the speaker happens to be opposed, in a public meeting, is, to put it mildly, extremely bad taste. And this not at all through any willingness to accept the new theology or the old, but from the conviction that those who hold the opposite interpretation are honest Christian thinkers, entitled to common Christian courtesy; and from the growing conviction, so far as the new ideas are concerned, that, if proven, they would not in the least topple over the religious fabric, but only some men's traditional idea of it.

7. A conviction that it is possible to unite the highest culture and scholarship with the most fervent apostolic zeal; that there is no reason why a man of the finest sensibilities and rarest social and mental powers should not be more effectively aflame with the love of a John and the utterance of an Apollos than a converted thief; that it were better to have for our leaders in evangelism men like Henry Drummond, Robert E. Speer, Phillips Brooks, William J. Dawson, and Newell Dwight Hillis, than men aglow with enthusiasm but lacking the balance of broad experience and liberal equipment.

But whether the evangelism be the old, the new, or the newer, there are certain things which must mark it or it is no evangelism at all. It must own

and covet the spirit of prayer. This was true of the evangelism of Wesley, Edwards, Nettleton, and Finney, and recognized as fully by Dawson and Hillis as by Moody and Torrey. There must be the atmosphere of the Spirit of God, or it is a man-made and not a God-given evangelism. This work of the Spirit is as evident in the evangelistic wave sweeping Wales to-day, growing out of the efforts of Evan Roberts, as it was in Northampton in Edwards' day or in Cæsarea in that of Cornelius. There must ever be in evangelism the emphasis of a few essential truths—the

divinity of Christ, the supremacy of the cross, the turning from a life of sin and aimlessness to a life of righteousness and consecrated effort, the voice of God in Scripture, and the call to work for the good of others, because these are God's greatest words to men. It would be well in discussing evangelism, ethical, social, and educational, never to wander very far from the pregnant saying of W. J. Dawson: "We have all talked a good deal about the new revival which is to be ethical, but there will be no ethical revival without a precedent spiritual revival."

## THE DECLINE IN THE NUMBER OF STUDENTS FOR THE MINISTRY

BY PRESIDENT ALFRED T. PERRY, D.D., MARIETTA COLLEGE, OHIO.

As I take it, what we most want to know on this subject is: I. Just what is the truth regarding the decline in numbers? II. What has led young men to shun this profession in recent years? III. What is the remedy for this state of things; how can we regain the devotion of young men? Without attempt at rhetorical embellishment I set myself to answer these questions. The first question is purely a statistical one. The answer to it must be reached through intelligent use of such statistics as can be found. The answer to the second is made for us by the young men of to-day who are looking forward to the ministry. The answer to the third will represent only the opinion of one interested student of this subject.

I have sought to gather my information widely and collate it carefully. Limiting my inquiry to the period since 1890, I have issued circulars, with the usual result of receiving only partial replies. To 382 colleges and universities, to the Y. M. C. A. presidents in 327 of

them, to 120 theological seminaries, to the leaders and officers in 21 denominations, as well as to numerous friends and representative men, I have propounded my inquiries.

Of the 382 colleges, I have heard, either through college officer or Y. M. C. A. president, from 276. These reports, supplemented by those of the United States Commissioner of Education, have furnished me my answer to the first two questions. Let us attend directly to our questions.

I. What is the truth in regard to the decline in numbers of students? Here are the figures of the Commissioner:

### THEOLOGICAL STUDENTS IN ALL SEMINARIES REPORTING, AND NUMBER IN PROTESTANT SEMINARIES.

Year.	Total Number.	Protestant.
1870.....	3,254	
1875.....	5,284	
1880.....	5,242	
1885.....	5,775	
1886.....	6,370	5,418
1887.....	6,806	5,848
1888.....	6,512	5,515
1889.....	6,989	5,983

\* Paper prepared for the Religious Education Association and revised by the author for THE HOMILETIC REVIEW.

Year.	Total Number.	Protestant.
1890.....	7,013	6,029
1891.....	7,828	6,006
1892.....	7,729	6,360
1893.....	7,836	6,541
1894.....	7,658	6,340
1895.....	8,050	6,616
1896.....	8,017	6,587
1897.....	8,173	6,514
1898.....	8,371	6,491
1899.....	8,261	6,155
1900.....	8,009	5,975
1901.....	7,567	5,632
1902.....	7,343	5,410
1903.....	7,872	5,628

These figures are confessedly incomplete. Probably the Roman Catholic figures of the early years are the most defective, so that the actual increase in that denomination is less than appears. The net figures, however, give probably a correct impression.

It will be seen that in 1895 the maximum was reached, since which time there has been a rapid decline to the figures of the earlier years. Fluctuation in numbers need not surprise us. This we find in other professions. Medical students declined from 12,739 in 1882 to 11,059 in 1885. Law students from 3,227 in 1881 to 2,744 in 1885. Dental students from 8,320 in 1902 to 8,298 in 1903. Such reflux waves of the oncoming tide are to be expected, and they are frequently seen in the earlier years in theological students. Still this gives us little comfort when we contemplate the complete ebb in the roll of Protestant students of theology. Let us subtract the 166 women in the Protestant seminaries in 1903 and the 108 in 1902 and the situation is still worse.

1890, net.....	6,029
1902, net.....	5,802
1903, net.....	5,462

The population of the country has been growing, the number of churches and church members has increased greatly, and yet the number of men students in the Protestant seminaries of the country in 1903 was less by 567 than in 1890, and less than in any year since 1887, ex-

cept 1902, when there were 727 fewer students than in 1890, and less than any year since 1885.

Let us see how different denominations have shared in this decline. A study of the statistics gives the following result:

*Baptists*: A fairly steady increase (notwithstanding a slight drop in 1900 and 1902) from 658 in 1890 to 1,095 in 1904.

*Free-Will Baptists*: Great fluctuation: 54 in 1890, 43 in 1893, 106 in 1895, 47 in 1900, and 54 in 1903.

*Congregationalists*: A great decline from 588 in 1890 and a maximum of 596 in 1892 to 378 in 1901, with slight recovery to 398 in 1904.

*Disciples*: A steady and large increase from 468 in 1890 to 807 in 1900 and 997 in 1904.

*Lutherans* (General Council): Fluctuation from 730 in 1890 to a maximum of 1,202 in 1896 and a drop to 905 in 1903, with recovery to 1,021 in 1904.

*Methodists* (North): Rise from 498 in 1890 to 676 in 1900, falling to 612 in 1903.

*Methodists* (South): Their one seminary, which trains only a small per cent. of the ministers, shows an increase in students, but ordinations have fallen off slightly since 1898.

*Methodist Protestants*: Decline to 1897, then a rise.

*Presbyterians* (North): Including Union Seminary in the statistics, a steady increase from 786 in 1890 to a maximum of 1,101 in 1895, then an equally steady decline to a minimum of 726 in 1903, with a slight recovery since.

*Presbyterians* (South): A somewhat narrow fluctuation from 102 in 1890 to 194 in 1894, to 156 in 1900, and to 158 in 1903.

*Cumberland Presbyterian*: With only one seminary, a wave-like increase from 86 in 1890 to 65 in 1898 and 56 in 1903.

*United Presbyterian*: Increase from 85 in 1890 to a maximum of 160 in 1897 (caused in part by increase of women students) to a minimum of 84 in 1903.

*Protestant Episcopal*: A wave-like increase from 346 in 1890 to a maximum of 467 in 1898, then a falling off to 406 in 1900 and a recovery to 487 in 1903.

*Reformed Church in America* (Dutch): From 45 in 1890 to a maximum of 65 in 1898, then to a minimum of 42 in 1903.

*United Brethren*: 48 in 1890; two high points, 60 in 1893 and 59 in 1901; two low points, 36 in 1896 and 37 in 1903.

*Universalists*: A rise from 68 in 1890 to 100 in 1893, then a large decline to 41 in 1900 and 44 in 1903.

It thus appears that there is no uniformity of decline. The holding up of some denominations like the Disciples and Northern Methodists may be in part accounted for by the raising of the standard of the ministry, which has

sent a larger proportion of ministerial candidates to the seminaries.

The denominations having the largest proportion of college graduates in their ministry have shown for the most part the greatest decline in students for the ministry, viz., the Congregationalists, Presbyterians, and Dutch Reformed. United Brethren and Universalist decline is not easily accounted for. Apparently the shrinkage is chiefly in college men. As confirmatory of this, it may be noted that the State universities report very few ministerial students, Virginia with 18 out of 280 having the largest proportion. The explanation given is that those planning to enter the ministry go as a rule to denominational colleges.

The large universities make a very unfavorable showing, Princeton with over 40 out of 1,286 being the best. President Harper states that out of nearly 1,200 men graduating from Harvard, Yale, Columbia, and Princeton in 1904, less than 30 were planning to enter the ministry. The New England colleges afford a striking example of decline: Bates reports 7 ministerial students out of 250, Colby 7 out of 135, Dartmouth 9 out of 830, Williams 5 out of 434. Institutions with fewer students and those in the West are the only ones whose reports are at all encouraging.

Some statistics of the Presbyterian Board of College Aid are instructive.

**STUDENTS IN PRESBYTERIAN THEOLOGICAL SEMINARIES IN 1901-1902.**

Class of Institution.	Average Number of Male Students.	Candidates to 1,000 Male Students.
From 10 State universities . . .	660	4
From 8 Presby. universities . .	724	29
From 8 Presby. colleges . . . .	161	88
From 14 small colleges . . . . .	81	196

We may conclude then that there has been an absolute (and a much greater relative) decline in the number of students for the ministry in our Protestant churches, a decline not equally shared but widespread, and a decline chiefly in

college students, and among these chiefly from the older, larger, richer and Eastern institutions.

One further question may be asked: Is this decline in numbers accompanied by a decline in quality? This has been alleged by some, but the facts seem to be inadequate for the conclusion based upon them. It is true that the proportion of Phi Beta Kappa men entering the ministry is less than it used to be; but the number of Phi Beta Kappa men is much larger than it used to be, varying with the number of students. If fewer students enter the ministry, then of course it is to be expected that fewer Phi Beta Kappa men should enter the ministry. To prove the point in question it must be shown that among those who choose the ministry a smaller proportion than formerly of Phi Beta Kappa men is found. If the number of students entering the ministry from a given college has fallen from seventeen to ten in twenty years, while the number of Phi Beta Kappa men in the same classes has increased from thirty-five to sixty, it is surely not surprising that the percentage of Phi Beta Kappa men choosing the ministry shows a decline. All which indicates that inferences based upon such figures are entirely fallacious. On the contrary we have the unanimous testimony of the theological faculties that they see no decline in quality, while many report a distinct improvement.

II. In answering our second inquiry as to the causes for this decline, endeavor has been made to get at the motives now influencing young men in their choice of the ministry or their turning away from it. Instead of giving a statistical result, I desire to reproduce, so far as I may, the mind of the college student of to-day as he faces the ministry, as I have learned it from the study of the more than four hundred replies I have received.

The unanimous report from the theological seminaries is that their faculties detect no change in motive as compared with former years, except that the emphasis has shifted slightly from duty as response to a divine call, to duty as service; a little less of the "Wo is me if I preach not the Gospel," and a little more of the obligation to serve Christ and fellow-men in this field. This position is confirmed by the reports of the reasons that have led men to decide for the ministry. That which seems to be preeminent is the desire to make one's life count for something, the longing to serve one's fellow-men, and a devotion to the Kingdom of Christ.

We can look perhaps with more profit at the unattractive side of the ministry. We must recognize at the start that the young man of to-day faces life out of a different environment from that of the young man of twenty years ago. The atmosphere of the home and society affects him strongly. A chief element of that is "the transcendent importance attached to money in this country." We call it commercialism, materialism, etc. This has resulted in a general spiritual deadness, in which the "eternal verities" are less clearly seen. Bred in an atmosphere where everything is brought to the test of dollars, the young man looks out upon life. The great prizes of the business world and the abundant opportunities for success stand out in sharp contrast with the inadequate provision for the ministry—its small pinching salaries, the uncertain chance for advance, early superannuation with no provision for old age.

Yet it is not alone the poor pay that deters. The financial basis of the ministry is entirely different from that of other professions. In business a fixed service brings a fixed salary, fidelity and hard work are rewarded, and one feels that he is responsible for the size

of his salary. In the ministry the duties are indefinite, promotion does not at all depend upon faithful work but upon certain personal and popular qualities, the essential value of which is at least questionable. In medicine and law a given service receives a recognized compensation. In the ministry a man is called to give all his time and thought, and then to have his salary raised with difficulty, paid irregularly and with grudging, giving him the sense of being an object of charity. He has to beg for his pay and get little at that. As one tersely puts it, he is to be a pauper all his life.

Another group of deterrent reasons is based upon the attitude of the church toward the minister, its lack of cordial support, its uncharitable criticism, its hampering restrictions both to thought and activity, the isolation and moral seclusion which come to the minister.

A few, but not so many as one would think, speak of the doctrinal disturbances, the break-up of old faiths, so that the student is uncertain as to all belief and feels that he has nothing to preach. Combined with this is a fear lest one shall lose his independence and freedom of thought. In this connection some express the idea that theology itself is behind the times and that it is not keeping up with the advance in other lines.

Again, the student in recent years has had increased difficulties to overcome. The requirements have increased, making a longer course of study necessary, while the amount of aid given has been reduced, and there has been a greatly mistaken outcry against giving any. There are many who shrink from the responsibilities of the minister. The age demands so much the youth feels his unfitness. The moral standard is higher than for other men. He can not be free in his conduct. One must live his life in the full glare of publicity.

No class of deterring reasons appears more frequently than that which concerns the general popular estimate of ministers. It is perhaps not too much to say that for the most part, certainly in the larger Eastern institutions, the average student attitude toward the ministry is one of utter disregard, if not of contempt. The ministry is of no reputation in the university. The college lad who enters expecting to be a minister is ashamed to have it known. The divinity men are held up to constant ridicule. It is said that the ministerials are not manly men, that ministers don't live up to their own preaching, that the ministry is full of cheap unprepared material, and that it emphasizes its small men as other professions do not. No phase of our subject is more serious than this, and no stumbling-block harder to remove out of the way of college men. The young man of to-day does not fear self-denial. He is willing to make sacrifices for Christ's sake. Witness the host of student volunteers in our colleges. Is there less self-denial in the foreign field than in the ministry? No, but the young man believes that he can retain his self-respect abroad better than he can at home. He is willing to work hard, provided he can be sure of a place to work. He does not shrink from spending himself for others if he can only feel that his work will really be worth while, that he can really do what he aims to do.

Feeling all these deterring reasons, the young man is taught that he can be as useful in the Kingdom of Christ in other callings, while other forms of Christian work are pressed upon him as better than the ministry. So he is led away from this profession.

May we ask now, how is it that the young man has come to have these views of the ministry? We shall have to admit that there is a great deal of

truth in what is charged regarding churches and ministers. The young man sees part of the situation accurately. The trouble is he has a one-sided view. He does not see clearly the great compensations that balance criticism and hardship and self-denial. He does not appreciate the opportunities for service this profession affords. He is not told of the crowning spiritual satisfactions that make the faithful minister's life one of preeminent joy. These have not been made plain to him.

There has been a decline in those agencies most potent in the past in leading men to the ministry—home influence, the consecration of sons to this holy calling, the old-time academy with its constant pressure toward this end, the pastors urging the claims of the ministry, the college presenting the same to its students. These all have largely ceased their activity in this direction, and no other agencies have taken their place. Hundreds of young men now in other callings might have been turned to the ministry if the matter had only been presented to them.

Some blame, and more I fear than we dare to charge, must lie at the doors of our good friends of the Y. M. C. Association. Much as I honor this organization, I must speak this word here among its friends. The growth of this movement has been remarkable in the last twenty years, and there has been a great demand for men to fill the places of secretaries, etc. (There were 1083 General Secretaries and other paid officers in 1890, which number increased to 1893 in 1904.) With a perfected organization and a large number of field secretaries they have been appealing to college men, setting forth the opportunities in that field. Wherever they have found a man of especial strength they have laid siege to him until they have won him to their cause. This is of course perfectly legitimate; only it is

to be greatly regretted that in many cases it has seemed necessary, in order to exalt their own calling, to discredit the ministry. The Y. M. C. Association secretaryship has been contrasted with the ministry by officers of the Association in the following style: The Association secretary works with young men rather than old women and children; his salary is backed by a strong organization on a business basis, and he doesn't have to beg for it as the minister does; and, further, he does not have to cater to the wishes of a session or prudential committee, but is his own master.

The wide influence of this sort of appeal is sadly evident in the returns I have received. That it should ever have been made can only be regretted. Surely we may ask our Y. M. C. Association leaders to correct this evil, and not try to build themselves up by tearing the ministry down.

It needs to be said also, in kindness but in frankness, that a potent cause of this decline is the attitude and expressed opinion of some now in the ministry. The lazy minister complains of his hard work; the speculative minister rants about creeds and liberty of thought; the sensationalist assails the churches, the ministers, and the seminaries; the dyspeptic bewails the degeneracy of the times; some who have suffered criticism retail their woes in the press; and the unworthy man parades himself before the world. Now there undoubtedly is room for criticism of creeds, churches, and seminaries, but the spice added to make a readable article and gain a hearing has surely given a wrong impression. The practise of going around and picking at this or that imperfection has been too common, while the supplementary corrective statement has been too often lacking. Do creeds get out of date? Of course they do; but there is more in any one of them to accept than

to reject. Are the seminaries imperfect? Of course they are; but they are better than they ever were in any age before this, and better adapted for meeting the needs of the churches. Do ministers have hardships and irritations, do they suffer from criticism and lack of due appreciation? No doubt they do; but there is no profession in which the spiritual compensations are so abundant and so great. If we say the former we must say the latter also. I have been struck with the fact that every criticism I have heard from ministers has its echo in the answer of some young man. In many cases I have felt that I could name the man and the article which has given him his cue. I am morally certain that in some cases there can be no real understanding of the problem by the young man,—he is only an echo. In a word, the ministry itself and the religious leaders are largely responsible for the decline, for they have made the ministry almost an impossible profession by their extravagant criticism of it, while the sensational press has been only too glad to seize on every criticism and exploit every attack.

Another difficulty in the way of young men, which I have not seen noticed anywhere, seems to me worthy of attention. With the development of the elective system in our colleges men find themselves at the end of their course unfitted to enter the seminary. They have taken the scientific course, or chosen history and literature instead of language and philosophy. When they stand facing the world, the ministry is closed against them, because they will not be accepted in the seminary. I do not see how this difficulty is to be met unless the seminaries adjust their entrance requirements to the modern conditions in the colleges and make provision for the necessary basal studies, Greek, philosophy, history,



etc. A four-year course which those who had been properly prepared could complete in three years would perhaps meet the present need.

We turn from this interesting phase of the subject, which might be developed at much greater length did time permit, to answer briefly our third question.

III. What is the remedy for this decline? How may the ministry be made again attractive to the best men in our colleges? We note, in the first place, some encouraging signs.

1. The past year or two shows a turning of the tide from the extreme low point. In many denominations there is again beginning an increase in students for the ministry.

2. Some of the seminaries have inaugurated a systematic visitation of the colleges in the interest of the ministry.

3. The Y. M. C. Association leaders have turned their attention to this problem. The conferences on the subject recently held under the leadership of Mr. Mott are sure to be helpful. Further action is greatly to be desired.

4. The attention of the churches and religious leaders is thoroughly fixed upon the problem; out of so much thinking and discussion some good ought surely to come.

The real remedy that must in some way be found is to make the ministry again respectable and attractive in the eyes of the college student. How much may be done to remove the real evils in the case, the small compensation, the uncertain tenure, the excessive criticism, the restraint of freedom, is not altogether clear and will vary in amount and method in different denominations; but that something ought to be done in this direction is evident and something is surely possible. More important is it to correct the false impressions that are abroad and to make the real difficulties seem small by a positive presentation of the great place to be filled and

the large work to be accomplished in the present age by the well-equipped and consecrated Christian minister.

The distinct effort made to highlight the claims of the foreign field pressed upon the consciences of students produced the striking result that in many institutions the number of students who volunteer exceeds that of those who are recommended forward to the ministry. (Harvard University: 12 ministers, 12 volunteers; University of Illinois: 4 ministers, 25 volunteers; Ohio State University: 2 ministers, 10 volunteers.) Let a similar effort be made to recruit the ministry and the results may be looked for. It has been a painful discovery to me to find that in only one or two instances is it expected that more men will decide for the ministry during the later years of college. Frequently decisions are made before entering college, if at all, and it is often said that men give up their previously intended purpose after entering college that they have a new purpose while there. Yet the decisions for the foreign work are excluded from college men and secured in numbers, there is no reason why the college period should not be fruitful in many decisions for the ministry. I believe our colleges are the most hopeful field for our work.

We must create a new sentiment regarding the ministry. Laymen must learn to treat the pastor with more reasonable regard. Ministers must to estimate in due proportion the privilege and the more superficial culture. We must all pray for the harvest to send forth laborers; those who are set as overseers of the field must see to it that no laborer wait in the market-place till the harvest declines because no one has summoned them to the work.

Our young men are as ready as ever to devote themselves to the cause of Christ, irrespective of consequences. Let them see the need and the opportunity and all difficulties will disappear in the longing desire to devote their lives to the service of their fellow-men and of the Lord they love.

## SERMONIC CRITICISM AND SUGGESTION

### PLACE OF THE DOCTRINE OF THE HOLY SPIRIT IN THE PREACHING OF TO-DAY

BY THE REV. JAMES M. CAMPBELL, LOMBARD, ILLINOIS.

THE place which the doctrine of the Holy Spirit occupies in the present-day development of thought indicates the place which it ought to occupy in the preaching of to-day.

1. The preacher of to-day ought to take the presence of the Holy Spirit for granted. The presence of the Holy Spirit is the leading characteristic of the present dispensation. Browning said that he was very sure of God. That is more than can be said of many modern preachers. Even when they are sure of the Father and of the Son they are not so very sure of the Holy Spirit. He is the one uncertain factor. They plead with Him to come, they entreat the Father to send Him, they do everything but recognize His brooding presence, His unresting and unhasting activity.

Prior to Pentecost the Lord enjoined His disciples to pray for the Spirit; but where is there the slightest intimation that they were ever enjoined to pray for the Spirit after Pentecost? Why should they pray for what had already been given? The pre-Pentecostal saints were told to tarry in Jerusalem until they were endued with power from on high. But we are not in Jerusalem, nor are we called upon to tarry. Words which had in them a prophetic element which has long since been fulfilled are not to be taken as if they applied to Christians of all times. When we read the words, "Ye shall receive power after that the Holy Spirit is come upon you," it is surely pertinent to inquire when were these words spoken? Has the promise which they contain been fulfilled? The advent of the Spirit is here, as always, referred to as a distinct event. Has it taken place? Has the Spirit come upon the church? Need we answer? The Spirit is here, and here forever to abide. His presence is therefore to be always assumed. Instead of tarrying for His coming, we are to rejoice in His presence; instead of waiting for His endowment of power, we are to go to work believing that all the power we need has been made over to us; instead of waiting through weary years of deferred hope for Him to come and take possession of us, we are to yield ourselves at

once to His influence, doing the work that He bids us in the strength that He gives us.

Confirmatory of the position which we have taken, let it be noted that, while Jesus always speaks of the coming of the Spirit as future, the apostles speak of it as something which has actually transpired. Paul never exhorts Christians to pray for the Spirit; he exhorts them to be led by the Spirit, to walk in the Spirit, to live in the Spirit, to be filled with the Spirit. The Spirit's availability he never questions. The cooperation of the Spirit with those who ally themselves to Him is looked upon as no less certain than the operation of such natural forces as gravitation or electricity, upon the uniformity of whose laws we so confidently reckon. He will stay by the church as long as His help is needed; He will stay by every sin-wrecked soul until He sinks beneath the waves; He will stay by this world which the atoning blood of Calvary's Lamb has bought for God, until its redemption has been realized.

2. The preacher of to-day is to give prominence to the idea of the divine immanence as that idea is enshrined in the doctrine of the Holy Spirit. Rightly understood, the divine immanence means something more than a divine energy and life pervading the universe. It means also a divine Presence dwelling in a conscious human soul, filling it with joy unspeakable, and making it overflow with spiritual influence. The doctrine of the Holy Spirit represents the vital truth which lies at the heart of Pantheism; and Pantheism is the philosophic expression of the idea of the divine immanence. While correcting Pantheism of its most fatal error, by setting forth the personality of the divine Spirit, it sublimates the truth which Pantheism conserves by representing the Spirit's influence not only as moral, but as redemptive. The Holy Spirit immanent in nature and in man is a redeeming Spirit, working ceaselessly for man's salvation. He stands for the divine universal in redemption. The work of the historical Christ is limited in its area; the work of the Holy Spirit—the Spirit of the risen, glorified Christ—is universal. It is as wide in the

sweep of its saving influence as the devastations of human sin, and it is as potent as it is wide.

It is a serious mistake to speak of the immanence of the Spirit as something less than universal, or to speak of His indwelling in the Christian heart as if it were a separate and distinct gift bestowed upon some and withheld from others. Monopoly has no place in the divine system. The Spirit is for all alike. The largest measure of His presence enjoyed by any is available for all. His fulness is always present, altho it may not be always received. A coral island is a mere ring of rock, the highest point of a stupendous mountain which rises from the bottom of the ocean. We see only what juts above water, but we know that the larger part is beneath. So with the Holy Spirit. What appears upon the surface is only a small part of what lies below the line of consciousness. Altho ever at work on our behalf we have but a dim perception of what He is doing. Even in those supreme moments when we are conscious of His presence we are compelled to say, "Lo, these are but the outskirts of his ways, and, how small a whisper do we hear of him? but the thunder of his power who can understand?" (Job xxxvi. 13, 14).

It may be asked, If the Holy Spirit is a constant tenant of the believing soul, why is it that so many are unconscious of His presence? Why is it that the appeal has still to be made, "Know ye not that your body is a sanctuary of the Holy Spirit, which is in you, which ye have from God?" (1 Cor. vi. 19). As well ask, If the circumambient atmosphere touches every part of the body, why is its presence not always felt? We know that God is ever near, but how seldom do we feel the touch of His hand, how seldom have we a realizing sense of His nearness? We have to walk by faith, not by feeling. In the hour when we can not find Him we fall back upon the absolute fact of His presence. At the very time when darkness veils His face from us we believe that He is pressing us to His breast. And so we are to believe in the inhabitation of His Spirit, even altho there is nothing answering to it in our experience. We are to believe that He has taken up His abode within us even altho we have no consciousness of the fact. The fact itself is the important thing; the consciousness of the fact is a secondary matter. If we seize hold of the fact, the consciousness of it will come;

if we seek the consciousness of the fact while we lose sight of the fact itself, the soul will remain in darkness and weakness, or be plunged into despair.

8. The modern preacher is to cultivate the habit of looking for the Spirit in the common experiences of life. The Spirit's operations, as a rule, can not be distinguished from the ordinary workings of the soul. It is only occasionally that they are recognized by their startling character. The Spirit works in natural ways. His influence, which is not mechanical but vital, is like that of one human spirit upon another, suasive, moral, and resistible. It is not something separate and apart from ordinary experience, but is fundamentally and essentially the same in all Christians. All are partakers of the one Spirit, and all are possessors of the one experience. It is true that in many Christian lives there occur sudden floodings of the soul with light and power; but in these cases nothing is received which was not already in some measure possessed and which is not in some degree the inheritance of every saint. There is an esoteric Buddhism, but there is no esoteric Christianity. A more active faith, a more complete self-surrender, will bring a larger inflow of spiritual life; but they can bring no better quality of life. They will bring a deepening of life; but they can not bring a deeper life. They will lead to higher living; but they can not give a higher life. The life of Christ, which the Spirit ministers, is the largest, the deepest, the highest life realizable, or even conceivable.

When Jesus said that He would be in those who came to Him an overflowing fountain of spiritual life, the explanation is added, "This spake he of the Spirit which they that believed on him were to receive" (John vii. 39). This gift of life in the Spirit was to be for all believers, and not for an elect few. It was to be a universal Christian gift. In the Gospel proclamation, "Repent and be baptized every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts ii. 38), repentance, baptism, remission of sins, and the gift of the Holy Spirit synchronize. They belong to the same person at the same time. The question of Paul to the Galatians—"This would I learn of you, received ye the Spirit by the works of the law or by the hearing of faith?" (ch. iii. 2)—implies that they had received the Spirit at conversion; and now

they were simply admonished to remember how it had come. There is no Christian who is destitute of the Spirit, and there is no Christian who has as much of the Spirit as he might have and ought to have. And we may add, there is no Christian of whom the Spirit has as much as he wants to have.

The universal gift of the Spirit is given to each one in the form which is specially suited to him, the form which agrees with his nature, and with the work to which he has been providentially appointed. The supernatural and the natural blend. Natural capacity shapes the form and determines the size of the supernatural gift. To most the Spirit is given as an ordinary gift adapted to ordinary work.

Early in my Christian life I wore out the knees of my trousers praying for a special baptism of power, which I expected to come as a divine afflatus which was to make me a fire-tongued evangelist. It did not come in that way, and I was sorely disappointed. I have long since come to see that my work

was not that of an evangelist. The Lord had long years of very common work for me to do, as a plain pastor, and He gave me the kind of power that was needful to do it.

The trouble with us, or rather the trouble the Lord has with us, is that we want to be something out of the common; we covet a spectacular experience; we long to shine as stars of the first magnitude; we desire the success which shows in the Year-Book and secures the ecclesiastical plums; we seek the Spirit's power in the spirit of Simon Magus; we seek it as an end rather than a means to an end; we seek it for self-glory rather than for the glory of God. There is nothing regarding which we require to admonish one another more earnestly than the necessity of serving the Lord in natural ways, accepting with grace and gratitude the humblest task which He assigns. The size of our work is a thing of no moment whatever. Not the work we do, but the way in which we do it determines our character.

## AN ENGLISHMAN'S PREACHING EXPERIENCE IN THE ROCKIES

BY THE REV. R. B. DE BARY, NEW YORK CITY.

WHILE on a visit to Colorado to recover my health, I was glad to accept the pastoral care of a congregation in a mining town, situated amid the wildest scenes of the Rocky Mountains. I was not long there before finding that little interest was taken in sermons of the ordinary doctrinal or pastoral type. In this isolated place, with about one thousand inhabitants, there was, in a sense, a vigorous intellectual life; and no preacher could rouse an interest unless he entered with enthusiasm into its spirit. The leading citizens vied with one another in possessing good libraries, with well-bound editions of the standard novelists and many current works of fiction and popular philosophy. There was a Chautauqua circle and also a literary club, at which the ladies of the town were wont to read papers on topics like "My Favorite Lady Novelist"; and there was many a debate on the respective merits of Jane Austen, Charlotte Brontë, George Eliot, and Mrs. Humphry Ward. Speculative interest in religion centered upon the psychological. The sermons which really interested people were those delivered on vital topics, such as "The Soul and its Powers," "Individuality and its Significance as a Social and Religious Factor."

There was an inquiry, for instance, into the problems about the "subconscious self," and questions were asked as to whether the current discussions had really given any new proofs of immortality. The sermon of mine, I think, which interested people more than any other was one that I preached about the view that the soul is formed, in its enduring character, by a series of exquisite impressions from all life's surroundings received since infancy, which have left their memories of good and evil, of joys and sorrows, in a way permanently to influence the individual during a lifetime.

I found, I may say, a uniform tendency to a common underlying belief among all who were in any way subject to cultured influences that man is born to a natural birthright of the divine; that the source of evil is seated in the obscurity or error which stunts growth and deprives man of his right to a full and harmonious development; and, while the doctrines of original sin, of justification, and of churchly grace might have been formally accepted, they were, in practice, subordinated to the positive belief that religions and churches are beneficial just in proportion as they help the development of man's natural

goodness and enable him, in other words, to become his "true self." The basal idea of all the religion I found was just this idea of individuality, tho with it was closely associated the belief in social obligation and brotherhood. Individualism was associated with a sense of social duty, because it was generally thought that man really helps himself when he is of service to others. There was no need therefore for appealing to supernatural sanctions. It was only necessary to make man conscious of his inborn worth and dignity, and to show how these chiefly express themselves when man can prove his ability for service; and Christian doctrines were effective to the extent to which they can be shown to symbolize this ethical belief. These sentiments were illustrated in the interest taken in "union" services. In my experiences in the neighborhood I had more success with these services than with any others. In a neighboring mining camp, with a population of two hundred and fifty, I used to hold monthly services which were required to be undenominational, and the attendance averaged one hundred on each occasion, comprising almost the total of the church-going population.

In another small settlement I opened the first religious service in a ranch, the first that had ever been held there, and it was attended by people of five denominations. Since I could not well get there on Sundays, and as the congregation could not gather together from a distance on week days, it was suggested that a union service be held every Sunday, in the school-house, to be conducted by the members of the congregation. These services were a great success; practically the whole adult population, about forty in number, used to attend, and the congregation included Methodists, Baptists, Catholics, Episcopalians, Adventists, Scientists, and Spiritualists, and some who did not belong to any denomination. The religious tenets held in common were the belief in a Deity as a positive principle of the good in the universe, tinged with a spiritualistic conception of another world, which was kept alive by private séances conducted in the neighborhood by a medium who was a leading member of the congregation. Here was a field where a pastor might have ministered to and helped to develop an existing very sincere and undenominational type of Christianity.

Lower down in the same valley, and at the mountain end of one of the great cañons of

Colorado, there was a summer resort, with a population of a class in religious sentiments more various than even that just mentioned. I had occasion subsequently to minister also to them. I found here some professed adherents to what may be called the "New Thought," which included various conceptions of "mind cure" and of optimistic theosophy. In two cases there was positive hostility to Christianity, joined with even an active propaganda undertaken to prove that it is an imperfect and incomplete religion. But, with thinking people who did not renounce Christianity, there was a decided trend toward esotericism. Questions relative to the Christian doctrines of the atonement and of sin and grace or churchmanship were unable to arouse the least degree of interest. But, as in the mining town, immediately the topic was broached about the powers of the soul or of the self-development which could be subjected to some tangible process of demonstration, there was no one who was not interested and who did not look forward to answers of the queries with tension and expectancy.

The conclusion to be drawn from my experiences seems to me to be that if orthodox Christianity is to hold its own against Christian Science and the many kinds of "New Thought" (of which I found six or seven varieties in the one cañon which I have just mentioned), it must be presented as a series of positive and intelligible answers to the vital questions about life, individuality, and the possible development of mind, soul, and memory which interest everybody. The danger does not lie in the non-acceptance of Christian dogma; rather in its too easy acceptance as something which is taken for granted and then passed over as unrelated to life. To find how to make religious conceptions positive, it is not necessary to go outside the New Testament. There is a vital as well as an artificial way of approaching every great doctrine of the Christian faith. Thus the vital side of St. Paul's conception of religion lay in his faith that in each man was the power so to sacrifice his own individuality that a greater individuality, namely, Christ's, would, in the inevitable divine order of things, come and live in its place. This was a genuine and practical faith that man can pass into the "higher man"—the "over-man," as some have called it. In the apostle's mind all men might grow into the proportions of

the perfect "measure." If that doctrine, especially applied to problems relating to psychology and human individuality, could be taught among the frank and unconventional

people of the West, it should carry weight with it and check any tendency there may be to take out of the hands of Christian teachers the leadership of thought.

### A FAMOUS PICTURE AND ITS SERMON

BY THE REV. D. D. MOORE, M.A., FREEMANTLE, WEST AUSTRALIA.

If you are in London you will find a picture in the Doré Gallery of Art, New Bond Street. It is entitled the "Vale of Tears." It was the master's last production, and he was fitted to be true to universal human nature by means of all the sorrow that seemed to compress itself into the last year or two of his own life. The dearest friends of home and club vanished out of his sight behind the horizon of death in those latter days. He was left alone, and felt with all the fine sense of his artistic, spiritual nature that touch of sorrow that makes a whole world kin. Then he sat down and reproduced that touch upon his canvas with such eloquent expression as has not been attained in color by any other painter or in words by any poet. Only Tennyson comes near it in the "Memoriam."

In the center of a dreary, rocky, night-enshadowed land there opens a deep ravine. As if advancing toward the observer, downward along the rough, steep way, is the figure of the world's Christ. His eyes are tender with pitying love. On the left shoulder He bears a cross. His right hand is stretched forth in a beckoning, receiving attitude. Burning widely over His head is a resplendent circle of light, which casts a radiance over the whole dark scene. The "vale" is a rough, craggy cleft between the mountains. Such is the center-ground of the figure. Behold, on every side, descending through the "vale" and pressing down the mountain's sides, an innumerable company of people, whose crowding forms mingle far back upon the canvas into an almost indistinguishable sea of faces. We can indeed only clearly make out those of the dense crowd who are somewhat near the Christ; but these are full of expression. Every attitude of them is an eloquent speech. He, the Lord, seems to be crying, "Come unto me, all ye, ye who are heavy-laden and labor." Those of the people nearest to Him are kneeling or are thrown prostrate upon their faces. Other impotent ones are advancing, feebly creeping. Some are

being supported by friends and helpers, who themselves bear the tokens of needed help in their countenances. Around and around we look, and see that here are portrayed the most abject, the most pitiable, the most stricken. All ages of the world, all climes, all ills, are represented. We see the picture is a *prophecy*, and the painter was also a seer. Every man and woman is bringing his or her own trouble to the strong Helper. Here are boys and girls; and there on one side are infants lifted up in the brown arms of Oriental mothers for His benediction. Here is the Occidental statesman coming for help with his burden of care. Here is the Jewish high-priest with his sins to be taken away. There on the right is the king, pallid with pressing care, leaning upon the shoulder of Cæsar wounded to death. Great soldiers of the centuries, great statesmen, great churchmen and priests of all faiths, ranks of middle-class people, and crowds of the "poor always with you," all pressing around that central Figure, from whom omnipotent love and power to help are radiating over the whole "Vale of Tears." The mingled features and costumes of all ages and lands, and the one universal touch of sorrow making the whole multitude kin, form the great, true, all-fascinating triumph of this work of art. A very impressive figure in the picture is that of a lovely girl, with cross extended in her hand, in the act of encouraging the despairing ones to press forward to the Christ. She is an earth-angel of mercy. Last of all, you discover, in the left-hand corner of the painting, concealed much amid deep shadows, clinging in thick coils around a blasted tree, the ugly, writhing form of a huge serpent. Here is the curse. This is sin painted in most ancient colors.

#### The Sermon of the Picture

*Come unto me all ye that labor and are heavy laden, and I will give you rest.*

I. *Earth's Needy Ones.*

1. The laboring classes. These are hand-

workers or head-workers. Long hours, hard work, much friction, small wages for the one class; and, for the other, failure in reaching ideals, mistakes about ideals, ingratitude, unappreciation. Some or all of these conditions go in every case to embitter the laboring man's lot. His needs are sympathy and true belief.

2. The heavy-laden classes. If burdens could all materialize and appear as evident as the great, heavy baskets of chips and other seaside refuse those two poor Tamil women just passing my gate are bending under, then every human creature would be seen to be going through life with a pack of troubles more or less heavy weighting his shoulders—burdens of sorrow, grief, disappointment, care, unbelief, guilt, sin.

All either labor or are heavy-laden. For all the centuries just such a multitude as this of Doré has been emerging from the infinite behind the mountains and passing into the infinite beyond the vale of tears. A similar procession will continue down the centuries to come till there shall be no more vale.

II. *A Heavenly Helper.* He looks with compassion upon the multitude, for whom He has the real feeling of fellow anguish,

bearing certain tokens upon His person that declare Him to have suffered in all points such as they. He looks with the eye of one who sees infinitely into the why and end of it, and understands how to deal with it victoriously. He beckons and calls, "Come unto me." The needy ones need not hesitate to come, crying, "Lord, to Thee for rest."

### III. *The Methods of His Help.*

1. An illumination from His face of the dark cause of all pain—the serpent, sin, hidden in the shadows of the picture, lurking in the heart, and brought out into fearful distinctness by the light of His countenance. Especially will He save from sin and make an end of it. This His name declares.

2. As to the fruits of sin, our labors and burdens, He will not put an end to them at once. He will let them survive a little while and make them serve us. They shall be ministers of blessing in disguise. He will make even labor glad some and He will transmute the burdens, turning, as the seer prophesies, "sorrow into joy." Even in the vale we shall have rest.

3. Presently, just a little beyond the vale, there is another rest. That is *the* rest, in the land far and yet not far away.

## THE PRICE OF SOUL-WINNING

BY CHARLES L. GOODELL, D.D., NEW YORK CITY.

### II.—The Preacher's Price

THE pulpit price which a soul-winner must pay, or the kind of preaching which will best accomplish his purpose, is a supreme question which fronts the soul-stirred pastor. It ought to be said at once that "preaching"—to use the fine phrase of Dr. Lyman—"is not an art, but an incarnation." Many a sermon over which the angels have covered their faces and wept was a fine piece of art. Possibly that came to be true because the preacher considered his sermon an end, not a means. It goes without saying that a sermon is a failure just in proportion as it falls short of producing the great result for which every true sermon is delivered. "That was a great sermon," say the preachers and the deacons and the elect ladies at the close of some convention or conference deliverance. What made it so? Why, the argument was conclusive, the rhetoric brilliant, the illustrations were classical and interesting, and the ges-

tures faultless. What will Jesus and Stephen and Paul say when a yardstick of that sort is brought out to measure a great sermon? One can not help recalling the old story of the physician lecturing upon a new surgical operation. "How many times have you performed this operation?" ask the doctors. "Sixty-five," is the answer. "How many of your patients recovered?" "They all died, but the operation is most brilliant." If a preacher would preach a great sermon, let him be convinced that it is life or death with some souls that day, and that they will take their fate at his hands.

It is a great hour when a surgeon holds a scalpel, at the end of which is life or death for the patient. It is a greater hour when a lawyer faces a jury, with the conviction that if he makes a mistake an innocent man will hang and a family be disgraced forever. But the greatest hour any human being ever faces

is the hour when he stands as God's representative before a man hastening to his condemnation and commissioned to offer him a pardon that is to last for the eternities.

That is a thrilling story which is told of the old Scotch preacher, Donald Cargill, in "Men of the Covenant." His sermons were briefer than those of the majority of his brethren. Some spoke to him that he preached and prayed short, saying, "Oh, sir, 'tis long betwixt meals and we a're in a starving condition. All is good, sweet, and wholesome which ye deliver, but why do you straiten us so much for shortness?" He answered like a man with a high commission: "Ever since I bowed a knee in good earnest to pray I never durst pray and preach with my gifts, and when my heart is not affected and comes not up with my mouth I always think it time for me to quit it. What comes not from my heart I have little hope that it will go to the heart of others." He did not pray at much length in public, Cargill said, "lest he should be praying with his own gifts and not with the divine Spirit's graces"; but he never wearied of private devotion. From his youth he loved the solitary place and more than once he continued whole nights in fellowship with his Father. He had his distinctive attitude in prayer. "He always sat straight upon his knees without resting upon anything, with his hands lifted up; and some took notice he died the same way, with the bloody rope around his neck."

Before one can preach an evangelistic sermon he must have an evangelistic heart. Many a man shirks by nature from the directness, persistence, and struggle of a sermon which must bring victory or defeat upon the spot. His taste is shocked by it and he is fain to justify by false arguments some other course. Robertson, of Brighton, used to say: "My tastes are all one way; my convictions are all the other way." Those only win in the sight of God and men who subordinate their tastes to their convictions.

There must be manifest on the part of the preacher an absorbing, overmastering interest in the salvation of those to whom he preaches. He must speak "as a man in chains to men in chains." That interest need not show itself in ejaculations or tears. It is deeper than these. When a congregation knows its pastor is so profoundly interested in the salvation of his flock as to interrupt the ordinary flow of life's concerns, it will begin to be interested for it-

self. Dr. Hillis never did a better thing for himself or for his people than when, on assuming his Chicago pastorate, he begged his people not to burden him with social engagements, but to allow him opportunity for study and deep communion with spiritual things that he might become thereby God's prophet to their souls.

The price of shining is burning. If a man greatly lights the world he will consume the oil of his life. The cross still conquers men, and he who will climb to it for the love he has will find a crown upon its rugged bars. The world has little use for the smug and comfortable parson, "the little, round, fat, oily man of God." The irreligious community has the idea that the average minister is underworked as well as underpaid. It accuses him of living a complacent life, sharing little the hard conditions of toil, and seldom soiling his hands or cracking his sinews with the rough and rugged things which the average man knows too well. It looks in the tables of the actuaries and finds that clergymen are the best insurance risk, that they live longer than artisans or other professional men, and concludes it is because they look after themselves and moderate their toil and their exposure. No doubt the community is mistaken in its judgment, but it will do the cause of Christ much good for the average man to be convinced that the minister of today is like his Master in uncalculating toil, that he is in the world not to be ministered unto but to minister.

A good picture for every pastor's study is the scene at Newburyport with Whitefield, on the last night of his life, "weary in his Master's work, but not of it," standing on the stairs of his humble home, holding a light in his hand and talking to the people till the candle burned to its socket and went out. Then the old hero goes up to his chamber. As the light of the morning breaks, the lamp of his life goes out. There you have your burning and shining light.

John Wesley is said never to have had "a bad quarter of an hour." He could command sleep at any time and seems a stranger to worry and depression. Some of us are not constituted like Wesley. In times of stress sleep will not come, and if we do not worry we are at least profoundly anxious. It is God's way with us; let us use it for His glory. If we can not sleep we can spend the wakeful hours in such communion as will



make the language of heaven natural to us when we enter the pulpit, and we shall illustrate to our people the fact which Joan of Arc affirmed to her judges: "My Lord God hath a book in which are written many things which the most learned clerks and scholars have never come across."

Do we not sometimes solace ourselves in the midst of our unfaithfulness by saying, "We will preach the Word and leave it in confidence"? The fact is the message can not be left unwatched of the pastor any more than the prescription can be left unwatched of the physician. There are, indeed, times when the pastor must wait in faith and stand still to see the glory of God; but he must be certain that he has done all that God has asked of him and that the brine of the Red Sea is flying in his face.

In speaking of the price of preparation for the pulpit, a word concerning the theme chosen and the point of attack will not be out of place. Let us choose great themes, for great themes stimulate to great preaching. Such themes are not of necessity philosophical, nor do they concern themselves mainly with apologetics. Least of all will they concern themselves with the attack or defense of criticism, higher or lower. The exploitation of skepticism creates a cold wave in the atmosphere. Speaking to a New York millionaire who had in early life been greatly interested in the church and its work, the writer asked: "Why are you less zealous than formerly? Have you become skeptical as to the truths you once held?" Almost savagely the millionaire replied: "I am weary with the constant attention which the ministers pay to skepticism. I am a member of many clubs and I meet on intimate terms many of the wealthy and influential men of New York. I know how they feel concerning religion and the church. At heart they are orthodox. They believe in the great verities—God, sin, salvation, immortality. They do not care to sit through a discussion of the latest phase of German rationalism or English agnosticism. They feel the need of the appeal to conscience which they heard as boys and which has so largely disappeared from many pulpits. We know our duty; we need to be stirred up to do it."

There are doubtless times and places for great courses of apologetics such as the English universities and some of our own seminaries offer, but a revival season is not the time

nor the place. A fresh miracle on the spot, in the transformation of the vicious and the worldly, counts far more than a defense of miracles that are eighteen hundred years old. A sermon aglow with positive beliefs does more than any other in the salvation of men. The Gospel of Christ will be found to be its own best defense.

Before we take up specific plans for revival work, let us look at the principles which underlie the revival itself. I am frequently asked, What are your methods in the holding of a revival service? That, so far as it relates to the pulpit, I will now answer; but first permit me a word concerning the revival itself. I have said that I take a month each year for distinctive evangelistic work. To some this seems entirely mechanical, and they say, "Why devote any protracted period to these services? Why not have the church in a constant state of revival?" That it should be thoroughly and constantly alive is essential, but it can not be always engaged in revival services. That is not natural and it is not desirable. There is, of course, no reason why men should not be converted in the regular services of the church from month to month, but for a successful revival a certain amount of intensity is necessary. Put that into a month, and it is a power; spread it over a year, and you miss the great object you seek. If a pastor puts himself into this work as he ought, it is not in human nature to continue the strain of it for a long period.

In the month given to special services I preach every night, with few exceptions, and these for the most part are for services by different organizations in the church where I am present. I have looked the ground over weeks before and have asked divine guidance in the choice of themes that will fit the needs of the people. These are arranged in proper sequence, with opportunity to present any truth which may be brought to my thought by reading or pastoral work. Each morning of the revival month is spent in my study, making preparation for the sermon which is to be preached that night. In some cases the subject is announced, in others it is not, but in all a careful preparation has been made, with an earnest prayer for the inspiration and guidance of the Holy Spirit. The message is then presented with such earnestness and depth of conviction as the Spirit inspires, with the expectation of immediate results.

## STUDIES IN BIBLE THEMES

## JESUS AND THE FUTURE LIFE

BY THE REV. W. C. STILES, NEW YORK CITY

tions discussed in the following article have brought from several well-known le exegetes, to whom advance proofs were sent, replies which appear below.]

is no indication in the Gospels as come down to us that Jesus believed in the immortality of the soul. Prophets, His own resurrection, and saying a resurrection for others, there be ample opportunity to teach the immortality of the soul, and much reason could have taught it had He held it the truths of His Gospel. But we admit that He was entirely silent on the doctrine that has come to be believed by great numbers of His professed followers. It is a belief that had long been known, among the Greeks, Plato supported it by his most famous argument; therefore, historically, a pagan doctrine, Christian doctrine.\*

However, plainly taught a doctrine of resurrection from the dead, and of "life" called "eternal" and "everlasting." If the synoptic gospels record His teaching on the dilemma of the woman who had seven husbands who had all died, may be that the Sadducees had long puzzled to reduce the doctrine of a resurrection, as believed by the Pharisees, to nothing.

Without any question, Jesus taught the resurrection of the dead (Matt. xxii. 23-33; Luke xx. 27-38).

Jesus, in His teaching, does not contradict the general belief of the Jews, that there is a resurrection, but who believed in the doctrine of immortality. It is to be claimed that Jesus prophesied His own rising again from the dead. There is no other rational way to explain His words. He (the Son of Man) was to be raised after three days and three nights in the earth. If the temple were destroyed, it would "be rebuilt in three days." The evangelist says was a reference to the temple of His body. Coming from the mountain of transfiguration, He told the witnesses of that event to "tell

it to no man until the Son of Man be risen again from the dead." He declared that He had power "to lay down His life and power to take it again." Once or oftener He distinctly declared that He would rise again on the third day (Matt. xx. 19; Mark viii. 31; ix. 31; x. 34; Luke xviii. 33).

There is but the scantiest material from which to develop any further Jesus' idea of resurrection. In only two passages does He qualify or enlarge the teaching. In one of these (Luke xiv. 14) He calls it "the resurrection of the just"—a future state in which certain classes, or persons, who had practised generosity to the halt, maimed and blind should be "recompensed." The other passage (John v. 29) points to a similar idea, by introducing a resurrection to life, and another "to judgment." In John v. 21 He asserts His power to "quicken" "whom he will." These allusions, with the passages above referred to, exhaust Jesus' teaching as to the resurrection of the dead.

With this are not anywhere formally associated His teachings about "eternal life," unless the phrase repeated in John vi. 40, 44, and 54, doubtfully makes such connection. The latter teaching is more extensive than that of resurrection, but very little is said of its duration. The principal and emphatic postulate concerning this "eternal life" is that it is made wholly dependent upon the relation of men to Himself. There is no unqualified and unconditioned proclamation of eternal life for mankind in Jesus' teaching.

His language seems to leave no doubt that He believed Himself to be the competent arbiter and dispenser, the source and power, of the "eternal life" of which He speaks. "Whoever liveth and believeth in me shall never die" (John xi. 26). "If any man eat of this bread [that I shall give him] he shall live forever" (John vi. 51, 58). "Because I live ye shall live also" (John xiv. 19). "Every one that hath forsaken houses, etc., shall inherit everlasting life" (Matt. xix. 29 *et al.*). "What shall I do to inherit eternal life?"—a question

*Jewish Encyclopedia*, caption "Immor-

which Jesus seriously answered (Matt. xix. 16 *et al.*). "That *whosoever believeth* should not perish, but have eternal life" (John iii. 16). "He *that believeth* hath everlasting life" (John vi. 35, 40, *et al.*). "He *that believeth* not the Son shall not see life" (John iii. 36). "I *give* unto them eternal life" (John x. 28). "These shall go away into everlasting punishment, but *the righteous* into life eternal" (Matt. xxv. 46).

It is nearly certain that Jesus was not always talking about a future life when He spoke of "eternal life." There are those who would claim that He *never* specifically means a future life. But when He contrasts those who have it, or may have it, with those who "perish," the most natural inference is that they were to continue to live. But it can not be truly said that Jesus anywhere used this term as a certain equivalent of the doctrine of immortality, nor that He ever specifically connects it with the resurrection of the dead.

In the absence of any denials, the question, therefore, whether Jesus believed in the immortality of the soul must be wholly conjectural. That He believed in the endless life of those who "believed" on Him seems clear.

By Prof. W. H. Ryder, D.D., Andover Theological Seminary

THE author of this article is correct in affirming that Jesus taught "no philosophical doctrine of immortality." He was not a philosopher, and He discussed no question from a philosopher's point of view. All will agree with the writer also when he says that Jesus believed in His own immortality and in "the endless life of those who 'believed' on Him." But did He in His teaching, or, so far as appears, in His own thought, limit immortality to Himself and to those who believed upon Him?

Two passages are cited in the article which, if they are accurate reports of Jesus' words, show that He believed in the resurrection of those who have not believed on Him, viz., Luke xix. 14; John v. 29. To these should be added the evidence that He believed in the continued life of Jewish patriarchs (Matt. xxii. 32) and of those who, without knowing or believing on Him, had ministered to His brethren (Matt. xxv. 46). This last passage also affirms in similar terms the continued existence of those who had refused to render this service. He never affirms the annihila-

tion of any souls. The wicked are cast out; they are in outer darkness, etc.

The question of the natural or necessary immortality of the soul is an interesting one, and may be discussed quite independently of the teaching of Jesus. So far as our Gospels give evidence upon the matter, it seems plain that Jesus thought of the souls of men as continuing to live after death; that He did not think that faith in Him imparted a new vital power to the soul, since those who lived before His birth and those who did not know Him continue to exist after death.

That this post-mortem existence is for a limited period, after which the soul is destroyed or slowly expires, must, as the author says of another matter, "be wholly conjectural." Nothing shows that Jesus held or taught a doctrine of this nature.

By Randolph H. McKim, D.D., LL.D., Washington, D. C.

THE teaching of Jesus Christ contains no discussion of the question of the immortality of the soul. The Gospels present no parallel to the *Phædo* or the *Symposium* of Plato. There is a sharp contrast in the Gospel between Jesus, the Teacher of Nazareth, and Socrates, the sage of Athens. Yet behind all the life and teaching of Jesus there is ever seen a background of the unseen and eternal world. The materialism of the Sadducees He openly and sharply rebukes. The soul does not, as they held, die with the body. Death does not "end all" for any human being. On the contrary, these two points are made uncontestedly clear in the sayings of the Master as recorded in the Gospels: 1. That there is a future life for every man beyond the grave. 2. That there is a resurrection also for all without exception.

1. As to the first, not only does He teach that Abraham, Isaac, and Jacob are living—since "God is not the God of the dead, but of the living" (Matt. xxii. 31); but Dives, being dead, lives in the unseen world in wretchedness (Luke xvi. 23). He continually teaches that all men must meet the future judgment. Nothing, then, in His doctrine is more unquestionable than that every soul of man survives death (see also Mark ix. 43 and Matt. xviii. 8 and xxv. 31, 32).

2. As to the second, we find Him declaring that the wicked men of Tyre and Sidon and of Sodom and Gomorrah, as well as the Queen

louth and the repentant men of Nine-ill rise at the judgment day (Matt. xi. xii. 41). There shall be a "resurrec-life" and "a resurrection of damna-For "all that are in the graves shall s voice and shall come forth; they that ne good, unto the resurrection of life; y that have done evil, unto the resur-of damnation" (John v. 28, 29).

at a third point must be noticed. Je-hes that every soul survives the shock h; but does He teach that that survivor every soul *an eternal survival*? He that there is a future life for all men t exception; does He also teach that ure life is equally for all *indestructi*-What is the record on this point? In .: 28 we read, "Fear not them which body, but are not able to kill the soul," hich the natural, perhaps the neces-ference is that it is *possible* to kill the hich conclusion is strengthened by rds which follow: "Fear him which is destroy both body and soul in hell." r confirmation is given by Luke xx. ere Jesus tells us that *some souls* can any more; of those who are "accounted r to inherit that world," He says, er can they die any more"; and by i. 50, where He says of Himself, "This read of God which cometh down from , that a man may eat thereof *and not* und by John viii. 51, where He says ho keep His saying "shall never see "

till another point of great moment re- Jesus speaks much of "eternal life" verlasting life"; does He teach that that life is a natural inheritance of men? Is rs by virtue of their being human be-ndowed with reason and conscience—soul, and spirit? This question can be red by a categorical negative. The l life or everlasting life which Jesus ed His disciples was not a natural in-ice, but a gift, a reward—the conse- of faith in Him, of union with Him. s, in Mark x. 30, "eternal life" in "the to come" is declared to be a reward to owed on those who have forsaken all sus' sake; and in Matt. xix. 29, "ever-; life" is promised as a reward for fidel-Him. But this teaching is especially sized in St. John's Gospel (see iii. 15, . 14; v. 21, 24, 25, 28, 40; vi. 27, 40, 47, . 51, 53, 54, 57; vii. 38; viii. 51; x. 10,

28; xi. 25, 26; xvii. 2). In these passages, too numerous to transcribe, it is taught that "*everlasting life*" is for those only who "be-lieve" on Christ; that it is the fruit and consequence of faith in Him, of union with Him, of abiding in Him; that it is *His gift* to as many as the Father hath given Him. This "everlasting life" is not, however, the mere indefinite prolongation of existence; it in-cludes that, without doubt, but it is much more than that. It means a life of blessed-ness and of holiness—a life conformed to the will of God and the example of Christ. It means that the soul is changed into the image of Christ, the one true and perfect man.

In the popular sense of the word, then, Christ taught, or rather everywhere assumed, the immortality of the soul, for He taught that all souls survive death; but it does not appear that He taught or implied the everlast-ing survival of all souls. Moreover, He plainly held that the life of the soul, here and hereafter, is derived from God and is depend-ent on the will of God, and therefore is not an absolute and indefeasible possession. On the other hand, He taught that everlasting life, that can not expire and that includes everlast-ing blessedness, is the gift of God through Himself, "the Resurrection and the Life."

This interpretation of the teaching of Jesus corresponds with St. Paul's interpretation of it (see Rom. ii. 7 and vi. 28). It corresponds also with the interpretation given by some of the earliest of the fathers of the church. Thus St. Ignatius (A.D. 115):

"Watch, be vigilant, is God's attitude. The reward is incorruption and eternal life." And Irenæus (A.D. 202): "They who are un-thankful to Him . . . shall be most justly deprived of length of days forever and ever." And Athanasius: "In Christ the imperisha-ble life was recovered for all."

Justin Martyr (A.D. 185) wrote:

"The souls of the righteous . . . shall not die any more," but the evil "shall be pun-ished so long as it shall please God that they exist and be punished."

The same view has impressed itself upon some of the collects of the Anglican Church, as that for the first Sunday in Advent, where the rising to "life immortal" is set forth as dependent on "casting away the works of darkness." See also collect for St. Phillip and St. James days; compare also the words of administration in the communion service: "The body of our Lord Jesus Christ, which

was given for thee, preserve thy body and soul unto everlasting life"; "the blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."

By Orello Cone, D.D., Canton, New York

THE leading proposition of Mr. Stiles' article can hardly be accepted without qualification by a candid exegesis. On the contrary, there are in the Gospels unmistakable indications that Jesus shared the belief of His age and people in the existence of the spirit of man after the death of the body. There is, moreover, no reason for supposing that He thought of this future existence as limited in duration. In the writings of the later Judaism and in the thought of Jesus the two great world-periods—that is, "the present age" and "the age to come"—are set over against each other as realms of human existence. The former is conceived as preceding the impending kingdom of God, and the latter as containing it in its supernatural manifestation. That existence in the age to come implied life after death for those who should not survive its advent is evident from the connection of the resurrection with that state of being.

Participation in the blessedness of the age to come or inheritance of the kingdom of God was plainly not regarded by Jesus as unconditional. Renunciation of the world and a violent casting aside of hindrances were required (Mark ix. 43; x. 21; Matt. xviii. 8; Luke xii. 33). Those who fulfil the conditions are said to enter into "life" or "eternal life"—terms that denote, when used without epithet, the condition of blessedness after the resurrection (Mark ix. 43; Matt. vii. 14; xix. 16, 29; Luke x. 25). Conscious existence, in the case of those who do not fulfil the conditions, is implied by such fearful intimations of judgment as "outer darkness," "Gehenna of fire," and "weeping and gnashing of teeth."

Two classes of men, then, are clearly represented in the thought of Jesus as existing after the resurrection and the judgment—the one received into the kingdom of God, the other rejected from it (Matt. viii. 12). For the "destruction" awaiting those who go in the broad way (Matt. vii. 13) does not mean annihilation, but the loss of eternal life. At least, there is no reason for supposing that Jesus understood the word in the former sense, whatever its meaning may have become in the

later development of doctrine in the New Testament.

There appears, then, to be implied in the words of Jesus a resurrection of the wicked as well as of the righteous. But it is only implied and is nowhere in the teaching of Jesus as recorded in the synoptic gospels,\* expressly declared. When He is asked by the Sadducees about the resurrection in connection with marriage, He answers, according to Mark, that "when they rise from the dead they neither marry nor are given in marriage, but are as the angels," thus making no discrimination between the righteous and the wicked as to the resurrection. But Luke makes Him say that *they who are accounted worthy to attain that age and the resurrection from the dead* neither marry nor are given in marriage; for neither can they die any more, for they are equal unto the angels, and are sons of God, etc. (Luke xx. 35). There is here evidently an implication that some would not be thought worthy to "attain" the Messianic age and the resurrection. The same evangelist reports that Jesus spoke once explicitly of a recompense "at the resurrection of the just" (xiv. 14). Immortality in the resurrection is explicitly declared in the words, "they can not die any more," and the possession of material bodies is doubtless excluded by "equal to the angels."

The attainment of the resurrection and of "that age," that is, the Messianic, or the kingdom of God, is accordingly identical with entering into life or inheriting "eternal life." Hence in the thought of Jesus "eternal life" is equivalent to the resurrection state and a spiritual immortal existence.

That this sort of immortality, however, is not natural to man, as man, but must be "attained," is unequivocally expressed. We do not need to go to the doubtful fourth Gospel to find that only such as complied with certain conditions laid down by Jesus Himself, were followers of Him, would be accepted in the kingdom of God (Matt. vii. 19-23).

Jesus' doctrine of the resurrection and eternal life is so closely connected with His belief in the kingdom of God as about to come upon the earth, that the question naturally arises what relation His teaching as to the future holds to the idea of the immortality of the soul as entertained in the Christian thought

\* I have thought best to confine the discussion to these records.

of our time. But the discussion of this matter does not belong to the present symposium.

By S. D. McConnell, D.D., New York City

DR. STILES is unquestionably right in his contention that Jesus did not believe in the inherent "immortality of the soul." Neither He nor His contemporaries did so. That common belief is neither a Jewish nor a Christian one, but a pagan one. It took possession of the Christian church in the second and third centuries, against the earnest opposition of the fathers.

You may find the subject, if you care to,

treated extensively in my "Evolution of Immortality."

By J. A. Bradshaw, D.D., Oberlin, Ohio

THE positions of the article, "Jesus and the Future Life," seem to me well taken. That all men are destined to a life beyond the grave Jesus seems clearly to assert. That that life in the case of all is unending, He nowhere affirms.

It seems clear, furthermore, that He sometimes uses the expression, "eternal life," to indicate quality rather than duration of existence. At the same time, such passages as John xi. 26 are unambiguous in the affirmation that life possessed of the quality indicated is unending.

#### OUTLINE STUDIES OF OBSCURE PROPHETS—

##### IV. THE PROPHETESS DEBORAH

By PROF. LEWIS BAYLES PATON, Ph.D., Hartford Theological Seminary.

IN the time of Deborah (Judges iv., v.) the conquest of Canaan was by no means complete. The Hebrew tribes had pushed their way in between masses of Canaanitish population, and had occupied the wooded hills of northern and central Palestine. The Canaanites, however, still held the broad valleys and the fertile plains, living in walled cities, which they defended with trained soldiery and iron chariots. Close contact with the Canaanites led inevitably to adoption of their religious ideas on the part of the Hebrews. The result of this apostasy was a loosening of the religious bond that held the tribes of Israel together. Belief in Jehovah had made the nation strong in the days of Moses and had enabled it to secure a foothold in the land of Canaan; but, when belief in Jehovah was gone, it was impossible to unite the tribes in a common cause. The result of this decline in Israel was that the Canaanites were able to make a new stand under Sisera, the Hittite king of Harosheth. So successful was their coalition that the Hebrew tribes were cut off from one another. The highways were blocked, traffic was interrupted, the smaller towns were captured, and Israel was reduced to great straits. It seemed as if the nation of Israel and the religion of Jehovah were destined to extinction. It was one of those crises which came repeatedly in the history of Israel, when nothing but an intervention of God could save the situation.

The deliverer whom the Lord raised up at this time was Deborah, the wife of Lapidoth, who dwelt in the hill country of Ephraim. Prophetesses were rare among the Hebrews, as among the other Semitic peoples. The social position of woman in the Orient did not favor an entry into public life. Altho the spiritual qualifications may often have been present, custom restrained most women from entering upon a prophetic career. It was only women of extraordinary illumination who transcended the limitations of their sex and assumed the leadership of their people. Four such women are mentioned in the Old Testament—Miriam, Deborah, Huldah, and Noadiah; and to these we may add, as belonging still to the old dispensation, the prophetess Anna at the time of the birth of Christ. These women, belonging as they do to every period of the history of Israel, are a witness that the religious powers of women are in no respect inferior to those of men; and that if they are called, they are capable of filling the highest positions in the kingdom of God. They stand as a protest against the contempt for women felt by later Judaism, which teaches the man to pray, "Blessed be Thou, O Lord, that Thou hast not made me a woman"; and bids the woman say, "Blessed be Thou that Thou hast made me as seemed best to Thee." It is a protest also against the arrogance of Christian ecclesiasticism that excludes woman, as an

inferior being, from choir and chancel and pulpit.

It has often been noted in times of spiritual decline, when men have given up their religion, that women have remained true and have kept faith alive in the world. This fact is illustrated in these prophetesses of the Old Testament. Miriam appears at the time of the Exodus, so that her activity must have begun in the despairing period that preceded the deliverance. Deborah belongs to the gloomiest epoch of the age of the Judges. Huldah flourished in the period that preceded Josiah's reformation, a time when the religious life of Judah reached its lowest ebb. No-adiah was a prophetess of the discouraging days that followed the return from Babylon, and Anna belonged to the period just preceding the birth of Christ.

The preaching of Deborah as recorded in the fifth chapter of Judges shows the message that is needed in an age of unbelief.

1. Deborah declared a spiritual God who is superior to nature. The Jehovah of the Song of Deborah is no nature-god like the gods of Canaan. Unlike the Baalim, He is not confined to a particular stone or spring or cave, away from which He can not exert His power. He manifests His presence and His power in the most widely separated places. The wind that rustles in Deborah's holy tree in the hill country of Ephraim is His angel bidding her to summon Israel to battle and to curse the people of Meroz who basely refused to come to the help of Jehovah (cf. Judges iv. 5; v. 23); but He is not limited to that tree. The rallying of the warriors is due to His impulse, so that to Him belongs all the credit of the victory. He knows the needs of His people and is able to come to their rescue riding upon His chariot, the storm-cloud. He is not identified with the forces of nature or even confused with them. He is not the sun or the sky or the storm-cloud, but He is the Lord who rules over the forces of nature. He sends the earthquake, the tempest, and the rain to overwhelm His enemies. Even the stars, which the other Semites worshiped as divine, are His servants which in their courses fight against Sisera. Thus Deborah teaches that faith in a living, personal God is the first requisite of a new national life.

2. Deborah recognizes a historic fact of divine redemption. The God who inspires her and who comes to the rescue of Israel does not reside at one of the sanctuaries of

Canaan, but He comes traveling over Edom and Seir from far-away Sinai. This shows faith in the memorable revelation of Jehovah to Moses in Mount Sinai, through which the Exodus and the founding of the nation became possible. The belief that Jehovah is not limited to any one spot is due to knowledge of the fact that He had manifested Himself in Egypt, defeating the gods of that country and bringing forth His people with a great salvation. Belief that He is superior to the powers of nature is due to knowledge of the facts that He had sent the plagues of Egypt, had driven back the waters of the Red Sea, had led His people through the terrible desert, had given them water to drink and fed them with manna and quails, and had finally brought them into Canaan, where they had conquered nations mightier than themselves. Thus Deborah teaches that renewal of the national life is possible only through a return to faith in the great historic revelation through which the nation first came into being.

3. Deborah demands consecration of oneself to the God who has manifested Himself in history as a God of redemption. Life must not be counted dear when He summons to the holy war, and those who disobey this call are cursed by Him as unworthy of the name of Israelites. "My heart is toward the governors of Israel, that offered themselves willingly among the people." "Curse ye Meroz, said the angel of Jehovah, curse ye bitterly the inhabitants thereof, because they came not to the help of Jehovah, to the help of Jehovah against the mighty."

4. Deborah teaches that those who consecrate themselves to God shall not be losers, but shall find that they gain the true, enduring, and ever-blessed life. "So shall perish all thy enemies, Jehovah, but thy friends shall be as the sun when he rises in his power."

THE late Principal Harper, of Leith, England, once preached on "Baptized unto Moses in the cloud and in the sea"; and these were his divisions: (1) The Israelites *were* baptized, for the Bible says so. (2) The Israelites *were not* immersed, for they passed over dry shod. (3) The sprinkling of the Israelites was their salvation. (4) The immersion of the Egyptians was their destruction. There was no attempt at humor on the good doctor's part. It was a serious effort to "dish the Baptists." The venerable preacher was requested to print the great sermon. *And he did so!*

## PASTORAL HELPS AND HINTS

### THE PROBLEM OF REACHING MEN\*

By Henry H. Kelsey, D.D., Congregational,  
Hartford, Connecticut

IN reply to your communication, in which you enclose a letter concerning the "falling off of men from the services of the church," I will briefly say that in my judgment the fact is due to a complexity of causes, very difficult to enumerate.

I agree with your correspondent in that the cause is not wholly with the ministry. It lies in the temper of our time, and is partly inside the church and partly outside.

I have recent specific testimony from men of various occupations to this very point. Men respect the church, yet are indifferent to it. Some say they stay away because the services are tedious; others that the church is behind the times, out of touch with the progress of modern life. I am sure that men outside the church, and not a few inside, have a keen sense of anything conventional and academic, and the response to it is a feeling of aversion. Men to-day want reality; vital rather than theoretical conceptions of truth. They kindle when they touch life or are touched by it. This points, as it seems to me, directly to the fundamental cause for the non-interest of men in the church, now so widely discussed. The cause and the remedy lie in the spirituality of the church. In an address at Northfield last summer, Dr. Campbell Morgan said: "I believe, if the church were true to her Lord, the whole world would feel the power of her message in every department of its life."

When the church, as an organization or fellowship of believers, gets out of its barracks and off its training-ground, and ceases simply to go through motions which serve chiefly as a pleasant exercise for the spiritual, moral health of its members; when the church is mobilized in earnest activity in the work of seeking and saving the lost, of getting to every man's ears and into every man's heart the vital message her Master gave her, men will recognize and respond to the vitality of the church, will feel her life and power, and not a few will "fall in" and march with her to battle.

Expedients to interest people and draw congregations are temporary, both as methods and in results.

While the problem is a hard one, to my mind it is by no means discouraging, and signs of promise not a few already greet our eyes.

By Warren G. Partridge, D.D., Baptist,  
Pittsburg

[Dr. Partridge had a down-town church in Cincinnati for eight years, in a location where it meant hard work to get a congregation, and yet by hard work and up-to-date methods the big house of worship was well filled every Sunday night in the year, and for many months in each year the house was crowded. It would seat from 1,200 to 1,400 people. The church grew to 1,700 members. It reached vast numbers of men. Dr. Partridge became pastor of the Fourth Avenue Baptist Church in Pittsburg a year and a half ago. He has a very large down-town church. The people live from one to ten miles in every direction. But the church is reaching the people, the men are especially interested, congregations large, and often the Sunday night congregation larger than in the morning, and often there are more men present than women. A men's club was started, which is very successful. For the past year the church had 184 additions, and of this number 98 were baptized or joined on confession of faith. The Bible school grew over ninety per cent. EDITOR.]

How can the churches reach more men? In the first place, the preaching must be masculine. The preacher must not prepare his sermons for women and children only. He must eliminate pathetic stories and incidents. Men want a virile pulpit. They want to hear a minister who handles the greatest questions of the age. The minister must know the world better. He must know the burdens and perplexities of business and working men. The minister should understand the questions of labor and capital. He must be a practical man. Men are disgusted with a crank in the pulpit. They do not wish to hear a lop-sided man who is scolding all the time. The minister must not be a fanatic on the temperance question or the labor question or the amusement question. Narrow men in the pulpit have driven thou-

\* Continued from February issue.



sands of thinking men out of our churches. We must have broad, liberal, practical, and level-headed men in the pulpit, in order to reach men to-day. The minister must also preach the Gospel. Thinking men do not wish to go to church to hear the minister discuss every other question under the sun but the Gospel of Jesus Christ. The minister should preach the great fundamentals of Christianity. He should preach also the great and fundamental doctrines. The minister should preach more expository sermons. Rev. G. Campbell Morgan, in my opinion, is the greatest expository preacher in the world. He reaches men. He throws the tremendous weight of his whole personality into the exposition of Scripture. His message is like a ball of electric fire. The whole question is "up" to us preachers. Scolding our people will do no good. We must make things go, or we must go. It is a business proposition. The minister must bring things to pass or his usefulness in that field is ended. In my opinion the Sunday night sermon should be as able as the morning sermon. The minister should come up to each Sunday night service with the thought: "This is the greatest occasion in my life. If only a corporal's guard is present, I will do my level best." Such sermons will begin to count. Those at church will tell their friends that they can not afford to be absent. Men like inspiring music. They like sometimes a great chorus choir which rouses the sensibilities. They are very fond of the male quartet. I have often seen men come to church in large numbers to hear a new male chorus, a new male quartet, or a children's chorus. Men also like vigorous congregational singing. The whole service for men must have movement, enthusiasm, virility. I have seen splendid results of the Sunday night "after-meeting." At the Ninth Street Baptist Church in Cincinnati, where I was pastor for over eight years until a little over a year ago, we had an "after-meeting" every Sunday night, summer and winter. Even in vacation time we had the "after-meeting." It was held in the large lecture-room. We usually had from five hundred to six hundred people present at the "after-meeting," who would remain half an hour for this popular evangelistic service. We had hosts of men, and especially young men. We had much enthusiastic singing of the Gospel hymns. There was lively movement in the

singing and other exercises. For over eight years we had the largest congregations on Sunday nights. Hundreds yielded to Christ as a Savior in these meetings.

I have found the men's club a great factor in reaching men. Men are willing to join the club. It must be social. Men must have some freedom to get together and have some innocent wit and social life. Everything must be informal for men. Have a monthly meeting. Have debates on questions of labor and capital. Have good music. Have light refreshments very often. We are to have a mock trial at our next meeting. The minister must not be afraid to laugh. He must let his ministerial dignity go to the winds and he must be a man among men. He must be one of the good fellows—a big brother among a crowd of manly men. These men will help a pastor reach men. We have an advertising committee in our men's club, and they use much printers' ink. They leave invitations for our Sunday services at the hotels and stores and offices and other places. Men like to work for the church if we preachers show them how. It is a splendid sight to see often one hundred men at a meeting of our men's club. We preachers must adopt new methods. The old ways of working will not do in the twentieth century. Men are gregarious. They organize lodges and fraternities. We must use their social instincts and get men into a club in the church. And another way to get men is to get the boys. The boys will be men soon. The minister and the church must reach boys. I have found the boys' club a great factor in reaching men and boys. We have used the boys' brigades and boys' clubs to reach hundreds of boys. We need young life around the church. Boys will help the wide-awake preacher. They will scatter invitations from house to house. I have also used the "Go-to-church Band." Give the boys and girls now and then a little social for regular attendance at church. Many of them have no home religious training. We must train them to attend church morning and evening.

I have also found that short series of sermons will reach men. I had a series this fall at the Fourth Avenue Baptist Church in Pittsburg. The general topic was "The Future Life." I had the ushers count our congregations every Sunday night. We found that the congregations increased every Sunday night during the series, and for the last

sermon the congregation was larger than our fine morning congregations. I started a new series of Sunday night sermons December 4 on "The New Evangelism." We printed three thousand or four thousand cards of invitation, and we made an effort to reach many men in the hotels and traveling-men. Then when the men came we had a committee of men to give them a cordial welcome and urge

them to come again. The pastor can lead his men to make a social atmosphere in the church, so that strangers feel welcome. The whole atmosphere must be optimistic. We preachers must not scold or whine, or be pessimistic. Optimism, hope, faith, and love will win men. The apostles reached men in the first century, and it is "up to" us preachers to win men in the twentieth century.

### HOW SHALL WE SET OUR MEMBERS AT WORK?

BY THE REV. JOHN BALCOM SHAW, D.D., CHICAGO.

WE are all agreed that religious activity is the salvation, in time if not in eternity, of most of our people. Idleness in the church of God is the incubator of indifference and infidelity. We render the Christian a high service, as well as contribute to the advance of the kingdom, when we set him to work.

But how can we get him to that point? His plea that he is too busy to do church work is not ill-founded. The strain upon the average business man, whether his home is in the city or the country, is most severe. And when to this is added the claims of home-life and the demands of society, one can not wonder at the persistent refusal of most of our members to participate in the work of the church.

The first thing to be done is to make the claims of God seem stronger than any other. General preaching upon service—the fad of the modern pulpit—will not do this; but a summons to surrender will. What our people need is an enrichment of their spiritual lives, to leave the wilderness wanderings and cross over into Canaan. Some call this the higher life. Call it by any name you will, it is the primal need of the great majority, and until it is met they will continue their inactivity and live the Christian life at a "poor dying rate." It is not external but internal treatment, then, that is first required, and this must have the minister's first attention.

But it is his, also, to create conditions favorable thereto. He must open up the channels for the streams of their purpose and consecration to flow in. He must help them to give the activity they have resolved upon, and that it may develop rather than narrow or discourage them in the doing of it, he should adapt it to their temperament and ability.

This calls for ingenuity. A pastor must be

inventive and a close student of characteristics and conditions or he will have poor success in this department. He must be himself an indefatigable worker. It takes work to get work done, and the more helpers a minister gets, the more he himself has to do. He must be able to organize the activities of his church, if his plan to set his members at work is to go through. The selection of leaders, the multiplication of committees with a view to making a place for everybody and yet suggesting no place that does not mean a real opening into practical service, the assignment of duties, and the distribution of details all call for study, insight, and enterprise.

Some years ago I hit upon this plan, and I have not as yet found anything that could supersede it. After bringing my people face to face for several Sundays with the call to surrender, and pleading with them to recognize God's claim upon their time, their money, and their energies, I preached a sermon on "Enlistment for Service," picturing the whiteness of the fields and the scarcity of laborers, and exalting the privilege and joy of being co-workers with God. At the close of the sermon specially prepared leaflets were distributed, and every member was asked to sign these. The title, "Enlistment for Service," was on the first page, with one or two appropriate Scripture texts, such as "Go work in my vineyard," "The harvest is great but the laborers are few," etc. On the second page was a vow that read something like this: "Realizing that when the Master called me into discipleship His personal word to me was 'Go work in my vineyard,' and desiring, as far as I am able, to obey His command, I hereby agree to affiliate with the societies whose names I hereinafter check, promising, so far as time and ability may permit, to co-

operate with them in their activities." Following the vow were blanks for the name and address and date.

On the two other pages the names of the various societies, including the Sunday-school and the prayer-meeting, were given, with the object, the conditions of membership, the dues, and the time of meeting of each society clearly indicated.

After a prayer of solemn dedication was offered, a season of silence ensued, in which each person was asked to consider the call to service as addressed to him, and indicate his response by signing the vow and checking off the societies chosen as channels of service.

At the conclusion of this period the slips were collected in the offertory plates, and, being afterward assorted, were sent to the presidents of the respective societies, with the understanding that these people were to be immediately called upon and invited to the next meeting of their societies.

The plan worked admirably from the start. Of course, everybody did not sign the slips, but the majority did, and the activities of the church began at once to feel the effect, and many who were before lukewarm in their interest and attendance became faithful, active members. I believe the plan can be used with success anywhere.

### THE MINISTER'S ATTITUDE TOWARD DIVORCE

BY WILLIAM E. BARTON, D.D., CHICAGO.

It is time for a sensible consideration of the divorce question. Most of the recent discussions rest on a wholly unwarranted assumption, namely, that Jesus undertook to lay down a perpetual law on the subject of divorce. Jesus was not a legislator, and refused to be a judge or divider among men. The strain put upon His words in discussions of this question is one the words will not bear, and is inconsistent with the principles of His mission and doctrine.

Jesus was asked whether a man might put away his wife for a trivial cause, and answered that he who did so (for any cause save adultery, as our text has it) became an adulterer, and also, assuming that the woman's unprotected condition would drive her to another marriage or worse, made her an adulteress. I quite agree with the critical opinion that the exceptive clause is an interpolation, and that Jesus was not discussing the question in a narrow way that made any exceptive clause natural. He spoke of the general principle, which admits no exception, that he who puts away his wife for a trivial cause has become a violator of the sanctity of the home. The first error of the church has been in forcing in an exceptive clause, and the next has been the consideration of the question in a narrow and literal way.

As applied to modern conditions, it should be remembered that the major part of the present divorce question was not touched upon by Jesus. It is now the woman who puts away her husband. It is idle to say that Jesus intended to cover this situation in His

categorical answer, and that, even if the exceptive clause be allowed, no woman may rightly put away her husband for any cause save adultery. The divorce problem of Christ's day did not contemplate at all the present situation.

When we consider the question, For what causes may a woman put away her husband? we are reminded that adultery is often a minor cause for a separation. I know of a case in which divorce was granted on the ground of adultery and in which there had been no adultery. There was agreement of appearance of adultery for the sake of a divorce, the persons being members of a church which permitted divorce on no other ground. Actual adultery would not have been considered for a moment in this case, but there was constructive adultery for the sake of legal evidence. Now, knowing that case as I do, I wish to say that adultery would have been distinctly a minor sin compared to the real sin behind the divorce. The offending party would have deserved help and sympathy if the situation had involved sudden temptation and a fall; instead there was heartless and cruel scheming, vastly worse than unpremeditated adultery. The divorce ought to have been granted, not on the ground of adultery, but on the ground that so mean and despicable a villain ought not for a day to hold the heart of a sensitive woman beneath his cruel heel. But what happened? The wretch flattered himself that he had been magnanimous in taking upon himself the apparent blame—the blame of a sin which those who

knew him knew he was too cruelly cold to be tempted to commit—and continued in fellowship with his church, which condoned him because he had not actually committed the sin of which he caused himself to be accused. This extreme case illustrates the false standard to which we have come through a wrong interpretation of the spirit of Christ's words.

What minister is there, knowing the secrets and sorrows of the homes about him, who does not know that sins are committed against helpless womanhood far worse than conjugal infidelity?

Moreover, I am far from believing that adultery is always a sufficient ground for divorce. I certainly have known good women who did not think so; who, for the sake of their children and for the lifting up of a weak husband and to make a man of him, have forgiven the great wrong they suffered, and have had their reward in saving their home from public shame and in restoring a fallen but not wholly vicious husband.

But, again, the man of sense and experience knows that adultery is almost the hardest of sins to prove. It is not actually proven once in a thousand times. It is inferred from compromising situations. It is the real cause in hundreds of cases of divorce where another cause is alleged and proved. For instance, most cases of desertion are probably also cases of adultery if the whole truth were known. But what shall be counted proof of the adultery? Is not the desertion as a rule a sufficient proof? If not, what proof shall suffice—nothing but indisputable evidence of an overt act?

And even if the wife can prove adultery, if she has felt under burden of necessity to hire private detectives and drag her soul through the alime to satisfy the demands of those who think they do God service in insisting on a single cause for divorce, shall she present the evidence? Suppose a woman has choice of two legal grounds for divorce, adultery or desertion. Suppose she can prove adultery and also can prove that for a period of years she has been left alone with her burden, who dare say to that woman that to satisfy the law of Christ she must place on permanent record the fact that the father of her children was seen at such a time and with such a person in the act of shame? Who dare lay on her conscience the burden of placing those facts where her children must come to know them in their infamous details? More than

once, and with the strongest conviction that I was doing the will of God, I have said to such a woman: "His desertion gives you ample ground, in the sight of God and the law. Withhold the evidence of adultery unless you are compelled to use it."

And now, when a divorced woman comes to a minister to be remarried and the minister finds that the divorce was granted her on other ground than adultery, what position could be more stupid and unjustifiable than that a minister should refuse to go behind the court records? Who authorizes him to say: "The ostensible ground must be considered the actual and the sole ground, and I must not ask a question which the courts did not consider"? For myself, I utterly repudiate the notion that a minister is morally bound to go behind the license, but must not go behind the courts in the matter of divorce. I take nearly the opposite ground. Ordinarily he has no occasion or right to go behind the license, and he is always justified in satisfying himself of the real grounds which lay behind the decision of the courts.

The law, in most States, demands a license as a condition of marriage. An officer of the law is charged with the duty of making the examination and satisfying the State that the persons named have a right to marry. Ordinarily it is an impertinence for the minister to assume that that duty has not been faithfully performed. The minister's function is not judicial. He gives no bonds that every marriage which he solemnizes is of persons who ought to marry. Very often he is in grave doubt, and is glad that his responsibility is no greater. And very often the marriage about which he is in doubt proves the happiest of all, which shows him how glad he ought to be that he is not authorized to permit or forbid. When the State has satisfied itself that a couple ought to marry, and they stand before the minister with the official document which proves their legal right to marry, it is quite too late to ask, and he has ordinarily no right to ask, whether these people are likely to establish a happy home. His duty is ordinarily to do what little he can to make happy and useful the home which already has the sanction of the law.

If there be a scandal in the matter, or the circumstances are such that the minister has reason to believe that his performance of a marriage ceremony would work evil, then he may refuse to marry the couple. But he has

no right to presume a scandal. The presumption is not against, but in favor of, the right of any couple to marry who bring to the minister a legal license. If parents object, it is for them to show cause or that the young people are under age; the presumption is in favor of the marriage. If a divorce has been granted, it is for those who object to show that the divorce was obtained for insufficient cause; the presumption is that the divorce ought to have been granted. And if it be shown that a divorce was granted without evidence of adultery, and the woman says to the minister, "There was adultery, but I could not obtain legal proof; and if I could have done so, I did not want to do it for my children's sake and my own soul's sake," the minister, who has taken upon himself the responsibility of an extra-legal judge, is morally bound to receive that evidence for what it is morally worth. If he will not count the evidence final which was presented to the court, but constitutes himself a moral court, he must hold himself ready to receive moral evidence, tho it has not legal weight. If he appeals from Cæsar on moral ground, he must hold that moral ground, and receive moral certainty as probable evidence. The things which we know best are the things we can not prove. Very often the whole community, except twelve men, is morally certain of the very thing which the verdict can not discover. When the application for divorce is pending, the presumption is strong against the divorce; but when a divorce has been granted, the presumption is the other way.

It might be assumed from these positions that the writer of this article is in the habit of remarrying divorced persons. The truth is the reverse. I do not remember ever to have married a divorced person. I have refused, and would refuse again in cases involving scandal. I reserve the right to decide in any case, even if the cause assigned be adultery. And I certainly have no desire that this article should bring me applications for the marriage of persons who have been divorced for any cause. And, no matter what the cause alleged, I would refuse to marry a couple who had obtained a divorce of one or both the contracting parties for the sake of a marriage, or of any couple whose marriage followed soon after a divorce. But where a divorce has been obtained for good reason—habitual drunkenness, brutality, adultery, danger of corrupting the children, desertion, or like

good cause—and years have gone by, and the wronged person finds new hope of home and love to cheer a blighted and almost ruined life, in whose name shall a minister of the Gospel refuse what satisfaction may come to such an one in the possession of a home? Not, surely, in the name of the Christ.

Nor is the evil to be remedied by making marriage more difficult. It is difficult enough now, almost to imperil the home, by reason of high cost of living and the seductive freedom of single life. And flat-life, that state of half-matrimony which never has a home or assumes the responsibilities of a house, is adding another peril to the future of the home. There is quite enough now to deter people from matrimony or from entering wholeheartedly into the responsibilities of matrimony. Young people are not generally rushing heedlessly into married life; they are sometimes held back from it by selfishness or by artificiality in modern conditions of life. We older people have partly wrong ideas about the thoughtlessness of youth; most of the young people I know are fairly thoughtful. And as for folly as the basis of matrimony, most of the people of my acquaintance who are contemplating second marriages act far more silly than, it is charitable to believe, they acted the first time. The folly of youth is less than the folly of middle life; and there is no fool like an old fool, and no folly of an old fool like his matrimonial folly. Wherefore I discount the sage advice of old age to youth on the matter of matrimony. Marriages are mostly made in heaven. Early marriage, according to the census, is not an important cause of divorce; the occupations in which marriage occurs at an early age are those in which divorce is relatively rare. And, bad as are the divorce conditions, only five people out of a thousand who are married in America are afterward divorced, and a full share of those divorced are of the sober, thoughtful people who know just what advice to give young people on the subject. The remedy for divorce is not in deterring people from getting married, tho there ought to be more restrictions upon the incompetent and the diseased; nor in clergymen refusing remarriage to divorced persons who have a clear path to the justice of the peace. It is in the inculcation of righteousness, purity, mutual affection, and self-sacrifice on which the home is founded. Decent living is the principal remedy for divorce.

## THE JUNIOR CHURCH

BY THE REV. A. H. MCKINNEY, PH.D., PHILADELPHIA.

A PERPLEXING question to many pastors is, How shall we form the connection between the Sunday-school and the church? Many excellent answers have been given to this question. The Bethlehem Presbyterian Church of Philadelphia, among others, is trying to solve the difficulties connected with the question. Its plan is to have a junior church, which meets in one of the numerous Sunday-school rooms at the same time as that for holding the church service. Here many things are done to prepare the members of the junior church for membership in, and participation in the duties of, the church proper.

The membership of the junior church is composed of what is really the Junior Christian Endeavor Society of young people, principally of the ages from nine to sixteen, which meets as a church. The following principal facts may be noted in connection with this junior church:

1. The young people elect their own officers, who are nominated by the leaders of the junior church. This conserves the idea of self-government and prepares the future members for participation in the elections of the church later on.

2. The members of the junior church make regular offerings in envelopes. To each member is given a package of envelopes, which has printed on the outside the following:

"I have promised to place two cents in this envelope every week, and take it to the junior service the last Sunday of the month, as an offering for home and foreign missionary work.

"Month \_\_\_\_\_

"Name \_\_\_\_\_"

That this system of giving is producing splendid results is evidenced by the fact that at the recent opening of the junior church at which eighty-five members were present, the offering was fourteen dollars and thirty-four cents. The explanation of this is that each member was requested to put two cents into the envelope for each Sabbath during the vacation. Many of the members did so, and much of the balance will come in in a few Sundays.

3. The members record their own attendance. This helps to develop the feeling that they are being trusted and that absolute honesty is expected of them in making the record. The device used for recording the attendance of the junior church is a very ingenious one. It consists of a frame of about two feet long and one and a quarter feet wide; this is divided into columns, on which are pasted narrow slips of paper, each one of which will contain a name. Opposite each slip in the margin is a hole in the wooden frame; into this hole the member of the church places a peg when he enters the room, thus marking his attendance on that day. Afterward the secretary of the church transfers this record of attendance into the permanent book.

4. The fact that these young people are members of the church is emphasized in very many ways. For example, the order of service is much the same as that used in the church. The following is a specimen of one Sunday: After singing three hymns a Psalm is read responsively. This is followed by an invocation or short prayer; then is sung a creed, which is so helpful to the young people that we give it in full:

## THE CHILD'S CREED.

"I believe in God the Father,  
Who created heav'n and earth,  
Made the stars to shine so brightly,  
Gave each living thing its birth.  
I believe in God the Father,  
And in Jesus Christ His Son,  
Who was crucified on Calvary  
For the sins that all have done.

"I believe He died, was buried,  
Rose again, no more to die;  
And, ascending to His Father,  
Took His seat with Him on high.  
I believe in God the Spirit,  
Sent to us from heaven above,  
And the church our blessed Savior  
Hath redeem'd by His great love.

"I believe in His forgiveness  
And His wondrous power to save;  
In a glorious resurrection  
And a life beyond the grave.  
I believe in God the Father,  
I believe in God the Son,  
And in God the Holy Spirit—  
Everlasting Three in One."

After the creed comes the offering, which is followed by Scripture reading, long prayer,

and address, followed by a short prayer and a hymn.

5. Then follows the transaction of any business necessary to the successful conduct of the junior church. This is a part of the service which is very instructive and very helpful, as it develops the feeling of responsibility and of cooperation among the members. Lastly, a hymn is sung and the benediction pronounced.

6. The address is given by a person especially fitted for that kind of work; variety is

aimed at, and so different speakers are selected. At times there are missionary addresses, at other times some special day in the church year is emphasized.

7. Another method of emphasizing the connection between the junior church and the regular church is by adjourning the session of the junior church on Communion Sabbath mornings, in order to allow the members thereof to meet with their parents at the sacrament of the Lord's Supper.

### DON'TS FOR THE NEW PASTOR

BY PROF. PHILIP WENDELL CRANNELL, D.D., BAPTIST THEOLOGICAL SEMINARY, KANSAS CITY, KANSAS.

Don't imagine that your predecessor accomplished nothing or knew nothing. The probability is that he was about your size.

Don't be jealous of him. You will be glad to have them speak well of you when you are gone.

Don't expect to work a revolution in six months. Great bodies move slowly and small ones are often still more slow.

Don't attempt a revolution. To get this world a little nearer right is about all one man can expect to do.

Don't want to work a revolution. Why should you? This is a church of the living God, and it probably has the root of the matter in it.

Don't publish that your congregations are doubled, prayer-meetings quadrupled, etc., etc. If they are, be thankful, but publication may be premature. If all the reports from the first six months were true and ratios maintained, the problem of "the evangelization of the world in this generation" would be solved in two years or less.

Don't imagine that you have become another man in the new place. You are no larger and no different. Your sublime head is no nearer the stars.

Don't imagine that the new place is so very new. There will be the same old difficulties. Folks are folks, everywhere.

Don't lay your ax at the root of trees, literal or metaphorical, which have taken decades to grow.

Don't inaugurate a new movement or abolish old usages without a careful study of conditions. What you find in existence has its reasons. Find out what they are before you begin your attack.

Don't form alliances or close intimacies in the light of the first days. Some of the unworthy and unreliable are among the first to come to the front.

Don't take sides; never unless justice and right compel, but never under any circumstances till you are firmly in the saddle and fully informed.

Don't forget that, until you have "grappled them to yourself by hooks of steel" in the helpfulness and sacrifice of years, you are only an incident in the church life, a fly on the wheel of its activity, or at most a new coachman.

Don't think that the church revolves around you as its owner and czar. "We preach not ourselves but Christ Jesus as Lord, and ourselves your servants for Jesus' sake."

Don't forget that the new brethren have been holding their own opinions for a good many years and are naturally prejudiced in their favor.

Don't imagine that plans and methods which worked well in your last church will necessarily work here.

Don't issue bulletins of victory on the day of assuming command.

Don't assume command.

Don't regale your new people upon the beauties, delights, and virtues of the old field. Few second wives like that sort of thing. They may wish you back with your first love.

Don't forget that you are an extremely ignorant, fallible, imperfect, and unimportant human being, in the midst of forces, tendencies, and conditions which are not easily read and are still less easily handled, and that you need guidance and grace every step of the way that you may be saved from conceit, rashness, and folly.

## SERMONS AND ADDRESSES

### MUSIC FOR SONGLESS LIVES \*

By F. B. MEYER, D.D., BAPTIST, LONDON.

*Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also.—2 Chron. xxix. 27.*

Two Sundays before I left London, in the afternoon, I was facing our great men's meeting. I suppose some thousand men, most of them unaccustomed to enter the house of God except at that hour, were facing me in the body of my church. The speaker that day had been comparing the Lord Jesus Christ with Tolstoy and St. Paul, and I was wondering very much what I should say when I rose to give the concluding words, and my attention was attracted, I hardly know how, to a string of a violin which had been thrown down upon the stone steps of the chancel behind me. We have a string band in the afternoon, and one of my bandsmen had thrown this away. I caught it up as I rose and held it before the men and said: "My brothers, you know what this is; it is a broken violin string which has often given sweet music, but will never make music again. There is no power by which that violin string may yield music. There may be a man, there probably is, whose heart once gave sweet music to God, but his life is songless. What no man can do for that string, Jesus Christ, not Paul nor Tolstoy, can do for that man. He can remake the music in the heart."

A man was sitting there who was on his way to commit suicide by throwing himself into the River Thames, that runs not far from my church, and at the end of the address one of my workers found this man bathed in tears. When he touched him on the shoulder he looked up and said, "Don't think these tears are those of despair, but of great joy; for since I heard what Mr. Meyer said, I have asked the Lord to put music into my life again." We took hold of that man and sent him to a place where he had shelter and, on the following day, work to do; and he wrote me a letter saying the song had come back into his life.

I am speaking to people here to-day whose lives are like this temple, songless. Will you

look into this second book of Chronicles, the twenty-ninth chapter, for a moment, and notice how the good King Hezekiah in the first year of his reign, in the first month, speaking to the Levites, in the seventh verse, says: "They have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel." For the whole reign of Ahaz that temple in Jerusalem had stood without music, desolate, deserted, solitary. All around there were other temples to other gods and goddesses, but that building for which David had prepared four thousand singers stood desolate and silent. Summer passed over the land, spring, autumn, and winter. There were marriages, births, fête days, days of festal joy, but no song, no music came there.

I make no apology for comparing you, my friend, to that songless temple, because all through the Bible the temple is the emblem of the human soul. The temple had three parts: the inner shrine, the most holy place; the holy place; the outer court. You have your three parts: the holy of holies of your spirit, which is the faculty of God-consciousness; the holy place of your soul, the faculty of your self-consciousness; and the outer court of your body, which gives you the consciousness of the outer world. You are that temple dedicated to God, the whole of you meant for His service and worship; but out of your life the music has gone, and this morning, during this half-hour's talk, I believe that that music is coming back.

I asked a man the other day which was the most important end of a bough, the end where the fruit hung or the other? Looking extremely wise, he said, "Of course, the end where the fruit came." Do you think so? Ay, but surely the important end of the bough is not where the fruit hangs, but where it touches the trunk, because if that connection is unhindered then through it the sap will pour, and you may leave the bunches of fruit to take care of themselves if its boughs only are united and kept united to the trunk.

\* An address delivered at the Northfield Conference, and stenographically reported for THE HOMILETIC REVIEW.



I don't want you to begin to worry about the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." They may be left on the whole to take care of themselves. Miss Havergal, a saint of God, used to set apart a day of the week to pray for one of these separate graces, a habit which I don't at all admire or advise; for you are not called to deal with the fruit of your life separately. But look again at Galatians, fifth chapter, the sixteenth verse: "Walk by the Spirit"; in the eighteenth verse: "Be led by the Spirit"; in the twenty-fifth verse: "Live by the Spirit." That is, keep in the current of the Holy Spirit and let the Holy Spirit in your soul have unhindered work, and the result of that will be love to God and man, gushing up in joy like a geyser spring peace and rest; and if your life is joyless, if you have not in your soul a love which is passing out toward all others and a joy that rises up in your soul as a fountain, you may be certain that there is something wrong which must be discovered and put away.

Now where is the trouble? Look back for a moment to the second book of Chronicles in the twenty-ninth chapter, the sixteenth verse: "The priests went in unto the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord." It took them eight days to cleanse the temple. Now, will you turn back again to Gal. v. 19: "The works of the flesh are manifest, . . . fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions." Now some of these are distinct acts: fornication, idolatry, sorcery, spiritualism, spirit-rapping, drunkenness, revelling; but the remainder are the sins of the spirit, the sins of the inner life: enmity, strife, jealousy, wrath, faction, division, envying. These defile your inner nature like the filth in the temple, and there can be no joy until they have been cleansed.

A very holy man said to me, "Brother, I want to say to you that I have been very jealous of you, but it has all gone now and I love you utterly." Don't you think that man had cleaned his temple? Is there any woman here who has been horrid to another woman, detracting by speech from the love and admiration which are cherished toward her, *mining her with faint praise, saying things*

against her that stick like burrs? Surely she must turn first to God for a baptism of love, and then probably go to that woman and tell her. I never shall forget what happened once at Keswick. Pastor Stockmeyer was called upon to speak, and amid the crowd upon the platform, with the vast audience in front of him, he rose and said: "I feel that I have been the hindrance hitherto to the outpouring of God's Spirit, and I want to shake hands before you all with Brother So-and-So. I want to confess that I have been extremely jealous of him. Brother, will you forgive me?" And amid a rain of tears over the entire audience, those two men lovingly shook hands. If any are at enmity with brothers or sisters, it is their bounden duty to clear out the secrets of their souls.

I have often read of that great day in the history of Florence when the children went through Florence and collected all the things that savored of idolatry and sin, and as Savonarola stood there they piled them up in the great square. The fire consumed them, and so far Florence was cleansed of things that hindered its joy and purity. I never shall forget a scene away in a kind of shanty in Leicester years ago when one Good Friday, as quite a young minister, I crept down to see the goings-on of the Salvation Army, especially keen to witness the exhibition of idols which they promised, and which I thought would be idols from the South Seas or India or elsewhere. I never shall forget how startled I was to see eight young men come in from the rear of the platform, each of them carrying a square sheet of cardboard; the one I saw first, covered with pipes, cigarette-holders, tobacco-pouches and all kinds of things of that sort, and the others covered with feathers and bows and ribbons and sham jewelry; and I heard a man sitting behind me whisper to his mate, "That's my pipe"; and there were women there who would indicate their bit of finery.

If a man who is teaching others is always finding the truth searching his own heart deeper and deeper, should not the truth of God be searching you too, and making you give up things that grieve His Spirit?

Will you stop for a moment in Galatians. You say, "I know in my soul I have got all those evil things that are mentioned in that paragraph in Galatians, but what am I to do?" The first thing a man does is to resist them. The flesh, in the seventeenth verse, is

the flesh, which stands for self. It is easy to remember that, because if you spell "flesh" backward, dropping the "h," you get "self." Flesh is self. "Self lusteth against the Holy Spirit, and the Holy Spirit lusteth against the self life; and these are contrary the one to the other; so that ye may not do the things that ye would." That is, the Holy Ghost is antiseptic to the germs, the microbes of the self life.

If I have fever in my house, the doctor says, "You must get carbolio," and I get carbolio and soak a sheet in it and put it over the door and keep a lot of carbolio all about the place. From the body of that poor little patient suffering of scarlet fever, the microbes, the germs, the spores are flying over the house. Do I keep dodging them or attempting to catch them? Do I spend all my time with the spores, the germs, the microbes? No; I get carbolio, and the carbolio does that. I walk and live in carbolio.

We had the influenza epidemic in London two years ago, and there was a young fellow in my church who dressed very well, and he was very nervous, as a good many of our young men were, lest he should get this influenza, and he used to come to church so soaked in disinfectant that I could smell it half way down the church. Walk in the carbolio and you don't fulfil the germs of scarlet fever, and they don't fulfil you. So live in the Holy Spirit, and He does two things, one negative and the other positive. Negatively, in the depth of the nature, He is antagonizing, as antiseptic, the germs of the self-life, so that as they rise, so to speak, at the call of temptation, the grace of the Holy Ghost deals with them, tho you may not be specially conscious of the intensity of the struggle, of the might which He is exercising to overcome, utterly to neutralize, the power of your self-life. That is the negative work. But positively He engages you with Christ, and you are so occupied with Christ and with the graces of Christ's character on the positive side that you don't antagonize, as it were, on the negative, leaving that rather to the blessed Spirit to do, who does it absolutely for you; and there is this addition: that the Holy Spirit not only engages you with Christ, but as you gaze at Christ He reproduces in you as fruit the opposite grace to the sin which He is antagonizing in your soul. There is the self-life in us, the susceptibility to sin; but when a man is living in the power of the Holy Ghost, the Holy Ghost deals with that,

and the soul gets very sensitive. Whereas, I used not to see sin until it was against my face, I now see it when it is on the horizon. One is sensitive of sin now in the distance; that is the work of the Holy Ghost. One is not always antagonizing sin negatively, but by the Holy Ghost receiving from Jesus Christ new and fresh infusions of the opposite grace; and so, as I said before, temptation is a means of grace, because every time you are tempted this way you go more the other way. If you are tempted to impurity, you get more purity; and if you are tempted to irritability, you get more meekness. You treat the devil, therefore, as a means of grace.

I think there is something more that I haven't attained, but am wanting. When first we are aware of evil, as I said just now, we resist it. The second stage in dealing with temptation is to receive the opposite grace in Christ; but I believe there is a third stage which I am seeking after, when the whole body is so absolutely filled with the love of Jesus that it is hardly conscious of the least attraction in evil any more than a woman finds attraction in another man's love when she is absolutely satisfied with her own husband. I hope the time will come to me, and to you, too, when we shall be so utterly taken up with the Bridegroom of our soul that the solicitation of anything else may be as utterly disgusting and offensive to us as the approach of an impure man is to a perfectly chaste and noble woman.

But now the next step. The reason there is no joy was because there was no burnt-offering. "When the burnt-offering began" the Temple had been cleaned, the altar was cleansed, the sin-offering had been offered. There stands the great brazen altar. The sin-offering is over; the long line of Levites, white-vestured, wait with their instruments of music, Hezekiah upon the other side. He signals to the priest to lay the burnt-offering upon the altar, and as it touches the altar there is a burst of song. And what does the burnt-offering stand for? In its first and deepest signification it speaks of the absolute surrender of Jesus Christ on the cross to the will of God (Heb. x.), when He said, "I delight to do thy will, O my God. I come to do it." For you must remember, men and women, that tho the cross of Christ means the putting away of the curse of sin, it meant something to Jesus; it meant the consummation of a life of self-abnegation upon the cross

to the will of God. That was the burnt-offering, and in Christ's life when the burnt-offering began the song began, for we are told, "For the joy set before him, he endured the cross." I believe that Jesus Christ never knew joy as He has known it since the absolute surrender, speaking after human fashion, of all His human mediatorial nature.

And in your case and mine the burnt-offering means our absolute surrender to the will of God. One of the most beautiful things I know in Tennyson's works is the story of Enoch Arden. The sailor goes away and does not return for years; his wife meanwhile marries again and has children; and when Enoch Arden comes again to the little fishing port he hears the story in the inn from the garrulous landlady, and one evening steals up to see. He hides himself in the gloaming, so that he can watch Philip and the queen of his heart. How happy they are, and how Philip takes the boy upon his knee, and what perfect peace and joy reign there. If he were to show himself he would shatter it with a blow. But he abstains, and after waiting a little wistfully he goes back to the village and hides himself; but Tennyson says he was not all unhappy, but, just as in the briny sea, there are fountains of pure sweet water that rise up perennially, so amid the brine of his unutterable grief there rose up joy, pure and blessed, that crowned all, and when the burnt-offering began the song of the Lord began. The reason why your life has been so sad is it has been so selfish. You have nursed yourself, you have had your little bit of money, and have used it for yourself. All, like the Dead Sea, has converged in you and you have given out nothing. Your life has been so sad because you have no supreme Master; you have been a law to yourself. You have been like a ship without a rudder or compass, and you never will be right until you come to the sweetest, divinest Master and you say, "I come to do thy will, O my Lord!" Tho that shall mean the crossing of your dearest inclination and purpose, as soon as you have taken the supreme mastership of Christ and absolutely given yourself up to do His will in the world the song will begin which will never end.

Dr. Elder Cumming came to Keswick. He was a Scotch Presbyterian divine. He was so disturbed by the first session or two that he went up to the station to take his ticket back, but somehow his purpose was changed

and he returned, stayed, and yielded himself to God absolutely. All was quiet, no ecstasy, no emotion. He told me that about a fortnight after, having lived in the mean while in God's will, that when he was climbing one of those high houses in Glasgow and had nearly reached the top he found himself singing. He said to himself, "I haven't made a noise like this for years; what is the matter with me?" And then he said, "I remembered that I had given my whole being to Christ."

You say, "I should like that; but then I think Christ would take away so many things." Near my house is the church in Marylebone Road where Robert Browning married Elizabeth Barrett, and on one of those steps, after her death, Robert Browning knelt to kiss the step on which she trod on her way to the marriage altar. I suppose you have read—I can hardly imagine a woman not having read—the Portuguese Sonnets in which she tells her love. I think there is nothing in the whole history of human love like those Portuguese Sonnets; they are unparalleled. Elizabeth Barrett had been an invalid living in a square not far from my house until she was considerably over thirty. Her father was very careful of her; she had everything this world could give so far as money went; but she was shut up in a narrow room, an invalid. The two corresponded and ultimately found their affinity. The father forbade the match, but she knew that in her lover her soul would have the true soil and environment it needed. She had to give up her father's house, and he was never reconciled until he died, and all her diaries are full of his obstinacy to sanction the wedding. She gave up her father, she gave up her home, she gave up all, and that day went up those steps to wed Robert Browning. And do you think she wanted to go back to that narrow life or made a reserve before she married him? Why, the fruit-tree upon the southern wall might as well make a reserve that it would hang out all its plums to the summer sunshine except certain branches. Foolish tree! That summer light, that heat is going to cover all your boughs with the luscious fruit; why make a reserve? "Ah!" cries the tree, "I am not going to; I am not so foolish. I am going to expose all my fruit to my lover, the sun." Do you think she made a reserve? Read the Portuguese Sonnets and see. Christ asks for your life. He bought it, every bit of it, when He died. It

is mean, contemptibly mean that you have tried to filch the benefit of His passion in so far as it removes the curse of a broken law that you may sneak into heaven, but when He who did it asks for all, you say, "I want to have an understanding before I trust thee, how much to give. I can't give up my theater; I can't give up the ball; I can't give up that way of making money; no, but I will

give you a good deal." You contemptible soul! *All demands all*; blood demands blood; the dedication of everything calls to-day for everything. Thou soul, confined, cribbed, and cabined in that narrow space, come out to the true lover that stands here, and know this, that He will keep nothing back which will make for your true ennoblement and happiness, but He will fill your life with song!

### THE MAN SENT FROM GOD \*

BY THE RIGHT REV. WILLIAM LAWRENCE, D.D., PROTESTANT EPISCOPAL, BISHOP OF MASSACHUSETTS.

*There was a man sent from God.*—John i. 6.

LIFE in these days is intricate and highly organized. We all hear talk of it and draw our conclusions from it. You must have happened upon thought something of this sort: "Yes! Life is intricate and so highly organized that it is destined to become more and more mechanical. The mass of men must in the long run form the machine, and a few born leaders handle it." You may listen to groups of men and women in the dining-room, in the shop, in the street, in the office, or at the club who talk something in this way: "Look," they say, "at the conditions in the political world! In spite of the well-intentioned and earnest work of the reformers you can not escape the machine. You may turn one ring out of office, but another must take its place. There is little room for the individual. It is not easy to take part in political life and preserve individuality or independence." So the young philosopher talks. Or turn again to commercial life. "There is no chance in business for any man without influential friends or pull, or even if he has these the whirligig of commerce, or the trusts, or some new invention may throw him out. The elements are too strong for the individual! they overwhelm him." "After all," so runs this popular argument, "it is very much the same in the realm of morals. The conditions and not the men are the great features of these days." There is a vast amount of this popular fatalism predominating to-day. Beyond question, the trend of life, the habits of to-day, and the movement of society look as if there was no possibility of something different. There is a subtle consciousness that, in the long run,

things, conditions, movements, and not men and women, carry the day.

Now it is perfectly true that conditions do have great influence, that the mechanical elements in modern life are strong; but what I want to say this morning, my friends, is that fundamentally it is the spiritual force of men and women, and not the physical conditions, that are the final powers in modern life. When the conditions in Judea were most lethargic, when religion had been lost in ritualism, when fact had been lost in formalism, and when faith had been lost in materialism, there was one element which brought light—the element of which the keynote is struck in the overture to the great Gospel of St. John: "*There was a man.*" It is not the material force, but the spiritual powers which reign.

Let us put it in this way: What is it that makes the city of New York? The buildings, the warehouses, the shops, the universities, the churches, and halls? Suppose a pestilence should sweep over the city and kill or drive out all the inhabitants, and they would not return for fear of a recurrence of the disease. Without a population, the buildings would fall to decay, and in time the city would be a mass of ruins. Should, however, instead of a pestilence, a fire sweep over the city and destroy every vestige of buildings, leaving the ground bare and desolate, with the return of the people the buildings would rise, and in a generation the city would be herself again. It is the enterprise of individuals, the ambition and faith of men, that uphold and build the city, and these are spiritual powers.

I was somewhat oppressed by the reasoning of the modern philosophers, questioning

\* Stenographically reported for THE HOMILETIC REVIEW.

whether the individual could make his way against conditions, when my eye caught in the newspapers the name of a man which was the same as that of a boy in my former parish. He had been but a humble mill operative, but I found that he had left the factory, gone to another city, and by his own merits had become its mayor. In his boyhood everything had been against him; but—"there was a man."

Having got our main thought, I should like to carry our examination of the text to the four elements of personal power which I want to suggest as essential to modern life. The first is knowledge—knowledge that is exact. Life, as we have said, is intricate, and in the handling of intricate conditions we must know exactly what and how we purpose to do. The day for blind and ignorant dashes is past. Chance is becoming less and less a factor of modern life. Quackery in surgery is falling back in hasty retreat. Great discoveries are now revealed to those who with patient and exact study investigate on the border line of the unknown. The trained mind is essential to efficiency in these days. The man or the woman who hopes to meet the world's problems must have an exact grasp of the problems, and by thoughtful work carry them through to the end. One may call this brain power. It is also a spiritual quality, and in its exercise high moral qualities are demanded.

With knowledge must come intelligence. By this I mean a broad conception of the uses of knowledge; of the relation of different classes of problems with each other; and the true perception of the salient features of life. One great danger of our times is the want of an exact apprehension of the true relation of things. A man of exact knowledge is not always a man of real intelligence. The most skilful manufacturer may be as ignorant of social conditions as the smallest boy in his shops. Exact knowledge enables us to do work efficiently in our narrow path. Intelligence and the right conception of the purpose of the work enables us to keep it in right relation to the rest of life.

Thirdly, there is conviction. Personal conviction must possess men and women before they can become efficient. The first question is not, "What are a man's convictions?" but "Has he the capacity for conviction?" Is there in him the ability to seize the truth or the error so as to be moved to act upon it? The important matter in a steam-

ship is not where she is going, but whether she has the power to go at all. It were far better that she should go wrong and be broken upon the rocks rather than she become a drifting derelict and a danger to other vessels. Better erroneous conviction, provided it be honest, than no conviction at all. "Ah!" you say, "conviction! You mean beliefs and creeds and faith. In the movements of thought it is impossible for a man in these days to have convictions which endure. The conditions of my life have changed. How can I then have convictions?" To speak frankly, I do not believe of the Scriptures, or of Christ, or of the future life, what I believed as a boy, nor do I think that any man who thinks and who is in touch with the movements of thought can believe what he did ten years ago. As we develop in maturity of character so must we also develop in maturity of our intellectual grasp of the faith; yet the world and men are still living by conviction, and I believe that convictions to-day are deeper and stronger than ever, for, in the freer and more open discussion of to-day, trifling criticism and heretic faiths have gone away before personal experience. Men may indeed question the clauses of their creed until the questioning process becomes all-important and they forget to keep in tune with their convictions. So long as a man is convinced that truth is truth and that right is right he has a sheet-anchor to his character. If I be convinced that purity is better than impurity, honesty better than theft, love better than hatred, altruism better than selfishness, and act upon my convictions, I have spiritual force within me.

But, my friends, you have surely felt that something is still lacking, and that there is something more to be emphasized. When a man is convinced, it is not that he has the truth but that the truth is possessing him. Now we begin to touch the conception of the man who is convinced. It is not that he possesses the truth, but that he is possessed of it; he has bound his own whole self to the truth, and that truth he discovers to be the very heart of the personal Truth whom we call God. Such a man, transfigured with the power of truth, loves purity and sacrifice. He is the man who best responds to the evangel note: "There was a man sent from God." That man John, fired with God's righteousness, set the people thinking of Him who was coming after him, and who was unique among

men, and who was the express image of God; and that Man, born under conditions hostile to spiritual life, overcame all conditions and made the mark in history from which dates our modern mechanical world. Is it not true that wherever and whenever there is work to be done, the fundamental call is not for changed conditions but for a man, and for a man who is full of the consciousness of his mission, that is, really a man sent from God? The crisis of the early church was met, not by changes of organization, but by the words of Peter and John. The crisis of the Christian civilization of the later centuries was met, not by the revival or the Renaissance, but by the burning Luther: "Here stand I by the help of God, and I can do no other!" And with the increase of material powers and social mechanism, oppressive sometimes in their weight and magnitude, it still remains a fact that the controlling power in life is man; and the great question of to-day is not that we increase with a giant body of civilization, which is a physical power, but that the heart of civilization, the spiritual powers, increase also in proportion, and we, the nation, become a living giant. Each new invention, each new step in wealth, adds to the potentiality of men; and every step toward a lower standard of morals leads to the social disintegration.

Two more suggestions: Let me put them in the form of questions. Is it a fact that strength of conviction, earnestness of purpose, and the burning faith make a man narrow and unsympathetic—that every movement of thought entails in a man of conviction the fighting of those not of his conviction? There is, indeed, such a tendency; men of earnest purpose are often found to be narrow. The reason is that beneath the religion there is a skepticism of truth and a timidity of faith. Only the man of breadth of mind and of tolerance and wide sympathy is deeply and fundamentally convinced, for he is so convinced that he can be patient with error. He is tolerant of honest belief, sympathetic with honest inquiry, and intolerant only with wilful sin and hypocrisy. There is no character so sublime as that whose life is hidden in God so perfectly, that is convinced of the truth so thoroughly, that it patiently suffers, dies for truth, and allows no rebuke of honest error to pass the lips. Tolerance is the eternal characteristic of saintship, and tolerance, breadth of mind, and charity are possible only in men and women of deep and simple faith.

The second question runs in this way: Does not faith lead us out into realms beyond our ken, into unfathomable mysteries? Is there no danger of letting our feet off the ground of fact and physical observation? Is it not one of the facts of history that all life, interpreted from any point of view, leads out into mystery? I say that the mysteries of life are best interpreted in the words of faith. In the maelstrom of modern life there is a subtle charm of character which only faith can give. What sort of men and women have touched most keenly the hearts of men and women? Not the best generals, not the captains of industry, not political leaders; but only those who have the charm of the confidence of faith. When General Gordon fell at Khartum the world recognized a hero of faith. On the north wall of St. Paul's Cathedral, in London, runs this legend, written, I believe, by Mr. Gladstone: "To Major-General Charles George Gordon, who, at all times and everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God. He saved the Empire by his military genius, he ruled vast provinces with justice, wisdom, and fidelity, and lastly, in obedience to his sovereign's command, he died in the heroic attempt to save men, women, and children from the enemy and from deadly oppression: 'Greater love hath no man than this, that he lay down his life for his friends.'"

Again, on the last evening of his life, Robert Louis Stevenson, with a brave heart in a frail body, gathered his little household together far away in the South Pacific, in his lonely island home, and knelt and prayed entirely unconscious that his end was near:

We beseech Thee, Lord, to behold us with favor, folk of many families and nations gathered together in the peace of this roof, weak men and women subsisting under the covert of thy patience. Be patient, still; suffer us yet awhile longer; with our broken purposes of good, with our idle endeavors against evil, suffer us awhile longer to endure, and (if it may be) help us to do better. Bless to us our extraordinary mercies; if the day come when these must be taken, brace us to play the man under affliction. Be with our friends, be with ourselves. Go with each of us to rest; if any awake, temper to them the dark hours of watching; and when the day returns, return to us, our sun and comforter, and call us up with morning faces and with morning hearts—eager to labor—eager to be happy, if happiness shall be our portion—and if the day be marked for sorrow, strong to endure it.

We thank Thee, and we praise Thee; and

in the words of Him to whom this day is sacred, close our oblation.

My brethren, in the stress of life, when one is tempted to yield to the conditions, to drop under the cowardly philosophy of those who do nothing; in these days when the tempta-

tion comes to us to drift from duty and to fall into the ever-whirling eddies of social autocracy and influence; when, I say, we are tempted to yield to conditions, hold on to that thought: There was a man, and he was sent from God.

### THE WITNESS TO IMMORTALITY

BY EDWARD PAYSON INGERSOLL, D.D., CONGREGATIONAL, BROOKLYN.

*For this corruptible must put on incorruption and this mortal must put on immortality.—1 Cor. xv. 53.*

In the calendar of the year the fourth of July is a bright planet, Christmas is the morning star; but Easter is the sun above the horizon, because it brings "life and immortality to light." In its brightness let us "sun ourselves" this morning.

Our line of thought this morning begins with nature, runs up through human nature, and fastens itself upon the divine. We take this process of reasoning not because our faith can not stand without it but because it stands firmer with it. To the Christian there are comfort and strength in being able to give the reasons of his confidence from both volumes God has written. The first volume is His works; the second volume is His Word; and out of the Word has grown a voluminous supplement. For to the city above there is not only a highway of revelation cast up, but there are paths to that highway so beaten by the feet of longing and of investigation that they set the royal stamp upon it.

The chapter in which our text stands is one of the brightest examples of that keenness and sublimity of intellect for which Paul is distinguished. Nothing in Grecian or Roman antiquity, from poet, orator, or philosopher, compares with it in breadth of view and depth of insight. At the first verse he begins to rise with strong wings and mounts higher and higher till he gives us a vision of "The City."

I. What are some of the analogies of nature? At the first, certainly, we can know nothing of the invisible except through the visible. Not a thought dawns upon the mind till our physical senses send an impression. Now this analogy of nature is a rich source of evidence for the resurrection of the dead. Let us illustrate. Here is an old battered cup, black and blue with filth and tarnish.

Your chemist drops it into aqua fortis and, if you believe your senses, it is gone forever. But your chemist pours in salt water, the silver begins to appear, and in an hour you have a goodly chalice out of which a king may drink.

The substances of the earth are constantly changing form, often going from the seen to the unseen. It is change, not death. To-day the ship floats in what to-morrow (or sooner) is a cloud and presently a shower of rain. Then speedily the vitalizing moisture enters into the roots of forest trees and meadow grasses and flowers, and, thrilling the branches of orchards, brings bud and blossom and fruit. Who believes the raindrop is annihilated because neither by sight, nor hearing, nor touch he can trace it in its course?

Another and beautiful symbol of resurrection (tho familiar) is seen in the worm that crawls upon the ground, burrows in foul rubbish and by and by wraps itself in a winding-sheet and dies. To the most careful scientific observer there is no token of resurrection in that dull ball; but presently from it comes forth, bright and beautiful, the butterfly. So striking has this analogy been regarded that the Greeks gave the soul and the butterfly the same name. And then what is night but the death of the day and what is morning but the resurrection of the day? What is winter but the death of the year? Look at this dull seed, at that fragile egg; then remember whence came the oak and the eagle.

Again the apostle gives us a strong analogy from nature when he says: "That which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain; but God giveth it a body as it hath pleased Him and to every seed His own body." Here we have taught not only a future life but a more elevated and expansive life. It seems to be a

principle of God's government not to annihilate anything. Natural philosophy says that nothing within its realm is annihilated. It may change its form, it may disappear and appear again ten thousand times, but in some form and combination every particle of matter created in the beginning is now in existence. And shall the noblest of all creations—the soul—incomprehensible in its elevation above material forms, king by victory over material things, shall it cease to be? That for which everything terrestrial, animate and inanimate, was created, shall it, Godlike in its nature and aspirations, miserably vanish when it has but begun to exist? No! The analogies of nature in every form point us above this.

"Shall man alone for whom all else revives  
No resurrection know? Shall man alone,  
Imperial man! be sown in barren ground  
Less privileged than grain on which he  
feeds?"

*Again, the nature of the soul argues a future life.* Neither among Christians nor pagans do we find a belief that the soul perishes at the dissolution of the body. The ancient Egyptians, Thracians, and Celts dwelt on the hope of future life with glowing imagination. The Greeks and Romans looked away to the realms of the immortal gods where mortals were to become immortals, with everlasting honors and felicity. There is an especial force, too, in the belief of the wild Indian. To him the joys of the hunt and the chase are types and pledges of his life in the world of the "Great Spirit." "The happy hunting grounds" are his contribution to the evidences of resurrection and immortal life. There is an obscure poetic belief among certain Asiatic tribes that "the soul will be swallowed up in God." Hold fast to the personality, exalt it to the dignity of sonship, and you have in this the Christian revelation and faith. They say: "The soul came from God and to Him will it return. As the spray falls again into the sea so will man blend with God." This belief loses the soul in God; the Christian loses it in God and finds it again, ever going "from strength to strength." Like these but varied in form are the beliefs of all nations—some of them dim, but the dimness is light still.

This universal longing is evidence to us of a future life, for the Creator has in no case, where investigation has reached, implanted a craving or even an adaptation of body, mind, or soul over against which He has not met its

craving or adaptation. Does the bee, by its nature, seek the flower? There is a fragrance on the air which guides it to the flower; and shall man have the longings and catch the fragrance, but not be able to find the land where "flowers immortal bloom"? Shall faith, hope, and love, "best boons to mortals given," fail in their prophecies? No! The only interpretation we can give to the soul, standing with uplifted eyes upon the dome of our being, is: it seeks and therefore shall find "a city which hath the foundations, whose bulder and maker is God."

"A solemn murmur in the soul  
Tells of the world to be,  
As travelers hear the billows roll  
Before they reach the sea."

*Man's capacity for immortality and his lack of opportunity for development in this world argue a future life.*

The tree rises from the seed, develops its trunk and branches, blossoms and yields fruit. It has attained to perfection as a tree. So is it with insect and bird and beast. The bird builds its first nest as perfectly as it does its last one. The honey-bee forms its honey-combs with mathematical exactness, and fills the cells with a nectar which science and art can not equal. There is nothing in these creatures of God which admits of essential progress. But with man it is not so. He enters the world the most helpless and senseless of living beings. By degrees he acquires power to act for himself. Little by little he grows, sinking deeper the shafts of investigation, sending higher his aspirations for realities, conquering as he goes. By and by he pitches his tent upon the circuit of human knowledge, and, what is more to our argument, he does not find himself burdened by his vast accumulations; on the contrary, every onward step gives new light and strength for farther advance, and when a ripe old age comes he sees an ocean beyond, and with Newton confesses, "I have only been handling the pebbles on the seashore." If he is by faith a "son of God," he finds it so, more intensely so, as regards progress in righteousness. "The path of the just is as the shining light"; shall it "shine more and more unto the perfect day," or will it go out in darkness?

In the center of man's being we find the hooks and grappling-irons by which he may lay hold upon something above him. Has he



these and nothing upon which he may fasten them and then climb?

"Unless above himself he can  
Erect himself, how poor a thing is man!"

Is this belief in eternal life forbidding? Does it outrage reason? Does it shock the sensibilities? Does it chill hope? Does it dwarf intellect? No! A bright future is a strong present.

*We find evidences of man's immortality in the creative wisdom—may I say skill?*

Everywhere is a wonderful adaptation of means to an end. There are to be found individual models of perfection in every species of vegetable and animal life—in the lily and the rose; in the lark and the thrush; in wheat, air, light; in eye, ear, tongue. Of nothing that God has made can we say, "I can conceive of a better form or adaptation," unless it be true that the soul is not immortal, and then we have God's noblest offspring so poorly fitted for a noble aim and destiny that a Congo savage could devise a better. How foolish! How puerile! How blasphemous such a conclusion! Would the ingenious inventor construct a Strasburg clock, fitted to run for centuries, and then, after one stroke of the hammer, and before its models could move or its bells chime, destroy it? No! The mind of man does not act in this way. The creature does not design thus, and does the Creator in whose image man is made? We know that what man does, if well done, lives best after he is gone. A splendid character, tho in humble life, lives for all time, is a universal legacy to mankind. And did the Creator employ so little skill that example, precepts, and instructions going out from mind and character—mere sparks, scintillations from the glowing life—shall glow and throb and live on while the central fire goes out? Shall a name live longer than a soul?

Make the straight paths crooked, gifted but wilful mortal, tangle with briars the way to heaven, batter the foundations of life's temple; but remember thou art tangling the path of thy nobility, thou art battering the fair foundation stones of the temple God has reared for thee!

To-day, in these first years of the twentieth century, enter the brains of the profoundest thinkers in Europe and America and you will find that the deepest, keenest students who search into the relation between matter and mind proclaim with the Psalmist, "Your

heart shall live forever!" Modern science sitting over its microscope says, "Life is the rower in the boat"; that the soul is external to the muscles, nerves, and brain which it sets in motion. The most recent science says: "The relation of the soul to the body is that of a player to an instrument; the organ may perish and the player be preserved." Science says: "As the dissolution of the eye does not destroy the light and the dissolution of the ear the atmosphere, so the dissolution of the brain does not destroy the soul." Professor Draper says: "We are entitled, by perfect analogy, to impute the phenomena the body displays to an agent as perfectly external to the body and as independent of it as are light and sound, and that agent is the soul." In the following, without giving his sentences, I present something of the glowing picture of the author of the "Boston Monday Lectures" when he speaks of the "nearness of the blessed isles of immortal certainties."

Searching for the undiscovered country whose palaces no mortal eye can see, yet, like Columbus, walking the deck early and late, we shall see many symbols of the life beyond the horizon. Some of the birds flying yonder are not sea birds; the floating pieces of wood, some of them cut and carved, did not rise from coral foot-hills; even the clouds about the setting sun have not a "sea look" and the atmosphere has the smell of mountains. And some there are, eagerly expectant, like the old admiral, who, in the night-watches, have seen a light rise and fall and they are sure it was not the phosphorescence of the sea but beams of glory from the blessed isles of immortal certainties.

II. Were we left here we are not in certainty. The marshalled analogies of nature are not enough. Analogies and longings do not prove a future life or resurrection. We want a belief which rests upon ascertained realities, and this the Gospel of Christ affords. Jesus "brings life and immortality to light"! We bring our probabilities from nature, but our proof from God's Word, and the answer must not be in fractions but in whole numbers.

And, first, we stand upon the genuineness of the record. It is too late in the nineteenth century to question that. The electric light of criticism has been upon it. Every word and thought and act of Christ has been under the microscope, and it stands to-day as the record of historic fact. De Wette, the great German theologian and philosopher, who died in 1849 and who was called the "Universal Doubter," said in his last work, published in

1848: "The fact of the resurrection, altho a darkness which can not be dissipated rests on the way and manner of it, can not itself be called in doubt, any more than the historical certainty of the assassination of Cæsar." He was the leader of the acutest school of rationalism in Germany. Beyond this, Ulrich and other distinguished German philosophers claim to have found from research evidence that the soul will have an enswathment—a spiritual body after death.

Let us stand upon another eminence. Are you sometimes perplexed about the historic reality of Christ? Suppose that Socrates or Newton never lived. Then, as Theodore Parker said: "Who thought their thoughts and did their deeds? It would take a Socrates to forge a Socrates, a Newton to fabricate a Newton. Even so it would take a Jesus to live the life, to speak the words, of Jesus." The very idea is reduced to absurdity. You might as well call the sun a fabricated thing.

And then the witnesses. They are such men as Paul and Peter, John and Thomas. Thomas demanded proof and got it. Estimate the worth of his evidence. There was one man who keenly dreaded the possibility of delusion. Ten of his trusted friends and certain women gave their separate and united testimony, but against them all Thomas stood sceptically firm. He reasoned: perhaps they have been deceived. He must see and hear and touch the Master; and he did and cried out, "My Lord and My God!" And there was John, the beloved disciple, conscientious, rare in integrity, and noble in intelligence. Who impeaches his testimony? And Peter! Behold the transformation! An impetuous, vacillating man becomes a moral hero. And Paul? His testimony shines upon every page of his resplendent Epistles. The stamp of truth is upon his every sentence. You can tell by the tone of a bell what its metal is. Judge Paul in this way.

Before His crucifixion Jesus put the proof of His testimonies, His commandments, and His promises upon His resurrection. That was to be the royal seal. If He rose, His testimonies and promises and character have absolute proof. If He did not rise, then He is proven the wildest of fanatics.

But consider the inspiring cause of the manhood which shines lustrous and warm from the disciples. For three years they had been in constant communication with Him,

and yet when danger threatened they all forsook Him and fled. Dejected, discouraged, they gave up their hope. But when Christ rose from the dead they rallied. A few times He met them and talked with them, gave them the spirit of His spiritual presence, and was received up into heaven out of their sight. Are they scattered now as after His crucifixion? No! They tarry at Jerusalem; they pray; they wait for the promised Holy Spirit, and He came and transformed those humble men, those timid fisherman of Galilee, into such sterling champions as the world never knew. Account for it we can not, save upon the reality of His resurrection and ascension. The risen Lord entered their souls.

The belief in Christ, the risen Lord, has not only lived and gained the allegiance of the world's best nations for nearly two thousand years, but has thrived in proportion to the progress of all that is noble and pure and enduring in civilization. Nay, more, it has created civilization. If the world to-day gives evidence of any force that is powerful to possess, to govern, to purify, and to comfort, it is this, "Christ is risen!" There are men and women and children before me this morning who are conscious of the Christ within them as pardon, peace, and power, and as confident that He will "fashion anew the body of our humiliation that it may be conformed to the body of His glory" (Phil. iii.) as if they had already "shaken off the clay of the sepulcher."

Mariners over the sea of life, let us push out away from the "coasting trade" upon the high sea and take the lights of heaven as our guide. Like every shipmaster upon our oceans, let us look upward for guidance. The fixed stars of truth and the Sun of Righteousness are ours that we may point the prow toward the "Fatherland." Upon this bright Easter morn may the knightly resolution of loyalty throb in all our hearts! Loyalty and love to Him who rose from the dead and so "led captivity captive and gave gifts unto men!"

What we need in this world more than all else and above all else is a second incarnation—an incarnation of Christ into every thought, word, and deed. So shall heart bloom into heart, family touch family with blessing, and our communities, with all their organizations and activities, stand upon their feet with a sweeter philanthropy and a nobler righteousness.

## THE BATTLE OF THE SHEPHERDS

BY W. BEATTY JENNINGS, D.D., PRESBYTERIAN, DETROIT, MICHIGAN.

*They are appointed as a flock for Sheol; death shall be their shepherd.*—Psalm xlix. 14.  
*I am the good shepherd; the good shepherd giveth his life for the sheep.*—John x. 11.

WHO of us, as he reads or recalls his Vergil, does not wish that from some near-by height he might have witnessed that battle between Hercules and Cacus, as the hero fought to rescue his cattle from their half-brutish captor? In a dark cavern on Mount Aventine dwelt Cacus, the plunderer. While Hercules, who was driving home the cattle of Geryon, slept, Cacus stole from the herd four goodly bulls and as many beautiful heifers, and hid them in the deep hollow of the rock. Hercules, upon waking, discovered the theft, and immediately began search for the stolen kine. In spite of a clever ruse of Cacus, the place of their concealment was found out. Hercules, furious, seized his arms and oaken club, and ran to the top of the towering hill. Cacus with fear-winged feet hurried into his cavern, and, loosing the iron fastenings which held it in place, dropped down an enormous rock that blocked the doorway. In vain did Hercules try to gain entrance through the portal thus closed. But back of the cave and far above it was a jagged, flinty rock. This Hercules dislodged and pushed downward with such force that it broke in the roof of the robber's cavern, and through the opening he pelted with stones and other missiles the imprisoned Cacus. In vain did Cacus fill the cave with blinding smoke, darkness mixed with fire, hoping thereby to secure himself. Where the smoke was thickest Hercules threw himself into the cavern. The two grapple in the gloom until Cacus, with eyes starting from their sockets and throat drained of blood, is strangled to death. Straightway the doors are torn away, and the stolen cattle rescued.

To-day we are to think of another battle, on which weightier issues hung: a battle, not between mythological heroes, but mighty spiritual beings; a battle fought, not in gloomy caverns of earth, but in the deep under-world; a battle, not for the rescue of brute beasts, but for the redemption of the souls of men; the supreme struggle of the ages, the battle of the shepherds.

The combatants are those of the texts, Death, the great shepherd, and Christ, the Good Shepherd.

In the one text the Psalmist gives to Death the title the Shepherd. It rather startles us at first. He is the great shepherd. None can resist him. The wisest can not outwit him, the mightiest is no match for him. Sooner or later he commands every man to go with him, and when he commands he compels. Some years ago I stood outside the White House, while President Arthur was receiving New Year's callers. The rooms of the mansion were beautifully decorated. Ladies richly dressed were assisting the President in receiving. The members of the Cabinet came and paid their respects. The representatives of foreign nations, many of them in their gorgeous court-robes and accompanied by their interpreters, came and expressed their greetings. Officers of the army and navy, in their rich uniforms, came to wish their Chief Magistrate a Happy New Year! All were welcomed. Others were waiting to be ushered in. Suddenly one, uninvited, entered. Death forced his way into the White House. He was not welcome. Every effort was made to put him out. Physicians and surgeons were called hurriedly, and bravely did they fight to expel him. But he would not go until he carried with him the man for whom he had come, Judge Allen, of the Hawaiian Islands. None is found willing to go with Death. Sheol, the all-devouring world, is his fold. Disease, accident, fire, pestilence, old age, these are the shepherd-dogs with which he rounds up the scattering, terrified sheep. Like "dumb, driven cattle" men are forced into his fold.

"Even as a flock arrayed are they  
 For the dark grave; Death guides their way,  
 Death is their shepherd now."

Christ is the Shepherd of the other text. The title is self-chosen. It is not new, however, on His lips, but was familiar to the people of His day and country. Their greatest poet had sung in unrivaled sweetness of Jehovah-rob, the Lord my Shepherd, and every inhabitant of Palestine was accustomed to the figure. Christ applies it to Himself, and adds the qualifying adjective "good." "I am the Good Shepherd." Moreover, since this title was one ascribed to God, Christ's appropriation of it is virtually a claim to be God. As the Good Shepherd He claims all

men as His own, claims a proprietary right in them.

"It is He that hath made us, and not we ourselves;

We are His people, and the sheep of His pasture."

He claims, further, that Death has robbed Him of His sheep, having used the attractions of sin whereby to allure them from Him. Men were not made for Death. They were made for God and eternal life, and Death holds them by robbery.

These are the two shepherds, rival claimants of the sheep. The one, the great shepherd, Death, insisting that men are his sheep, and driving them into Sheol, his fold; the other, the Good Shepherd, as insistent that men are His and declaring that He will rescue them and bring them back to His fold. There will be trouble. "When Greeks joined Greeks, then was the tug of war."

The battle is joined. The fight is carried into the enemy's country.

The domain of Death, the great shepherd, is twofold, an outer and an inner. The outer domain is this world, this world of men and women. Death is this world's prince. The incarnation is Christ's entrance into the world of humanity. It was necessary for the Son of God to come in human flesh if He is to carry the battle into the robber-shepherd's territory. It was greatest condescension, it was unspeakable humiliation for God thus to become man, but such was His love for His sheep, such the strength of His resolution to save them, He shrank not from the limitation and the shame. Death's inner domain is what the Hebrews called Sheol, the Greeks Hades, and we the Grave, meaning, all the three, the realm of the dead. There is Death's seat, there the fold in which the sheep are shut. Calvary is the entrance into this inner territory. See the Good Shepherd go in search of His own! "I go to find my sheep," is His cry. That is the meaning of the crucifixion. That is the significance of the His lying in Joseph's tomb. He would, like Marmion, "beard the lion in his den." The Good Shepherd dares invade the stronghold of the great robber-shepherd to bring back his captive sheep!

Two things ought to be emphasized, and the emphasis can not be too strong, about Christ's entrance into the Death country.

One is that it was voluntary. He was not forced to die. His miraculous birth was His superiority to the natural order in which

Death reigns. He had done no wrong and was not under the necessity to pay the penalty of sin, which is death. His was a proven superiority to the King of Terrors, for several times He had raised dead men to life again. Some time before His arrest He made the claim, "I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." At His arrest, also, when an armed mob came to seize Him, the mere assertion, "I am He," was enough to make them fall backward to the ground. And to His disciple, who wished to fight for His release, He said, "Thinkest thou that I can not beseech my Father, and He shall even now send me more than twelve legions of angels?" Pilate in his last interview asked Jesus, who had refused to answer him, "Knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldst have no power against me, except it were given thee from above." Neither armed multitude nor Roman governor could put Him to death, and He knew it. He died, not because He could not, but because He would not save Himself. Of His own will the Good Shepherd laid down His life.

The other thing that needs to be said is that Christ's entrance into Death's domain was vicarious. Voluntary and vicarious. He had no fame to gain. Hell trembled at His name. Demons on earth bowed before Him and acknowledged Him the Son of God. His praise was already sung enthusiastically by every lip in heaven. Nor had He any glory to win. His was and eternally is the glory of the essential Son of God. It was for the sake of His sheep, for us men and our salvation, that He died. With His own life He purchased the lives of sinful men. "The Good Shepherd giveth His life for the sheep" when He enters the inner domain of Death.

The Good Shepherd has invaded the territory of the Great Shepherd, to us the unknown land, the land of darkness and silence. We do not know "how the battle was fought" there. Imagination, reverently exercised, serves but to enhance the terribleness of the fight. How reverently the Christ is dealt with in the scene of the Triumphal Entry in the play "Ben Hur"! You do not see Him as He rides from Bethany to the Holy City. You see only the multitude as they stand upon the hill-tops, waving their palm-

branches. You hear their Hosannas and the shouts of the throng that attends the Lord along the way. But the road lies beyond and below the hills, and you see only a great light that can beam from the brow of the Son of God only, a light that "grows from more to more" and then gradually dims as the Christ passes toward the city. The artist has merely suggested the presence of Christ, and left the imagination to picture His majesty and glory, and in so doing really enhances it. So here. We stand outside the realm of the dead. We know only that the rival shepherds are locked in final, deadly struggle. We can but imagine the rest. What Christ did from that late Friday afternoon to that Sunday dawn who can tell? Keble, basing his study on certain Scripture passages, some of them obscure, sings:

"Sleep'st Thou indeed? or is Thy spirit fled,  
At large among the dead?

Whether in Eden's bowers Thy welcome voice

Wake Abraham to rejoice,  
Or in some drearier scene Thine eye controls  
The thronging band of souls;  
That, as Thy blood won earth, Thine agony  
Might set the shadowy realm from sin and  
sorrow free.

Where'er Thou roam'st, one happy soul, we  
know,

Seen at Thy side in wo,  
Waits on Thy triumph—even as all the blest  
With Him and Thee shall rest."

All this is reverent, beautiful; but is it as impressive as that awful silence which the Scriptures put about that battle between Christ and Death?

Standing outside the tomb, knowing that the battle is on, and awaiting the issue, presently the stone moves back from the door of the tomb, the gateway to the Death-land. The keepers have been cast into a deep sleep. Who comes forth? It is the Good Shepherd. He bears upon Him the marks of the conflict, the thorn-prints on His brow, the nail-wounds in His hands and feet, the spear-thrust in His side. But His step is the quick, firm step of the conqueror. His face beams with the glory of triumph. Victory rings in the first words which fall from His lips—lips no longer white with the pallor of death, but rosy with rich life—"All hail!" Oh! it is splendid! More majestic than the prophetic vision of the One coming from Edom, with dyed garments from Bozrah, glorious in His apparel, marching in the greatness of His strength and proclaiming Himself the Mighty to Save,

whose unaided hand had gotten Him the mastery, is this return of the Good Shepherd, flushed with the pride, the joy, the glory of His victory over the great shepherd Death, and bearing at His girdle the keys of the grave and the spirit-world!

The tomb henceforth is not Death's, but Christ's. True His sheep must pass into the grave, but henceforth it is not their fold; it is but "the valley of the shadow," which lies just on the border of the celestial country, the land of light and song and eternal life, where is the real fold. There His sheep rest in green pastures, there they feed beside still waters, there they rejoice in the Good Shepherd's presence, and no fear of danger mar their perfect bliss. The battle of the shepherds has issued in the full redemption of the sheep.

I would leave three thoughts with you before I close:

1. How great is the worth of a soul! Over what is this battle of the shepherds fought? A sheep, a sheep that was stolen; a soul, a soul in the bondage of death. What an argument is this for the soul's exceeding value! There is no greater argument.

"What is the thing of greatest price

The whole creation round?

That which was lost in Paradise,

That which in Christ was found—

The soul of man, Jehovah's breath,

That keeps two worlds at strife;

Hell moves beneath to work its death,

Heav'n stoops to give it life."

Value your soul rightly. Many sell the soul for a mere mess of pottage.

2. Christ Jesus is worthy of your utmost trust. He is not an effeminate being, such as art has represented Him. The painters have done us a wrong in giving to us a Christ with the features of a woman, indicative of a womanly character. True, the gentleness, the tenderness of a mother are His. But these are joined with the strength of a man, yea, with a more than human strength. He won, in His victory over Death, man's last and greatest foe, the right to the title "the Son of God." With perfect confidence, then, you can trust your soul to His keeping, saying with Paul, "I know . . . that He is able to keep." Secure your soul by leaving it in the victorious Good Shepherd's care on this day that commemorates His triumph.

3. When you lay your beloved dead to rest in the tomb, do it in hope. The graveyard is "God's Acre." Death is Christ's country.

Sorrow not, even as others who have no hope; for if we believe that Jesus died and rose again, "even so them also that sleep with Jesus will God bring with Him." If you will let me quote you an old song, representing Death as a sexton rather than as a robber-shepherd, you will get my meaning:

Nigh to a grave that was newly made,  
Leaned a sexton old, on his earth-worn spade,

His work was done, and he paused to wait  
The funeral train through the open gate;  
A relic of bygone days was he,  
And his locks were white as the foamy sea;

And these words came from his lips so thin,  
"I gather them in: I gather them in."

"I gather them in! for man and boy  
Year after year of grief or joy,  
I've builded the houses that lie around  
In ev'ry nook of this burial-ground;

"Mother and daughter, father and son,  
Come to my solitude one by one,  
But come they strangers, or come they kin,  
I gather them in: I gather them in.

"Many are with me, but still I'm alone,  
I'm king of the dead, and I make my throne  
On a monument slab of marble cold,  
And my scepter of rule is the spade I hold;  
Come they from cottage, or come they from hall,  
Mankind are my subjects, all, all, all!  
Let them loiter in pleasure, or toilfully spin,  
I gather them in: I gather them in.

"I gather them in! and their final rest  
Is here, down here in the earth's dark breast!"

And the sexton ceased, for the fun'ral train  
Wound mutely over that solemn plain;  
And I said to my heart, "When time is told  
A mightier voice than that sexton's old  
Will sound o'er the last trump's dreadful din,

"I gather them in: I gather them in!"

### GLORIFICATION THROUGH DEATH \*

BY PRES. FRANCIS L. PATTON, D.D., LL.D., PRESBYTERIAN, PRINCETON THEOLOGICAL SEMINARY.

*Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.*—John xii. 24.

WE all know that it was necessary for Christ to die, and that His path lay through the valley of the shadow of death. I do not take this text to illustrate this idea, but to concern myself with a line of illustration which has no express reference to His death, and so will avoid the suggestion. We have here, in the first place, the enunciation of a principle which goes far toward unifying the moral and spiritual history of our world. Glorification through death is a principle that may be seen in various spheres of observation, and in the relation of the individual to the race. For instance, a man of ordinary education has a family of boys and girls. He has reached that time of life, the sure sign of middle age, perhaps a little beyond, when he ceases to raise the question that he has been raising about himself, How shall I make the best of myself? and he begins to raise the question—the only question he thinks of after that—What shall I do for them? "Well," he says, "I had but a limited education; they shall have the best the country can give, or

they are willing to take. I had but few opportunities; there is no lack of opportunity for them. I had many a rough encounter when I first set out in the world; they shall have the advantage of my accumulated earnings to set them up in life." Sure enough, the boys grow up and fill positions that the father and mother did not fill, and could not fill; and by and by they all come home again, and as they look on the dead man's face they say, or rather they seem to say, "Father did well by us," and they may very well say it. His hand had wrought for them; his head had thought for them; his heart had beat for them; this is the long result—the father lies in his coffin, and the children go their several ways in life, and repeat in their own experience the story; and so "the individual withers, and the world is more and more."

And this principle of glorification through death is illustrated further in the fact that, when the lower forms of life or civilization disappear to make room for the higher, the one dominating phase of the doctrine of evolution is the seeming unity with which it invests everything; because, imagine it true, and there at once you see how moving are the poet's words:

\* Stenographically reported for THE HOMILETIC REVIEW.

"I held it truth, with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things."

This is the story not of the potential, but of the actual. And what is true of the material world is true of the spiritual world. The history of the spiritual world is a history of displacement. You may account for it by the love of glory or by the sentiment of revenge, but we know that God's glory is the final cause, and it is all explicable upon the great scale of divine Providence. We all understand that there is a definite relationship between our present and the past, and that we to-day are the heirs of all that civilization that has gone. Our acts are the result of all that has gone before. They were the seed and we are the harvest: "Except a corn of wheat fall into the earth and die, it abideth alone; but if it die, it bringeth forth much fruit." The mass of this early civilization survives in the civilization of to-day. Where do you go to find the origin of the great principle of civil liberty? Where do you go, but to that crowd of sturdy peoples who lived along the banks of the Rhine, and whom Tacitus describes, or to those sturdy barons at Runnymede who extorted the Magna Charta from King John? It is just as true in the sphere of science or philosophy. It is a far cry back to Thales of Miletus, and yet our own boasted century, the nineteenth, and this which may have boasts of its own, has a close relation to the civilization of the very far past. Our astronomy is different from their astrology, and our chemistry is different from their alchemy, but they are closely associated. We see further than they did sometimes, just because we are as pigmies borne on the shoulders of a giant.

This principle of glorification through death is illustrated once more in that a new and expanded form of life is the fruit of death. Take the railroad at the proper season of the year, and see the corn standing as a dazzling glory in the fertile fields of the golden West. Mark how towers herald the approach to the towns and cities, and ask what they stand there for? These are the nation's treasure-houses. These are the storehouses of the world. This is the annual coronation of Nature, and simply so many illustrations of the text: "Except a corn of wheat fall into the earth and die, it abideth alone; but if it die it bringeth forth much fruit."

Change the illustration and borrow one from the humbler phases of the animal world, like the caterpillar, which eats up the floor of the leaf on which it creeps, until, by and by, as it begins to realize that its life is nearly done, it sets its house in order, turns undertaker, weaves itself a silken shroud, and awaits the dawning of its resurrection day, and soars away a bright-winged butterfly—a beautiful illustration of the text: "Except a corn of wheat fall into the earth and die, it abideth alone; but if it die, it bringeth forth much fruit." That is the story of our life. We are born, and we grow; we go on our way, renew our infancy with impaired faculties, and then we pass away. Life is a battle, and we win our greatest victory when we lie down on that battle-field and die. Life is a race, and the goal is at the grave. Life is a journey, and the path that we take lies straight for the valley of the shadow of death. The valley is dark, but beyond the darkness and across the river I see the lights of the celestial city; I get an echo of the angels' song, and the glimpse that I get tells me that it is worth all it costs to die.

The principle of glorification through death is illustrated in the death of Judaism. Judaism was a divinely founded institution—a theological seminary. The purpose of it was to disseminate the knowledge of the one living and true God. With the approach of the pagan world and Christianity, it gathered up its energies to give birth to Jesus of Nazareth. That is what it existed for; and in the throes of the birth-struggle Judaism died. Let us not speak reproachfully of Judaism, for the glory of Christianity is the glory of Judaism with an added glory: "Except a corn of wheat fall into the earth and die, it abideth alone; but if it die, it bringeth forth much fruit."

Once more (for this is our Lord's own illustration concerning Himself), the principle of glorification through death is illustrated in the death and resurrection of our Lord Jesus Christ Himself. We see Jesus made a little lower than the angels and crowned with glory and honor. He suffered that we might conquer. He drank the bitter cup in order that we might taste something of the sweetness of the joys of His Father's house. He has settled the question of His own place, and of our place too, in the scale of being. The question whether the finite and the infinite can ever come together has been solved in the

doctrine of the incarnation. We do not want any more to sing the old song, which never amounted to very much in the way of music or poetry:

"I want to be an angel,  
And with the angels stand,  
A crown upon my forehead,  
A harp within my hand."

We do not want anything of the sort. Angels never rise so high nor stand so low as man. They know nothing about sin or repentance or salvation through Jesus Christ, and are not worthy to sit with Him who judges the ten tribes of Israel.

This text not only fastens on us this principle of glorification through death, but, in the second place, it gives us a twofold vindication of death, the first being the perils of survivorship, and the second being the promise of grace. Death is one of the most philosophical things in the world; and if you put yourselves in the right attitude toward it, it is one of the kindest agencies in nature. There is such a thing as a time to die; for two reasons at least. One is the solitude of old age—the peril of survivorship—"Except a corn of wheat fall into the earth and die, it abideth alone;" it abideth *alone*. You can imagine a person very old. His eyes have grown dim. Generations have grown old and died, but he still lives on. He is too old to take kindly to the new ideas, or to see much reason for the changes taking place. He is too old to have an interest in the present; too old to have any friends; and at last he lives, and *lives*, and *lives*, until he seems like a monumental intrusion into the present, an object that people stop to look at when they are in a reflective mood, and wish to mark the flight of years. Who would not court a new-made grave rather than risk the perils of survivorship?

Then there is the promise of grace. Our blessed Lord hallowed the grave by His presence, and left it upon the morning of the third day. The promise of Christ gives us a connection with His own glorious resurrection; and planted with Him in His death, we shall be with Him in His glory. And so the message comes to you and to me: Be not afraid. Do not hesitate to go down, even into the grave. Our Lord has not made it unnecessary for us to die, but He has robbed death of its terrors. He has made easy the approach; He has festooned the entrance with flowers; and we ride through its portals, singing as

we go, "O grave, where is thy victory? O death, where is thy sting?" and we turn to discover that the door of death is the gate of heaven.

Again, this text teaches one other truth. As we read it, we can not very well help being impressed with the idea that there is embodied in it the thought that there are two contrasted modes of being: a fruitless conservation and a prolific decay. The seed corn is very tenacious of life, and there is a story that grains taken from an Egyptian mummy have been planted and have germinated in English gardens. I believe that this is not so, but the tenacity of wheat in respect to life is true. It abideth; but it abideth alone. Let it reproduce itself, and by and by there will be enough of harvest to feed a nation. We must make a choice between a fruitless conservation and prolific decay. And this choice comes to us in so many ways. We see it in the sphere of prejudice. Prejudice is often, but it is not always, right. It is very often misplaced or perpetuated beyond a time when it does any good. (You never find a man cherishing a prejudice, because he says he is standing up for a principle.) It was good enough when he started; it served its purpose at first; but it has outlived its usefulness, and is now just a prejudice. A good many years ago at the foundation of the London Missionary Society, a speaker said, "We stand to-day at the funeral of bigotry." There is not a word of objection to that, except that these obsequies have been so unduly protracted. God send the day when men shall recognize the lineament of Jesus Christ in each other's faces, whether they be Presbyterians, Episcopalians, or what! And this principle, this choice, whether there shall be a conservation that is fruitless, or an expenditure that is generous, meets us everywhere. It meets us in our relationship to the past. There is a sort of medievalism cherished and fostered by some people with an odor of sanctity—they love things which are old. And there is a vandalism that destroys the old, and worships the new, because it is new. My friends, they are both wrong. Let us look at our inheritance of the past in proof of this. Hold fast to that which is true, and do not hold anything that is not. Read the great formularies of worship with the critical light of modern thought, and hold on to that which is true. The Jerusalem Chamber is not holy ground, the Westminster divines



were not inspired. If they said what was true, it is because of the truth of what they say that we hold on to it, not because they said it. And what is true in regard to these formulas holds true in reference to our own individual life. But there are times, I suppose, when people who live in a city as busy as this is, and where the engagements of the week run over into two weeks, and where every hour has its own employment, there are times, I suppose, even here that people have leisure enough to sit still while the fire burns; and in these choice stolen hours, I suppose, figures of long ago come out upon the canvas, and stand there in bold relief; and we say that they were happy days. Imagine that dear old room, and those pictures of long ago coming before us, when our imagination was all aglow. I can imagine that the door-bell might ring, and that one of those that we have not seen for fifty years was announced. I can imagine the conversation that would ensue. We would talk excitedly for twenty minutes, and then the conversation would flag, and before the hour was up, we would be completely disillusioned, and would see that our paths had diverged. All that sort of thing was good in its way and time, but it is not the time for it now. Of course, we must have a foundation for the house. Still we do not live in the cellar. We live upstairs in the sunlight, and experience says we do well. These past incidents of life are just the foundation, and it is the superstructure after all that you build upon; and unless a man is willing to part with the past, he is going to make a mistake. Unless we learn to do better to-day the things that we did yesterday, and paint a better picture to-day, and write a better poem than the last, and are more proficient in our arts, we are just as good as dead. We are eternally improving and moving on. There is a conservation, steadfast and still; and there is a forgetfulness and a generous prodigality of past attainments that is prolific of vast results. There is your health. What are you going to do with it? You had better wear out than rust out any day. You can see people who make themselves perfectly obnoxious to you by their everlasting attitude of complaint. There is something better for a man to do than to take care of his health, and he will probably live longer if he does not. Is a man who has

an intellect expected to have nothing better to do than to play nurse to his body that he has to summer in the North, and winter in the South, and to clothe with purple and fine linen, and fare sumptuously every day; and give it now and then a trip to Europe—a body that is bound to die? There is your life. What are you going to do with it? There is your money. What are you going to do with it? Why, invest it, and be careful about your security, and don't be careful about the interest, and keep on investing and reinvesting, until it will take the figures of astronomy to count it. As fortunes go now, astronomy is not in it. Invest it, and then what do you do? There are so many things that some people might do and do do, that so many more people might do. They might perpetuate their names by doing something for the church, for education, and for the world, and its moral, spiritual, and intellectual advance. God be praised for this! You, who have cast your bread of benevolence upon the waters of Christian philanthropy hope that you will receive it after many days. This world's history shows that our forests have not been cleared by the brawn of men who lived in comfortable homes. How have our liberties been secured? By the blood of men who counted no service too great. Can we do that? William of Orange might have lived a long life, but he stripped himself of land and fortune, and planted himself in deadly opposition to Alva, and died a monument to the fall of Spanish tyranny. Yes, my friends, in humbler spheres it is your privilege, and mine, in the house of this tabernacle, to choose between the alternative of a conservation which is fruitless and an expenditure that is substantial, generous, and prodigal. It is a choice for us to make. Wrap yourselves in your mummy folds, and live for self, or in generous forgetfulness, live for God and country, and for fellow men while you live, and when the hour comes, without fear, if need be, drop into the ground and die.

Help us, O Lord, to endure as good soldiers of Jesus Christ. Help us to do our duty so completely that every day we do better and become better and be with Christ. Help us that we may be ready for death, and in that last encounter may be as brave as in all the other encounters of our lives. Give us this faith to the end. For Christ's sake. Amen.

## SUGGESTIVE OUTLINES

## Achan's Choice

BY THE REV. FRANK H. BISBEE.

*I have sinned against the Lord God of Israel, and thus and thus have I done.*—Josh. vii. 20.

I. *It was Contrary to God's Command.*

- (a) God does not coerce men in their choices. (b) God emphasizes the necessity for right choices and then lays the responsibility upon man.

II. *It was Contrary to His Own Interests.*

- (a) Individuals usually choose that which they think is for their own interest. (b) Mistaken idea about self-interest.

Many seem to consider that their highest interests are centered in material things. Man's highest interests are not apart from God. If in your supreme choice you disregard God and the claims of His Son, you are an enemy to yourself—your choice is contrary to your own interests.

III. *It was Contrary to the Interests of Others.* (a) Contrary to the interests of all Israel. (b) Contrary to the interests of his own family.

## The Forgotten Vow

ABRIDGED FROM AN OUTLINE BY ALEXANDER MACLAREN, D.D.

*Arise, go up to Bethel, and dwell there: and make thee an altar unto God, that appeared unto thee when thou fleddest from the face of Beau thy brother.*—Gen. xxxv. 1.

THIRTY years had passed since Jacob's vow; ten or twenty since his return. He has settled down at Shechem and forgotten about Bethel.

## I. The lesson of negligence.

1. We are apt to forget our vows when God has fulfilled His side of them. Resolutions made in trouble we soon forget. Religion for stormy weather only. 2. We are often more resolved to make sacrifices in the beginning of our Christian course. Youth is full of enthusiasms which after-days forget.

## II. Reasons for the negligence.

1. Impressions had faded. 2. Settled in comfort, Jacob did not wish to be disturbed. 3. His wild godless household had lapsed into idolatry. If he went to Bethel all this must be broken up.

III. The essentials to communion and service.

1. Surrender of self. 2. Purity. Jacob must bury the idols.

IV. The reward of sacrifice in the interest of duty.

1. The renewed presence of God. 2. The confirmation to Jacob of the name Israel; he should still "prevail." 3. Enlarged promises.

So the old man's vision may be better than the youth's, if he lives up to the youthful vows.

## Profession versus Practise

BY THE REV. WILLIAM HAMILTON.

*But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough, now, O Lord, take away my life, for I am not better than my fathers.*—1 Kings xix. 4.

ELIJAH was no craven, yet he here prays for death. He "sat down under a juniper tree," a tree no venomous reptile will approach, and the shade of which natives of the East regard as a place of safety. He thus longs for death, but seeks life. Strange inconsistency! Yet not more strange than the conduct of many.

I. They seek health, but ignore means necessary for securing and retaining it.

II. They desire friends, but alienate those whose esteem they wish to enjoy.

III. They long for riches, but fail to labor.

IV. They hope to die happy, but do not live well.

## The Hidden Quarry

BY WAYLAND HOYT, D.D., LL.D.

*And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building.*—1 Kings vi. 7.

I SAW in Jerusalem the vast underground quarry where probably were shaped the stones which afterward were silently placed in Solomon's resplendent Temple. A hidden quarry, in which are shaped the stones which go to form the outward and seen structure of his life, every man is carrying within himself.

I. There is the hidden quarry of the imagination. Nothing is more important and controlling than this. Precisely, and for all

time, and for all places, is that Scripture true: "As a man thinketh in his heart, so is he."

II. There is the hidden quarry of the affections. What the man most deeply loves, that, in the long run, the man in the outward temple of his life must surely be.

III. There is the hidden quarry of the will. What the man really chooses—stones—according to that prevailing choice must be the sort of stones which will go to rear the courses of the outward temple of his life.

The main work for Solomon's Temple was the hidden work—the cutting, the chiseling, the shaping, down there in those subterranean quarries. And the main work for the temple of the life is work withdrawn and secret, back in the chambers of one's imaginings, lovings, willings.

### Work in the Vineyard

FROM A SERMON BY W. L. WATKINSON, D.D.

*But what think ye? A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard.—Matt. xxi. 28.*

I. *The Sphere of Work in the Vineyard.* 1. The world. We must cooperate with God in the educational sphere, the artistic sphere, the literary sphere, the philosophical sphere. We must cooperate with God in the commercial sphere, the political, the social, the domestic. 2. The Church of God is in a special sense our Master's vineyard. In the Church we seek to make men good, to set them right with heaven, to create in humanity a new heart and a right spirit. The great business of the Church is to teach the conscience, to strengthen the will to good, to make men perfect as in the presence of God. The man who works in spiritual things works at the roots of humanity, of empire, of civilization. The Church is really a vineyard within the vineyard, and it will never be right with the vineyard at large, unless we first take care of the delicate culture of the soul in the vineyard of the Church.

II. *The Character of the Work.* There are elements, qualities, in vineyard work that make it encouraging. 1. The element of increase by growth, manifoldness, multiplicity, and so of infinity. Out of the one thing come many things. A musician looks upon a great picture, and he is so delighted that he creates a symphony. A poet hears the music and is so enthused that he writes a great epic.

An architect reads the epic and is inspired to build a magnificent cathedral. And so the force goes on—first it is a picture, then it is a symphony, then it is a poem, then it is a cathedral. 2. Universality. If you do a good thing where you stand, you fill the whole sphere for ever, for there are great laws in this world that will not allow a thing to be done in one place only. There is a great law that makes it pervasive and universal. In the shelter of your house, in the limit of your little life, any good you do touches the furthestmost land of the race. There is no such thing as limiting a good act. 3. Immortality. If you have only served the race in some genuine service and sacrifice you have served all generations. There are laws of God that will take care of that. A noble act is not only pervasive, it is perpetual, it is perennial, it is permanent.

### The Power of Christian Joy

FROM NOTES OF THE LATE JOSEPH COOK, LL.D., WRITTEN OUT BY THE LATE J. E. RANKIN, D.D.

In the Anglo-Saxon race there is a tinge of melancholy. It is especially characteristic of the people of New England. They are self-involved and taciturn. They are preoccupied with their own bustling life. The women of New England carry heavy domestic burdens; the men are also overworked. Compare the Anglo-Saxon race with the French, the Italian, as to melancholy. How light-hearted they.

The Master says, "Take no thought for the morrow." Let there be no carking care, no worry from morning till night, no anxious expectation respecting the morrow. This is the last thing you can teach an Anglo-Saxon, an American, a New Englander. But this is the most natural New-Testament model. There are four things that stand in the way of this joy: (1) Racial peculiarity; (2) personal temperament; (3) individual affliction; (4) unforgiven sin.

Christian joy may be defined as a supreme religious affection; not a mere resolution, but the personal love of a personal Friend, of a personal Father, Redeemer, Teacher, Ruler. This joy is something more than an exalted self-respect. Self-respect is the best thing this world has, but it is not Christian joy. Christian joy is delight in Christian affection, the result of the highest earthly reflection;

not self-complacency. It consists in giving and receiving love, as a husband to his wife. "Thy Maker is thy husband." "Sing unto the Lord." The love of the Maker, the Lord, is the keynote.

What is the value of Christian joy? 1. It fixes as a habit one's spiritual state. 2. It shows us the loathsomeness of sin, which renders such joy impossible. Good reveals evil, pain, pleasure. 3. It is a corrective to the misconception that religion produces gloom. This impression is strong and mischievous. 4. Christian joy in a family quickens all the domestic virtues and natural affections. 5. It is a motive in a family to seek the conversion of unconverted members. Taste and see that the Lord is good. Blessed is every one that trusteth in Him.

Objections to the doctrine. You say that Christian joy is a matter of temperament—racial, personal. I have admitted this. But while the joy is same in kind, the method and degree of expression are different. One shows his joy by some word or action. Where it exists it can not be hid. It is an old proverb that love and smoke can not be hid. So of the supreme religious affection. Recall the experience of President Edwards and Mrs. Edwards and Mrs. President Burr. The Master says, "These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." We may participate in the joy of heaven; we may take of that cup of joy which the Master claims as peculiarly His own, as purchased in Gethsemane and on Calvary. It is joy that remains in us. The oil of the widow, to whose wants the prophet administered, stayed only when all the vessels brought had been miraculously filled. "That your joy may be full."

#### Difficulties in Finding Christ

BY THE REV. RICHARD JONES.

*And they said among themselves, who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away: for it was very great.*—Mark xvi. 3, 4.

These women had started in search of Jesus, but before they had gone far the thought occurred to them that the huge stone barred their access to Him. Many, like those women, have started in search of Jesus; but huge obstacles appear.

I. This was an *anticipated* difficulty. Their

impulsiveness, having carried them so far, ought to have carried them a little further. Had they gone on, they would have found Jesus waiting for them in the garden! The habit of meeting difficulties half-way, instead of coming direct to Christ, is common, *e.g.*, difficulties as to Christian doctrine, Trinity, miracles, resurrection, etc. The remedy is to come directly to Christ. In Him all difficulties are explained.

II. It was an *imaginary* difficulty. "And when they looked they saw that the stone was rolled away." Difficulty insurmountable had it existed: "for it was very great." The difficulties that hinder men from coming to Christ are mostly imaginary. If they existed they would be insurmountable.

III. This difficulty arose from the effort to find the *dead* Jesus. It was as great as ever after the stone was rolled away, for Jesus was not in the sepulcher. Had He been dead they would never have found Him. The women found Christ *living* afterward. Every earnest seeker is sure to find Him—but not in the sepulcher.

#### Complete Manhood

BY THE REV. CHARLES A. McALPINE.

*Unto a full-grown man.*—Eph. iv. 13.

COMPLETE manhood is well illustrated by the violin, to which there are four strings.

I. The "*G*" String. This represents the body. It is necessary, and useful, and has many possibilities; but the best music is not produced by twanging one string alone. The man who lives for physical pleasures and development alone is playing on but one string. He becomes an animal chiefly.

II. The "*D*" String. This represents the mind. This is a finer string than the *g*; but playing only on it makes one an intellectual machine, a grind, or a pedant.

III. The "*A*" String. This represents the will, which chiefly marks us as men. Playing on it alone makes us unsympathetic, despotic, and egotistic.

IV. The "*E*" String. This represents our emotions. It is the most refined string of life, capable of finest music and worst squeaks. Playing on this alone produces the sentimentalist.

Conclusion: The rich harmony of life comes from a careful adjustment of one to the other, and complete manhood embraces the deep, rich tones of bodily life, the strong.

true notes of intellectual activity, the clear, ringing notes of commanding will, and the sweet, exalted strains of the emotions. The one example of complete manhood is Jesus Christ, and the highest ideal we can set before ourselves is to attain "unto a full-grown man, unto the measure of the stature of the fulness of Christ."

### Saved by Grace

BY THE REV. R. J. VAN DEUSEN, B.D.

*By grace are ye saved through faith.*—Eph. ii. 8.

THE five letters of the word *grace* suggest, respectively, five of its essential elements, each having a twofold relation—Godward and manward.

I. *Grief*.—The primary development of grace is shown in the fact of God's grieving over the condition of fallen humanity. Likewise it is divine grace, applied to the human heart, that causes man to experience grief for his own and others' sins.

II. *Righteousness*.—Through grace Christ's perfect righteousness has been provided for the sinner; and also through grace man sees in Christ's imputed righteousness a way of escape from the penalty and power of sin.

III. *Acceptance*.—Grace includes God's acceptance of man in Christ; and it gives man the privilege and power to accept salvation "through faith." This is the middle word, and the pivotal, critical element as regards man's responsibility in the plan of redemption.

IV. *Confession*.—Grace causes God to confess the Christian faith before men and angels, both here and hereafter. It also causes the Christian to confess his Lord by word, deed, and life. "Thou art my people. . . Thou art my God" (Hos. ii. 23).

V. *Equality*.—The crowning twofold element of grace is our Lord's identification with humanity, even now being "touched with the feeling of our infirmities," and the Christian's equality with Christ as "joint heirs" with Him of the heavenly inheritance.

For blackboard use, if desired.

God	$\left\{ \begin{array}{l} \text{Grief} \\ \text{Righteousness} \\ \text{ACCEPTANCE} \\ \text{Confession} \\ \text{Equality.} \end{array} \right\}$	Man
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### The Impotent Disciples and the Potent Master

BY E. C. MURRAY, D.D.

*I brought him to thy disciples, and they could not cure him. Then Jesus said, Bring him hither to me.*—Matt. xvii. 16, 17.

A PICTURE: the epileptic lunatic, the distressed and eager father, the mortified disciples, the sneering scribes, the curious spectators. Then Jesus appears!

I. *The Impotent Disciples*.—1. Religion is tested; men look to see if we can cast evil out of society, the individual, the state. A demon-possessed world appeals to us. 2. The world eager to triumph over our failures. The impotent disciple a pitiful spectacle. 3. "Why could not we?" Self-examination. Take failures to Jesus. 4. "Because of your unbelief." Without faith we are Samson with his hair shorn. 5. "This kind cometh not forth but by fasting and prayer." Spiritual athletics. "Ye shall receive power, after that the Holy Ghost is come upon you. . . . These all continued in prayer and supplication." Here is the secret of the failures of our easy-going Christianity.

II. *The Potent Master*.—1. Just down from the Mount of Transfiguration. Spiritual exaltation should mean power for service. 2. "What question ye with them? Bring him unto me." Men may sneer at the failures of the church and Christians; but the church is not Christ. "Bring unto me" your sins, your diseases, your social evils. Note His deliberation, calm confidence, and assured power. 3. He brings out the apparent hopelessness of the case—virulent and chronic—and does not heal till the cry is elicited, "Lord, I believe." 4. The complete victory. The demon's malicious rending of his tement an evidence of the irresistible notice to quit. "I charge thee to come out, and enter no more in." When the church fails, doubt not that Christ succeeds in vanquishing the powers of evil.

### Covetousness

BY ARTHUR T. PIERSON, D.D.

THE discourse in Luke xii. 15-48 suggests in the covetous life these contrasts: 1. Little ideas of life and large hoarding of money. 2. Little riches toward God and large treasure for self. 3. Little faith in the Father and large anxiety. 4. Little aims and large promises. 5. Little alms and large need. 6. Little love for God and great lust of gain. 7. Little fidelity in stewardship and large forfeiture of reward.

## PRAYER-MEETING SERVICE

BY WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

## Open Gates

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APRIL 2-8.  
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*Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.—John i. 35-39.*

It is said that Korea is full of closed valleys among its mountains—valleys so surrounded that egress is almost impossible. How like life are those valleys; how often you find yourself involved in them! Knowledge is such a closed valley—you can not go very far before your way is blocked by mystery. Many providences are such closed valleys—how inscrutable they are frequently!

But, in contrast, it has seemed to me, our Scripture is full of open gates instead of closed ones; and of open gates as to the most important matters.

I. First open gate—*Our Lord's quick noticing of anybody's turning to Him.* "Then Jesus turned and saw them following." So many imagine that to become a Christian one must batter down a whole array of closed gates. But, as our Scripture shows, for the least turning toward Christ there is a widely welcoming and open gate. Timidly, John and Andrew follow Jesus. They have not yet so much as dared to speak to Him. But immediately Jesus is alert to notice them; "saw them following"; kindly accosts them. And this alert attention on the part of Christ is illustrated through all His ministry, *e.g.*, the leper; the widow of Nain; the woman in the throng; the mothers bringing their children.

II. Second open gate—a *merciful invitation.* "What seek ye?" asks Jesus. Dr. Maclaren says: "The question, 'What seek ye?' 'What do you want of me?' may either strike an intending suppliant like a blow, and drive him away with his prayer sticking in his throat unspoken, or it may sound like a merciful invitation—'What is thy petition, and what is thy request? it shall be granted

unto thee.'" We know well which of the two was the meaning of the question here. The question "What seek ye?" is the implied certainty that Christ will give you what you seek. Do you want to know the truth about such great matters as a real providence; the value and force of prayer; the other life; the forgiveness of sins; the true object for life? No one like Christ sets before you such open gate of merciful invitation to come to Him and be truly taught.

III. Third open gate—*opportunity of personal intercourse with Jesus.* "Where dwellest Thou?" the two followers ask. "Come and see," answers Jesus. "They came and saw where He dwelt, and abode with Him that day; for it was about the tenth hour." How large the chance of personal intercourse with Jesus! There is such an open gate for you also, as to your sins, your troubles, and your duty. Result, satisfaction—to *yourself*. These followers found what they sought, for they became at once the disciples of Jesus. Also a blessing to *others* (see vers. 40-45).

## The Soul's True King

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APRIL 9-15.  
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*Behold, thy King cometh.*—John xii. 15. Read vers. 12-16.

"Behold"—here is royalty worth seeing.

Hitherto, He had refused kingship; *e.g.*, when the multitude, after the miracle of the loaves and fishes, 'would force kingship on Him.

But things are altered now. Now He will assume royalty. In our Scripture there moves a royal procession—(vers. 12-18). Jerusalem is astir. Everywhere there is glad acclaim. The ancient prophecy is getting itself fulfilled—"as it is written, Fear not, daughter of Sion; behold thy King cometh."

Behold this King—everything about Him is significant.

I. His *triumphal chariot*. What immediately strikes you is, that this King, amid all the thronging and acclaiming of the royal and triumphing procession has no triumphal chariot at all. Nor has He horse or camel. This King is most precise and particular in His directions as to the sort of beast which

in this royal procession, shall enhance and set forth His royalty (see Mark ii. 1-7). I never appreciated the immense significance of this King's making triumphal chariot of such beast, till I had myself been in Palestine. The commonest, cheapest, most usual beast of all the animals in the Holy Land for human uses is this beast which Jesus rode—this patient, small, lowly ass!

How more significantly could there be set for the great fact of the *accessibility* of this King? He is down among the people. He is in no wise lifted above them, as He would be by chariot, horse, or camel. Any little child can reach Him. This King is accessible. Contrast the Pope borne in his pontifical chair! And Jesus, God manifest in the flesh, assuming His royalty, teaches us, by every motion and by every gesture, that God is near and may be approached easily.

II. His *throne*. For this royal procession is a progress toward a throne. What is His throne? The cross. And of what does His ascension of such throne tell? It tells of the *voluntariness* of this King's cross-bearing (John xviii. 6; Matt. xxvi. 53; John x. 18). Of *sacrifice* (Phil. ii. 6-8). Of *rescue*. Of immeasurable *love*.

III. His *sovereignty*. It is real, increasing, unending.

Behold *thy* King cometh. Is He *your* King? If your Savior, He must also be your King. He will become Savior on no other terms.

### Calvary and Its Disclosures

APRIL 16-22.

*Where they crucified him, and two others with him, on either side one, and Jesus in the midst.*—John xix. 18.

"Two hundred yards outside the Damascus gate of Jerusalem there is an isolated, white limestone knoll, in contour like the crown of the head, and about sixty feet high. It contains in its perpendicular face the most remarkable resemblance to a skull. The two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth, and chin are strikingly evident. It is also convex, and the same color as a skull. On this bare, rounded knoll our Lord expired with that great cry which indicated cardiac rupture, 'That agonizing cry affrighted nature shook to hear.'"

Let us stand, for a little, in our thought,

beneath that cross, upreared on that rounded hill, and bearing the divine Victim, and behold some of the vast certainties it discloses.

I. That cross discloses the *love* of God.

"Some time, when all life's lessons have been learned,

And sun and stars forever more have set,  
The things which our weak judgment here  
has spurned,

The things o'er which we grieved with  
lashes wet,

Will flash before us, out of life's dark  
night,

As stars shine more in deeper tints of  
blue;

And we shall see how all God's plans were  
right,

And how what seemed reproof was love  
most true."

But how, meanwhile, may I be sure? That cross yields the certainty. God *so* loved that He thus gave.

II. That cross discloses the divine *ability to forgive*. Says Augustine, "Go up into the tribunal of thy conscience and set thyself before thyself." But when I do my conscience is wrathful with accusings. And God is white Holiness. How can the holy God forgive the sin which so affronts both His Holiness and my own conscience? Again the cross is disclosure and answer. In His own body Jesus bore our sins upon the tree.

III. The cross discloses the divine *willingness to forgive*. How fitting and beautiful it is that this cross which assures us of the divine ability of forgiveness should also afford us a *specimen* of the divine willingness to forgive. See the penitent thief! No long delay, no tedious penance; but turn to Jesus Christ and instantly you are met with forgiveness.

IV. This cross discloses *another life*. "To-day shalt thou be with me in Paradise." "Father, into Thy hand I commend my spirit."

V. This cross also shows us the *awfulness of sin*. If such price as the immolation of the Holy Son of God must be paid for our deliverance from sin, how fearfully terrible and dangerous sin must be.

VI. This cross shows *two separate destinies*. "On either side one and Jesus in the midst." On which side are you? Among those of whom the penitent thief is specimen, or those of whom the impenitent thief is specimen?

### Help for the Daily Life Yielded by the Resurrection

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APRIL 23-29.

*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.*—1 Peter i. 8.

Or, as the Revised Version better translates, "begat us again unto a living hope by the resurrection of Jesus Christ from the dead." *Living* hope means a certain one, not to be disappointed. Because of the resurrection of our Lord there is yielded for the daily life certain living hope.

I. Certainty of the *forgiveness of sins*. Christ, by sacrificial death, made atonement for sins upon the cross. But suppose all we had was the cross. How could we be sure atonement for sin, and so the possibility of the forgiveness of sins, had been accomplished? Ah, if we had only a dead Christ! But He is a *risen* Christ, and so we may be exultingly sure (Rom. i. 8-4; iv. 25).

II. The certainty of *comfort in sorrow*. There is often sorrow in the daily life. But behold the gracious and sweet tenderness of our Lord to such various forms of sorrow in His post-resurrection life—to the sorrowful fear of the women, to the weeping Mary Magdalene, to Peter with the bitter tears yet undried, to the sorrowingly perplexed disciples journeying to Emmaus. And tho ascended, He is the same lovingly comforting and sorrow-assuaging Christ (Heb. vii. 25) to the "utmost" of sorrow also.

III. The certainty of *help in our weakness*. We are weak as we live the daily life. "The law of the harvest is to reap more than you sow. Sow an act, and you reap a tendency; sow a tendency, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny." And we should be helpless in the strangling toils of this law of harvest in ourselves. But there is the regenerating, sanctifying, penetrating, assisting strength of the risen Christ for us, who dispenses power. By His gracious and constant aid we can set the law of harvest working toward a heavenly character and destiny. The most thrall'd man need not despair if he will cry to the risen Christ (Acts i. 32-33).

IV. The certainty that, tho the daily life must at last end, death shall not overwhelm

it. Emerson, musing about himself, writes thus in his journal: "I said when I awoke, after some more sleepings and wakings, I shall lie on this mattress sick; then dead; and through my gay entry they will carry these bones. Where shall I be then? I lifted my head and beheld the spotless orange light of the morning beaming up from the dark hills into the wide universe." That is very beautiful. But the orange light of the morning passes soon into the night's blackness. We need something more and better—the living hope, the certainty of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter i. 4). And we may have a living hope of this infinitely better, because of our risen Lord.

### The Risen Lord and Joy

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APRIL 30-MAY 6.

*And as they went to tell his disciples, behold, Jesus met them, saying; All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.*—Matt. xxviii. 9, 10. Read the whole section, 1-10.

The risen Jesus met the women saying "All hail"—more literally, be glad; be full of joy. This is the second word of the risen Jesus; His first was the calling by name the sorrowing Mary. What are some of the reasons for a Christian's joy in his risen Lord, as suggested by this narrative?

I. The risen Lord furnishes us with *certainty* (see vers. 2-6). "He is risen as He said." He is true to His word, even tho to be true to it He must master death. Here is certainty—something to steer by and to trust in. Suppose those smitten and scattered disciples had remembered the word their Lord had said to them about His resurrection. He had plainly told them of it (Matt. xx. 17-19; Mark ix. 9; Mark xiv. 28). If these disciples had but believed in and clung to this word of their Lord, can you not see how, notwithstanding even the awful tragedy of the crucifixion, they would have been strong with a serene and even joyful cheer? And as our Lord's words were certainty about His resurrection, so are they certainty about all else He tells us. Here is certainty for us, and the joy of certainty—the sure word of Christ. "He is risen as He said."



II. The *tomb could not hold Him* (ver. 6). "Come, see the place where the Lord lay." Yes, He lay here, but He did not stay there. Sings Tennyson:

"I hope to see my pilot face to face  
When I have crossed the bar."

The death must come, the Pilot whom death could not hold shall grasp our soul's helm, as we sail out upon the unknown sea. It will be safe voyaging.

III. He is a *living Lord*. How full the whole section of the notes of life! It is something we do not enough think of—that our Lord, notwithstanding all the wounds and death of the scourgings and the *crucifixion*, arose in *perfect life*. Over death and over all

his concomitants He was absolute master. He is still working in the world (Acts i. 1-3). What a joy this should be to the Christian, and how full of heart and hope he ought to be because of it!

IV. *All power is in His hand*. See how this comes out in the narrative. All earthly power—the earthquake. All celestial power—the angel. These are but specimens. In His hand is power. Fear not ye. Be joyful.

How may we more vitally enter into the joy flowing from the risen Lord (see ver. 10)? The command to go tell the disciples. Suppose the women had not gone. Could they then have known the joy? The consciousness of joy in the risen Lord gets its spring from quick obedience and service to Him.

### SUGGESTIVE THEMES AND TEXTS

The Invitation of a Risen Host. "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord."—John xxi. 12.

The Resurrection a Necessity. "And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day."—Luke xxiv. 46.

Old Testament Intimations of the Resurrection of Jesus. "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption."—Acts ii. 31.

The Resurrection an Attestation of the Divinity of Christ. "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—Rom i. 4.

The Earnest and the Harvest. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. xv. 22, 23.

The Resurrective Power of God. "The working of the mighty power of God, which he wrought in Christ, when he raised him from the dead."—Eph. i. 19, 20.

The Seeing, Sorrowing, and Saving God. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not."—Jonah iii. 10.

The Value of Directness. "And the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."—Josh. vi. 20.

Thorough Organization a Condition of Success. "And they stood every man in his place round about the camp; and all the host ran, and cried, and fled."—Judges vii. 21.

Gates that Open to a Righteous Nation. "Open ye the gates, that the righteous nation which keepeth the truth may enter in."—Isa. xxvi. 2.

The First Christian Revival. "O Jehovah, I have heard thy speech and was afraid; O Jehovah, revive thy work in the midst of the years; in the midst of the years make known. In wrath remember mercy."—Hab. iii. 2. Samuel C. Palmer, D.D., St. Louis.

The Voice that Silences. "And the men who journeyed with him stood speechless, hearing the voice."—Acts ix. 7. The Rev. Wallace Thorp, Pittsburg.

The Christian Accent. "And after a while came unto him they that stood by, and said surely thou art one of them; for thy speech bewrayeth thee."—Matt. xxvi. 73. A. R. Holderby, D.D., Atlanta, Georgia.

Profession and Practise. "Why call ye me Lord, Lord, and do not the things which I say?"—Luke vi. 46. David James Burrell, D.D., LL.D., New York City.

Making Ends Meet. "Fear not; for I am with thee. I will say to the north, Come up; and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth, and every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."—Isa. xlii. 5-7. The Rev. Charles F. Blaisdell, St. Louis.

Society and Solitude. "And every day he was teaching in the temple, and every night he went out, and lodged in the mount that is called the Mount of Olives."—Luke xxi. 37. The Rev. W. S. Jerome, Northville, Michigan.

The Lady Macbeth of the Bible. "This is Jezebel."—2 Kings ix. 37. The Rev. David J. Torrens, Friendship, New York.

Thoughts and Tears. "And when he thought thereon he wept."—Mark xiv. 72. The Rev. Nathan H. Lee, Denver, Colorado.

Religious Shams. "Thou shalt not make unto thee any graven image," etc.—Ex. xx. 4-6. The Rev. S. F. Langford, Rochester, New York.

Spiritual Resurrection of Young Men. "Young man, I say unto thee, Arise."—Luke vii. 14. James F. Loughlan, D.D., Philadelphia.

## ILLUSTRATIONS FOR PULPIT USE

**The Sinner's Refuge.**—One of the noblest of Norman buildings in the world is Durham Cathedral, whose foundation is so closely connected with the names of Cuthbert and Bede. On one of the doors is a heavy knocker, and, in a lodge or cell within that portal, a gate-keeper was anciently stationed day and night to await the coming of any fugitive from justice or persecution who should raise that heavy knocker and wake the slumbering echoes of the porch, in an appeal for sanctuary and protection. Once within that iron-studded portal, he was safe from his pursuers, and received shelter and food until by exculpation or by repentance and reparation he had gained the right to return in safety to the world. It was a noble and religious idea thus to make God's house, in those days of turbulence and cruelty, a place of refuge for the oppressed, a place where even the wrongdoer might have time for self-defense or reflection and penance. The church building is no longer a refuge for fugitives, but the Gospel for which the church stands is still the refuge for all who flee from perils greater than that of the penalties man can inflict—the perils of sin. Now, as then, the best way, as has been said, to flee from God is to flee to God.

**Social Progress.**—"The earth do move," and the task laid on man in the beginning to "subdue the earth" is being accomplished by the careful study of the laws of God and conformity to them. The *Philadelphia Record* thus announces the results of a study of the latest census figures:

"The average age of the American at death was 31.1 years in 1890, and at the later census [1900] it was 38.2 years. Also, the proportion of deaths to population decreased 10 per cent. during the ten years. It is encouraging to note that the death rate from consumption fell from 254.4 for each 10,000 of population to 195.5. There was a decline in the mortality from diphtheria, cholera infantum, and diarrhea (to which much of the infant mortality is due), and also from typhoid fever. The increase of pneumonia victims was from 186.9 for each 10,000 persons in 1890 to 191.9 in 1900, and this is charged to influenza or grip. An increase is shown in the case of cancer, kidney disorders, heart diseases, and apoplexy. The lengthening of the span of human life is not confined to America. The actuaries of England and Scotland have completed the examination of the mortality records of more than 600,000 persons, and they find

that the extension of life has been steady and probably greater than in our own country. This does not mean simply seven or eight or more years tacked to the end of a wearied old age—the prolongation of the helplessness and pains of the mindless old. Not only death and senility have been pushed further away, but in all the years of maturity health is more vigorous and the power of achievement and endurance is greater. The man of sixty is now as young as was the man of fifty some years ago, and so on through the whole term."

The causes of this increase of the average span of life are given as the application of the rules of public sanitation and personal hygiene, the increase of labor-saving machinery which relieves men of their hardest toil, the shorter hours of labor, the decrease of intemperance, the more steady employment of industrial workers, etc. Science can lengthen life, but the value of life depends not upon its length but upon *the use to which it is put*. The important question, after all, is: Has there been a corresponding increase in the value of human life?

**Joint Heirs.**—A dying judge, the day before his departure to be with Christ, said to his pastor, "Do you know enough about law to understand what is meant by joint tenancy?" "No," was the reply. "I know nothing about law, but I know a little about grace, and that satisfies me." "Well," said the judge, "if you and I were joint tenants on a farm I could not say to you, 'That is your hill of corn, and this is mine; that is your stack of wheat, and this is mine; that is your blade of grass, and this is mine'; but we would have share and share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me; that everything He has is mine, and we will share and share alike through all eternity."—*Contributed by the Rev. G. W. Plack.*

**Love and Death.**—Two old people, husband and wife, close friends and companions, are seated side by side in the twilight gloom, in an illustration by Charles Dana Gibson in a recent number of *Collier's Weekly*. They are talking to each other, perhaps of much that they have passed through together in the storm and sunshine of past years; and now their faces are wrinkled, their forms shrunken

and withered, and the end must soon be near. Indeed, the figure of Death is gently opening the door, and pressing into the room to part them, while Love, the immortal boy, the Eros of Greek mythology, is struggling with all his might to shut the door against the terrible intruder. We know which one must prevail in the struggle. Human love can not keep out that irresistible visitant. Only in one sense is "love strong as death" (Cant. viii. 6); only the love of Christ can triumph over the eternal domination of "the last enemy." The love of Christ alone can unite those who have been parted by death (John v. 46, 53; Luke vii. 15).

**Miracles.**—Amos R. Wells in *Westminster* has these pointed verses:

- "He read how faith, the merest grain,  
Whirling a mountain to the sea,  
Transforms a peak into a plain;  
And long he prayed that this might be.
- "But first," a Voice said, 'you will find  
A frowning, lofty pyramid  
Of ugly doubt within your mind;  
Remove that mountain.' And he did.
- "Then next," the Voice said, 'toss aside  
From off your spirit's continent  
The monster mountain peak of pride.'  
So to the sea his pride was sent.
- "And last," the Voice said, 'bid depart  
That peak that towers to the sun  
And makes a midnight in your heart,  
Your ignorance.' And it was done.
- "Now, now," the Voice said, 'work the spell,  
Command the Alps into the sea!'  
'I've had enough of miracle,  
Those mountains may remain,' said he."

There will be few of us calling for more miracles after we get through the task of casting out our own faults.

**Change of Heart.**—When I was a small boy I secured a young fox which I kept for a pet. Reared in the country, I knew that a fox was the inveterate enemy of dogs and chickens. By training I found it possible to get my dog and I to eat from the same dish with them, but the latter was always chafing. It seemed to be the greatest of my troubles. By training, education, and love, I thought, eradicated the fox nature. Was he not now a daily companion to my pet hen? One morning I went out as usual to feed them, and lo! the chain was broken, the fox gone, and fifteen of the finest chickens in the neighborhood

were killed and their blood sucked by my domesticated fox. All my training had not eradicated the "fox heart." So, a sinner may come into the church, and he may be trained to eat at the Lord's table with God's children, but the first chance he gets he will show the "fox heart." "Ye must be born again."—*Contributed by the Rev. J. A. Burchitt, Springfield, Illinois.*

**Unpromising Material.**—In a world where we never get ideal results, a good part of our wisdom lies in making the most of what we have. To this effect Moncure D. Conway in his "Autobiography," tells of a revival occurring in his boyhood days:

"Another story related to a little place called 'White Oak,' in which it was said not one sober man or woman could be found, and where all sins were considered customary. At length, however, the Methodist preachers—assisted, perhaps, by the comet—got up a revival at White Oak, after which a congregation was organized. But there was difficulty about appointing officers; every 'convert' proposed had been notorious as a drunkard, rogue, or wife-beater. After several had been set aside, a man arose and said, 'Brethren, it 'pears to me that ef the Lord wants a church at White Oak, He's got to take the material to be found at White Oak.' This suggestion prevailed, and White Oak began a reformation that ultimately improved it off the earth."

This reminds one of the saying about a great general that he had to make his army out of mud. Imperfections in church work are due to the fact that God is using *human* material to work with.

**Environment.**—How many souls have been cramped by circumstance and their powers dwarfed by lack of opportunity. Horace Clark, in a new pamphlet entitled "Organ Information," writes:

"A new organ by one of the best builders has been placed in a deep, low alcove, with the works necessarily crowded. In addition to this entombment, the alcove is ten feet deep in front of the organ. The Great Chest is stifled under the Swell, and the open bass pipes are bent with metal joints on account of the limited height. Altho this organ was beautiful and perfectly balanced at the factory, its inspiration and life is completely destroyed by its unfortunate position, thus injuring the reputation of the builder and disappointing the organist and all musicians who hear it. The Diapason body is entirely lacking and sounds thin and stringy, an effect which no voices can overcome, and the stringy tones assert themselves too prominently and do not blend."

That reminds one of Gray's lines:

"But knowledge to their eyes her ample page  
 Rich with the spoils of time did ne'er unroll.  
 Chill penury repressed their noble rage  
 And froze the genial currents of the soul."  
 What a magnificent thing it is to give a man  
 a chance!

**Christian Heroism.**—Dr. Arthur H. Smith, in his book "China in Convulsions," tells us that the sneer that the Chinese converts to Christianity became "rice Christians" refuted itself in the splendid trophies exhibited of stalwart characters who refused to shrink back from the sword of the Boxers or the persecution of officials. Converts were promised immunity from punishment if they would only stand in the doors of temples. Nobly they passed along the streets, before the outbreak, with Bibles and hymn-books in their hands, amid jeers. To a girl who had unbound her feet would be hurled the words: "Look at those big feet! She is surely a follower of the foreign devil!" Native Christian girls were guarded by only twenty American marines, yet refused to abandon their new-found faith, and slept in houses where plaster continually dropped upon their heads from the exploding shells hurled from the Boxer cannon. They, with the missionaries, helped sew together sandbags and spread quilts upon bare floors in open courts with stars overhead, in the presence of screaming bullets. Their bill of fare consisted of whole wheat porridge, coarse graham mush, with yellow, musty rice, while the sick had horse soup. Amid such surroundings it was necessary to send a message to the commander of the allied forces to hasten attempts to effect their rescue. A rag-picker volunteered to carry the message to Captain McCalla, who had started with his force from Tientsin to Peking. With his rag-basket upon his shoulders, he succeeded in reaching the captain, but, after his return, collapsed. Another native Christian, disguised as a beggar-boy, took his bowl of porridge, in which was concealed a tiny note wrapped in silk. As he was lowered over the wall, he broke the bowl, but in the darkness found the note and put it in the folds of his ragged garb. He prayed for courage to proceed as he crept through the crowded streets filled with suspicious Boxers. Screams of victims, shouts of foes, houses aflame, confronted him at every step. He was once captured and searched, yet the letter was safely concealed in the cloth garter around his ankle. Finally, he reached his

destination and delivered the letter, which read, "Please hurry troops to Peking." Weak and fatigued, he started the next day to return with an answer. When at last, after indescribable hardships, he reached the lines, crowds surrounded him, their faces wet with tears of gratitude, and insisted on his taking \$250 as a reward. The age of martyrdom is as vivid as in the days when the catacombs were the rendezvous of the adherents of Christ.—*Contributed by the Rev. N. O. Alger, Ashton, Rhode Island.*

**The Missionary Test.**—In *The Missionary Review of the World* the following pointed parable appears:

"An artist was once asked to paint a picture of a dying church. Instead of putting on canvas a small, feeble, poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the entrance, guarded on either side by a 'pillar of the church,' in spotless apparel, was a contribution-plate of goodly workmanship, for the 'offerings' of fashionable worshippers. But, right above the plate, suspended from a nail in the wall, there hung a small box, bearing the legend, 'Collection for Foreign Missions,' and over the slot, through which certain contributions should have gone, was a huge cobweb!"

**Earnestness.**—An earnest purpose forcing its way is strikingly illustrated in the case of a young man who recently applied at the Department of the Lakes for admittance to the United States Army. Tho he was found a fraction of an inch too short, and was consequently refused, he was in no wise deterred, but with indomitable determination that would pay any price, he went out and bumped his head repeatedly against a wall until he had raised a bump enough to make the required measurement complete. Then he had himself remeasured, on the plea that there must have been some mistake in the measurement.

What an example to all-hearted seekers after entrance into the Kingdom of God. "Ye shall see light when ye shall search for the heart" (Jer. xxix. 13).—*Rev. G. F. Rossweiler, Chicago.*

**Release from Bondage.**—When Colonel Younghusband marched to Lhasa and a treaty was signed between the British and the Tibet-

ans, seventy-six prisoners of war were released to celebrate the event. Some had been in captivity during a period of twenty years, and were wild and covered with ornaments and charms, in whose efficiency they still believed. One aged man with silver locks hanging down his shoulders, his unshaven face displaying a long flowing beard as white as snow, and his form bowed, when informed of his release could not believe the good news. Twenty years in stone cell and dark dungeon had made him blind. He had to be led out of his dungeon, and he refused to believe he was free, but thought he was to undergo torture. During those wretched years, his ears had more than once caught the sound of hurried footsteps as agents of the government had led away some prominent prisoners to their death. By some unaccountable providence he had been spared, but now he had to confront the executioner's block. Free! It required repeated assurances before his dazed intellect could comprehend the truth. Too feeble to dance for joy, he seemed to grow more erect as he tottered away from the place which had been his gloomy residence.

A powerful argument for Christian education is found in instances analogous to that of the old prisoner, who, tho set free, knew not how to use his new life. Many men, converted from a life of slavery to self and sin, have waited so long that they can by no means ever be in this world what they might have been had they given their youth to Christian living. Tho now set free they know not how to use their freedom.—*Contributed by the Rev. N. C. Alger, Ashton, Rhode Island.*

**The Unnoted Crisis.**—Readers of "Diana Tempest" will remember the first appearance of Miss Cholmondeley's heroine, earnestly discussing with Madeleine Thesinger the latter's engagement to be married to an elderly, rich, and uninteresting man. Diana exerts all her powers to dissuade her friend from entering on a loveless marriage. Madeleine falters in her resolution, but, at the critical moment, an incident occurs, trivial in itself, but fraught with important consequences. A maid appears with two rolls of brocade, and we are made to see how Madeleine, in choosing the material for her bridal dress, sets the seal to her own destiny:

"Madeleine sat and gave a little sigh.

"If she gives them up, she will give him up too, thought Di. This is the turning-point.

"Di," she said earnestly, 'which would

you advise—the mauve or the white and gold? I always think you have such taste.'

"Distorted. She saw, by that one sentence, that the die had been thrown, tho Madeleine herself was not aware of it."

The moments of our most important decisions are often precisely those in which nothing seems to have been decided; and only long afterward, when we perceive with astonishment that the Rubicon has been crossed, do we realize that in that half-forgotten instant of hesitation as to some apparently unimportant side issue, in that unconscious movement that betrayed a feeling of which we were not aware, our choice was made. The crises of our life come like the kingdom of heaven—without observation. Our characters and not our deliberate actions decide for us; and even when the moment of crisis is apprehended at the time by the troubling of the water, action is generally a little late. Character, as a rule, steps down first.—*Contributed by the Rev. Henry T. Woods, North Finkley, England.*

**The Church.**—The cathedrals of France are none of them completely finished. Up to the present day they are being worked upon; some of them, like Notre Dame at Paris, have never had the spires which were originally intended to surmount their towers, and others are only fragments of a projected design, such as Beauvais, which actually has no nave. This is no sign of organic imperfection, but only indicates a capacity for growth. The organism, whether plant or animal, is always growing. The oak-tree expands its girth and lengthens its branches every season. So the church of God on earth is not and can not be perfect or complete in this world. Every generation has some share in extending, perfecting, reforming for the essence of Christ's religion with and increasing illumination, while perfection is still in the future. "Go on to perfection." As laide Proctor was

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of air upon it. So the Holy Spirit is out on believers, the love of God shed in their hearts, in order to eliminate self-seeking, self-will, pride of opinion, worldly ambition—the things that make professing Christians harsh, uncharitable, inconstant, inconsistent, schis-matizing, and unlovely.—*Contributed by G. W. Plack.*

**Out of Darkness.**—Prof. Lewis Swift, astronomer, was at one time in charge of the Lick Observatory, Rochester. There in Rochester a sculptor of the name of Mundy whose sight was almost gone, but Dr. Swift determined to make him see a star once it was winter, and magnificent Sirius, the brightest of all the fixed stars, was shining in the sky. Swift led Mundy into a dark alley, and with a powerful instrument, trained it on Sirius, and bade him look. He did, but reported that he could not see a thing. The darkness was, but, observing a street lamp burn in the corner of the alley, the astronomer determined that even its feeble flame was blured by the darkness. He turned it out. Groping his way through the inky darkness, he again trained his instrument, most carefully fixed on the star, and bade Mundy look again. It was a thrilling moment; for then that eye, which had seen little of earth and heaven, received the flood of light shed down upon it from a faraway star. The sculptor exclaimed in a rapture, "I see it, I see it!" God puts us in the darkness that we may see His lights up yonder. Often the effort often fails because of the extreme insensibility of our spiritual vision. When one light after another has been withdrawn from among our earthly lights, if he at last turn out the only one left, it may be the darkness of earth that finally reawaken our vision to the light of heaven.—*Contributed by the late M. Campbell, D.D.*

**Storms.**—The Gulf of Mexico is the origin of the storms that have proved so destructive over the central and eastern parts of the United States. The storm begins on the Gulf, moves up the Mississippi or sweeps eastward, widening as it goes, until it becomes a general over a large territory. Our prophets watch the Gulf of Mexico. The development of those storms of passion, anger, fear, or de-

pression which work such havoc in men's lives. Dr. George Trumbull Ladd writes:

"The emotion physiologically described begins as a sort of nerve storm which is originally confined to some comparatively limited area of the brain. Increasing in intensity, however, it spreads over all the connected areas of the brain and passes down the various outgoing nerve-tracts to the different groups of striated muscles, and to the vascular, secretory, and respiratory organs. This sudden and intense discharge of nervous energy into these organs throws them into a condition of unwonted excitement. This excitement starts the sensory nerve-commotions from these organs to pour in upon the already much-disturbed areas of the brain, and to modify and increase their disturbance."

We are each of us peculiarly susceptible to some passion, which we have found by experience is apt to extend into a general mental disturbance. If we are to preserve our equanimity we should watch the moral storm center.—*Contributed by Rev. C. R. Kingsley, Ph.D.*

**Reversion.**—The "black fellows," as the natives of Australia are called, have of late been brought much to the front by the letters of Mr. W. Malcolmson in the London *Times*. It is a matter for congratulation that the chief protector of aborigines in Australia has been able to show that the charges of neglect, brought against masters of stations in reference to their treatment of indentured natives, have been made under a misunderstanding of the habit of the "black fellow."

The fact is that native servants in stations take a yearly holiday, go off into the bush for a month or two to celebrate *corroborree* and then return to work. They must have their holiday, and the holiday means "high jinks." In other words, the black fellow reverts for a time to the state he was in before the "white fellow" appeared in his bush. His clothes are joyfully abandoned and hid in some hole where he can find them when his spree is over; he arms himself with bow and arrows, hunts the kangaroo and wallaby; and even reverts so far back as willingly to gorge himself at times with dirt and offal. When the holiday is over he resumes his clothes, and some fine morning walks into his master's station and resumes work. Dr. Jekyl and Mr. Hyde is a marvelous portraiture of human nature, whether it be the duel between the flesh and the spirit of a St. Paul or an Australian "black fellow."—*Contributed by the Rev. S. Davies Moore, M.A., Fremantle, Australia.*

## A BULLETIN OF RECENT BOOKS

**THE EVANGELISTIC NOTE.** By Rev. W. J. Dawson. Cloth, 12mo, 382 pp. Fleming H. Revell Company. Price, \$1.25 net.

This book reproduces utterances of Dr. Dawson that have now become familiar to a very large number of Americans who read *THE HOMILETIC REVIEW* and the *Brooklyn Eagle*. It contains the evangelistic sermons preached by Dr. Dawson during a week of "missions," at Plymouth Church, Brooklyn, and reproduces the substance of the article on Evangelism found in our pages for January. Those who heard or read these sermons will approve the wisdom of the publishers in putting them into this permanent form, as they are among the finest in recent sermonic literature.

**THE HEART OF ASBURY'S JOURNAL.** By Ezra Squier Tipple, D.D. Cloth, 12mo, 720 pp. Eaton & Mains. Price, \$1.50 net.

This is a worthy companion to "The Heart of John Wesley's Journal," which immediately became a classic of its kind in the domain of religious autobiography. Asbury was by no means so large a figure as Wesley, nor can we say that his journal has the same living interest. But as a survey of a great preacher's life and a reflection of the times when the great Methodist Church was being founded and built up in America, these notes have much historical value. In our judgment they would have been greatly improved by the omission of a good deal that has been included, of matter that is of trivial importance, as small details of ordinary journeys and similar matters that have no bearing on the greater movements recorded, and which probably occupy nearly half of the volume.

**BIBLE PROBLEMS, and the New Material for Their Solution.** By T. K. Cheyne, D.Litt., D.D. Cloth, 12mo, 271 pp. G. P. Putnam's Sons. Price, \$1.50 net.

The value of this book is greatly lessened by the style of the author, which makes it difficult to follow and understand. The impression which the ordinary reader will receive, for example, in following the reasonings that attempt to identify the virgin birth of Christ with certain features of Oriental mythology, would be that the author is making large and perhaps unwarranted guesses, and attempting to establish parallels that require to be greatly strained in order to have an evidential value.

**THE RELIGION OF THE HIGHER LIFE.** By William R. Harper. Cloth, 12mo, 184 pp. University of Chicago Press. Price, \$1.00 net.

This book is a collection of talks which President Harper has delivered from time to time to students and young people. In the chapter on "Religious Belief in Colleges," he says: "If education tends to lead college students to adopt the shorter form of every creed, it is teaching them at the same time that religion is an elemental fact in human life, and that no man can be thoroughly educated who does not know the fear of the Lord." In such chapters as "Religion and the Higher Life," "Our Intellectual Difficulties," "Loyalty to Self," etc., President Harper manages to convey a great amount of moral wisdom and inspiration directed to the young.

**THOMAS CRANMER AND THE ENGLISH REFORMATION.** By Albert Frederick Pollard, M.A. Cloth, 12mo, 390 pp. G. P. Putnam's Sons. Price, \$1.25 net.

One of the series of the "Heroes of the Reformation," edited for this publishing house by Dr. Samuel Macauley Jackson. The author has availed himself of all the newer sources, as well as the standard authorities on the life and times of Cranmer, and so has produced a work that should be a standard authority. His description of Cranmer's burning at the stake is graphic and touching.

**COLOSSIANS AND THESSALONIANS.** By Joseph Parker, D.D. Cloth, 12mo, 305 pp. A. C. Armstrong & Son. Price, \$1.25 net.

The first of an announced series of practical and devotional commentaries on the New Testament to be edited by W. Robertson Nicoll, LL.D., D.D. This volume is in Joseph Parker's characteristic style, each epistle being preceded by an introduction, which is, in fact, a paraphrase of the epistle in the words of the commentator, and also by a "prayer before perusal" suggested to the reader.

**AN OUTLINE OF BIBLE SCHOOL CURRICULUM.** By George William Pease. Cloth, 12mo, 418 pp. The University of Chicago Press. Price, \$1.50 net.

A book of value to Bible schools that are organized in such a way as to make progressive and graded work expedient. The courses of study include kindergarten, primary, junior, intermediate, and senior. A short list of helpful books for Bible-school teachers is appended.

# THE HOMILETIC REVIEW

VOL. XLIX.—MAY, 1905.—No. 5

## EDITORIAL COMMENT

MR. ROCKEFELLER'S gift of \$100,000 to the American Board of Foreign Missions has aroused a discussion on the part of preachers and editors in which questions of deep and very practical import are raised. The acceptance of the gift was earnestly protested against by a number of Congregational ministers in New England, on the ground that the business methods of Mr. Rockefeller and the Standard Oil Company, of which he is president, are "morally iniquitous and socially destructive." They say:

"This company stands before the public under repeated and recent formidable indictments in specific terms for methods which are morally iniquitous and socially destructive. To arouse the moral reprobation of the general conscience and to direct it against specific offenses and offenders is the supreme need of the hour. The church is the moral educator and leader of the people, and in order to fulfil this calling with freedom and effect it must stand entirely clear of any implication in the evil it is set to condemn. The acceptance of such a gift involves the constituents of the board in a relation implying honor toward the donor, and subjects the board to the charge of ignoring the moral issues involved."

The question raised was submitted to a subcommittee of the American Board's Prudential Committee. This subcommittee of three voted unanimously to dismiss the protest and accept the gift.

The Prudential Committee voted almost unanimously to accept that report. The question, therefore, so far as the American Board is concerned, is closed. The acceptance of the gift is affirmed to mean, not that the Board decides that Mr. Rockefeller's business methods are either right or wrong, but simply that the Board's responsibility "begins with the receipt of the gift." In other words, as Dr. Henry A. Stimson, recording secretary of the Board, puts it:

"As a board of trust its functions are prescribed by its charter. It is not a court of equity or a court of morals, still less a court of law. Such functions which the community very properly requires to have exercised for it are exercised by suitable tribunals, to whose decisions the people look and by which they in the long run are wisely guided. If any man acquires money improperly or claims ownership not rightly his, there are the courts; let him be impeached. But when any man having money or goods ostensibly his own or under a title not disapproved by the proper tribunals, so that he is free to use it as he will, is moved to devote it to the purposes designated in the charter of a society or specifically to the benefit of its beneficiaries, it not only is justified in receiving it with thanks, but would be guilty of transcending its proper functions and of committing a great injustice and social impertinence if it should reject the gift, with the inevitable obloquy to the giver consequent on such a rebuff."

But if the question is settled so far



as the action of the Board is concerned, it is evidently not settled so far as the church at large and the general public are concerned. Among those who, either before or since final action was taken, have publicly indorsed the protest are Dr. Washington Gladden, Dr. Josiah Strong, President Tucker of Dartmouth, Dr. Daniel Evans of Cambridge, and (less emphatically) Dr. Parkhurst of New York. Among the signers of the protest itself were Dr. Moxom, Dr. Reuen Thomas, and others hardly less well known. Among those quoted as upholding the general position of the Board are Dr. Bradford, Dr. Lyman Abbott, Dr. Noble of Chicago, Dr. Jefferson of New York, and, outside the Congregational ranks, Dr. R. S. MacArthur, Bishop C. H. Fowler, Dr. Thomas R. Slicer, Dr. Joseph Silverman. It is evident, on perusing the various opinions expressed, that the main question involved—the one of permanent interest and the one that comes home in varying degrees to pastors everywhere—is the relation of the church to social and economic evils. Mr. Rockefeller can not be isolated, as some of the protestants have seemed to think, and judged as a man whose methods are singular in the business world. He is a member of a Baptist church in good standing, and his personal character is not assailed, except as involved in the business methods of his company. Those business methods are unique in but one thing—the *size of the fortune* they have built up. The refusal of his gift must be construed, therefore, as a condemnation of these business methods; and, as the moral quality of an act or a method can not depend upon its size and conspicuity, the church that refuses to receive \$100,000 obtained by such methods must, to be consistent, extend its condemnation to all gifts, even the smallest, whose donors practise similar methods.

But the Standard Oil Company is the subject of public investigation! So is the "meat trust," so are various railroad systems, so is the Equitable Life Assurance Society. There is hardly a large industrial or financial concern in the country that lives a year without being implicated in court proceedings that involve an investigation of some of its acts or the acts of some of its agents. Surely an investigation not yet concluded is a poor basis on which to rest a verdict of condemnation by a great church. But, says Dr. Gladden, "the people know that this great power has been built up by injustice and oppression; they know that its immense gains have been made by forcibly despoiling citizens of their honest gains and shutting the doors of opportunity upon them." Yes, in a general way "the people know" these things perhaps; and in a general way they "know" also that not one large industrial concern out of ten can point to a clean record entirely devoid of acts of injustice and oppression and the "shutting of doors of opportunity" on business rivals.

In other words, the question raised with regard to Mr. Rockefeller's gift involves necessarily the attitude the church should take toward our whole economic and financial system. Probably that very thing was in the minds of most of the protestants. The line of division between those who support the protest and those who support the American Board's decision seems to run between those who are radically in favor of what is called the "social message" of the church and those who hold more closely to the traditional view of the church's message as one preeminently and primarily to the individual. Whatever view one may hold as to this larger question—perhaps the largest question with which the church has to deal to-day—it can hardly be claimed

that the church as now constituted is in a position to pass any authoritative judgment upon, let us say, the subject of railroad rebates (the one specific charge against Mr. Rockefeller mentioned in connection with this protest), or the protective tariff, or municipal ownership of public utilities. If the church, as constituted, can give no authoritative judgment on such questions, still less can a church board, constituted for specific duties definitely determined in its charter, be expected to pronounce conclusions on such subjects. Whether or not the church should be reconstituted for the purpose of applying religious and ethical principles to economic and industrial institutions is "another story." But, at least, let us refuse to criticize a missionary board for not feeling called upon to decide offhand questions that belong to the church as a whole, if they belong to it at all.

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IN view of the Church Federation convention to be held in New York next November by the official representatives of churches aggregating seventeen million communicants it is worth while to see what the federated English churches are doing. They set forward in the way of federation earlier than we. In fact, the movement here was inspired by theirs, and they have just held at Manchester the tenth annual meeting of their free church council, attended by two thousand delegates. Repudiating the name of "dissenters," or "non-conformists," they prefer to be designated as the free churches, after the precedent set in Scotland sixty years ago. A cause for the federation exists in England which does not pertain to the United States, in the relation between the free churches and the state church, which is in many respects (as for instance in the matter of the Education Act) one of sharp antagonism.

In the absence in America of any such relation, the question is sometimes asked, What practical good is to be sought through federation beyond what can come without it in existing methods? Here it is interesting to note some points laid down in the address of the president of the council, Dr. Robert F. Horton, a man equally distinguished as a scholar and an evangelist. He thought that in addition to evangelization, the free churches might take a more effective part in improving the social condition of the people. Why should they not say: The housing of the poor is our question; healthful conditions in workshops and factories are our concern; a living wage, reasonable hours of labor, provision of work for the unemployed, harmonious relations between landlord and tenant, between capital and labor, between master and employee, are our interest? These things, said he, touch them because they touch Christ. A lack of interest on the part of the churches in matters vitally affecting the welfare of the masses causes bitter antagonism, and the free churches should repair any such omission.

To many American readers this may seem advanced ground; but it is evidently not too advanced for many of the church leaders in Great Britain, as Dr. Hoyt's article elsewhere in this number shows. The Archbishop of Canterbury took the same ground in his addresses to his clergy in 1889. "Are these not," said he, "secular and economic questions? Yes, and therefore church questions of deepest moment. These are the phenomena of the very world in which Christ is now living. These form the times of Christ. We are asking what He says to them. . . . The principles mapped out by Christ make essential reference to social problems now before us." Of late

there has been an undoubted quickening of pace along this line in America. Discussion has borne fruit in the noteworthy official action taken by the Congregational, Episcopal, and Presbyterian churches for an intelligent and sympathetic approach to what is conventionally termed "the interests of labor." What Dr. Strong said in his book on "The Next Great Awakening" is now widely accepted. It may be admitted even by those of us who still hold to the supreme importance of the individual soul and of the Gospel's message to the individual, that the social mission of the Gospel has not heretofore been preached or practised, even by Christians, as it needs to be; and in this field the churches may find ample profit in federated effort, both in common study and discussion and in the common efforts naturally growing therefrom. In thus carrying out what Dr. Horton describes as "the inner mission" of the churches, federated effort seems as important as it is in foreign missions. To apply it effectively in each is a distinctly recognized object of English free churchmen, and the success of the federated movement in New York City furnishes reason for fuller recognition of the same object on this side of the sea.

THE "statue of Aphrodite" which has been on exhibition in the rooms of the National Arts Club of New York lately has furnished a theme of lively discussion for the "higher critics" of the art circles. The owner of the statue says that he is not at liberty to tell how he came by the statue, the inference being that it was discovered in Greece, Italy, or some other country, and removed contrary to the laws of that country. A veil of mystery is thus thrown around the statue (which veil, by the way, is the only vesture it can boast), and the "internal evi-

dences" of the figure furnish the only data the critics can at this stage rely upon. The quality of the marble has been examined by experts, and they pronounce it an ancient statue, dating back as far, at least, as the Renaissance. At the feet of the figure is a carved dolphin, which, being one of the "trade-marks," so to speak, of the ocean-born goddess, is taken as an indication that the statue is one of Aphrodite. Its undeniable beauty gives many reason to believe that it is from the chisel of Praxiteles. Some skeptical critics think it is a fake; others think it is a product of some Renaissance artist who had an order for a statue similar to the Venus de Medici, which it strikingly resembles; and another acute observer thinks that the size of the ankles, the peculiar construction of the toes, and the pose indicate that it is no goddess at all, but a portrait of a woman, probably Phryne, the Greek courtesan and dancer, with whom Praxiteles was in love. In all the discussion that has ensued, the main point seems at times to be obscured—namely, the beauty of the statue; but that is the one thing that is certain, and but for that there would be no discussion.

The controversy over "Aphrodite" has a striking resemblance to much of the discussion that has raged over questions of biblical criticism. The book of Job, for instance—is it authentic history or a spiritual drama? Is Job himself a portrait or an idealized character? Who wrote the book? When? Where? The questions are full of interest and the right answers to them are of much historical value. But the main point, which we are sometimes in danger of forgetting, is the moral beauty and spiritual power of the story. That always remains and will always emerge from amid the dust of controversy. The same thing is true of the other por-

tions of Holy Writ around which the critics have had or are having their conflicts of opinion. The beauty and power of the passages in dispute, their religious value, are distinct from the questions the critics are trying to raise or to answer. We can readily understand that to one in whom the sense of beauty is rudimentary or atrophied (as it was atrophied in Darwin in later life, so far as music, poetry, and painting were concerned), the entire value of this new "Aphrodite" hinges upon the answers finally made to the questions in dispute. The "market value" of the statue may also be determined chiefly by those answers. So we can understand how to one whose sense of spiritual beauty has never been developed or has become atrophied, the whole value of the Scriptures is at stake in the questions raised by the biblical critics. The owner of the new "Aphrodite," Mr. Linton, is reported to have said that he will destroy the statue if it proves not to be a product of ancient Greek art. How absurd! As if beauty is no longer beauty if it can not show a pedigree twenty-five hundred years long! His attitude is similar to that of those who can see no value in the Psalms unless David wrote them all, and who look with despair upon the critics as they analyze the Pentateuch and try to distinguish between the Jahvist and Elohist portions of the ancient text.

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THE inductive and deductive methods of reasoning, and their comparative merits, figure conspicuously in all modern discussions regarding biblical criticism. An interesting word has been said lately on these methods by Mr. Theodore Watts-Dunton, who is generally accounted the ablest living literary critic in England. Writing on German literary (not biblical) critics, Mr. Watts-Dunton draws a distinction

that applies to biblical critics as well. He writes:

"All imaginative writers, whether in verse or in prose, are divisible into two great tribes: first, those poets who do not work their imaginations, but whose imaginations work them, such as Homer, Æschylus, Sophocles, Chaucer, Shakespeare, Cervantes, Rabelais, Marlowe, Webster, Walter Scott, and, indeed, all those who may for convenience be designated 'the tribe of nature's children'; second, those who belong to 'the tribe of Ben'—to use an affectionate phrase of Ben Jonson's followers; a tribe which, taking its origin, indeed, in a very early stage of literature, has produced many important members, the two of them tower above all the others—the author of 'The Fox' and the author of 'The Comédie Humaine.' Brilliantly and subtly as the latter tribe depict human life, their 'specimens' of humanity are excogitated; they are characters born of induction, whereas the other tribe—the tribe of nature's children—know nothing of any characters save those of their own imagination's spontaneous projection."

In the nature of the case, most criticism, literary or biblical, proceeds on the inductive plan. It is analytical and dissective, rather than creative. Moreover, the inductive process is much more easily imparted from one mind to another than is the creative process, and the result is that most of the emphasis in our colleges and universities has of late years been laid upon it. It has done wonders for us, and will accomplish still more wonders in science and industry. It is as essential to material and intellectual progress as digging and delving are to the construction of a railroad. But the great seers and discoverers and inventors and promoters of the world have been men "who do not work their imaginations, but whose imaginations work them." In the process of induction no amount of inspection and observation gives any result until this creative faculty takes the leap into the unknown. In deduction there is still less value—a mere drawing out of that

which was previously contained in a principle. Along the line of both these methods science and theology only mark time. That which gives us results is the creative power, the forereading and prophetic faculty of the mind itself. The laudations of induction that we have heard for so long imply that men mistakenly suppose their results to be due to a mere method of observation. Observation is only the provocation for the creative faculty. Whenever a new result issues, the discoverer always transcends both the observing and the deducing process and becomes a seer.

We have heard much criticism of the critics because they make so many guesses. If we are searching for new truth, then this guessing process, the forereaching, hypothecating process, is the best part of the matter—it is the process by which new truth in science is always reached, tho often through a thousand mistakes. The difference between the genius and the mere plodder is mostly a difference in the power of this creative faculty. The man without it may be a good and accurate register of past facts; the seer proclaims the future. Yet the extreme manifestation of either of these types of mind would prove to us that neither of them is to be safely preserved alone. The one makes the intellectual hewer of wood and drawer of water, the other makes the visionary and the rhapsodist; the one makes a Dr. Dryasdust, the other makes a Mrs. Mary Baker Eddy. But the mind that works by both methods and knows how to apply each at the right time is the mind that towers and achieves and leads.

THE by-products in the work of the church are sometimes as important as in the mill or factory. One of these church by-products to which we have

never seen direct reference made is the *training in administrative ability* which is given to church members. Everybody knows that the tendency in industrial and political life, in America at least, is toward a centralization of power in which the individual tends more and more to become a mere cog in the machine. The little merchant becomes a clerk or salesman in the big department store; the small manufacturer becomes a subordinate in the big corporation or the trust; the local political leader gets his orders from the "ring" or the "boss," and carries them out without knowing why or wherefore. The tendency is to crush out of the many the habit of initiative, the responsibility for forecasting events and of measuring risks, and of providing for possible emergencies. In other words, what have been the most characteristic qualities of the American—independence, individual initiative, resourcefulness and adaptiveness—seem to grow less as the old pioneer stage recedes farther into the past. Now to-day the church, and especially the small church, affords to myriads of individuals the chief exercise for the initiative and administrative and coordinative faculties which the growing complexity of society and specialization of industry tends to atrophy in the many. The management of finances, the discussion of the various fiscal affairs of the church, the selection of officers for different departments, the planning of new methods for increasing the efficiency of the work, the conduct of the various subsidiary organizations (such as the Sunday-school, the missionary society, the ladies' aid, the young people's organizations), even the much-contemned dinners and fairs—constitute a training-school which to many persons is the best one available nowadays in the exercise of the administrative faculties.

## CORRESPONDENCE INSTRUCTION IN RELIGIOUS EDUCATION \*

BY PRES. FRANK W. GUNSAULUS, D.D., ARMOUR INSTITUTE OF TECHNOLOGY,  
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ONCE upon a time when Mr. Armour, the founder of the Armour Institute of Technology, was visiting that institute, he saw a good many well-dressed young men there, and he said to me: "I don't know whether this is the thing I wanted to do or not. I want to get at the man in the overalls and the man with the dinner-pail. It seems to me that there ought to be some way to get this institution to the man who can't get to it. Now with sausages and hams and soap we go to the people, and it doesn't seem to me an undignified thing for an institution of learning to go to the people who need it the most."

In that spirit we began the work of instruction by correspondence. There was a school in Boston which had held high ideals, and had been very successful. We united with that school, and to-day we reach sixty-one thousand correspondence students all over the world.

Instruction by correspondence is no substitute whatever for any other better and more efficient kinds of instruction. It is the last resort. It is an effort to get at the man who can't get at the instruction himself. It is a sincere desire, taking an organized form, and working along lines that seem sensible and are also very inspiring in their nature and in their tendency, to do something for the man who not only needs it the most but for the man whom the world needs the most—for the man of the democracy, for the man whose relationship to life through his family is an efficient one, a relationship to be husbanded and guarded and to be rein-

spired as often as possible, in order that the pyramid of our American thoughtful life may rest upon its base, and in order that out of the democracy there may perpetually emerge a real aristocracy with trained hands and trained brains.

Religious instruction by correspondence is no substitute. It does not mean the lessening of interest, the lessening of gifts, or the lessening of labor in any other direction. The more that can be done along the old lines and by the old methods, the more can be accomplished along any new lines that may be suggested. Wherever there has been any good work done in the illumination of the masses with regard to the Bible and with regard to the topics of religion, in the family, the church, or the school, there is a foundation laid, a structure partially built. What can be done in this direction will be done simply in recognition of the fact that there is some one that will come to the thing that you desire him to have, if you can only go half way, removing his embarrassments, inspiring him with the idea that culture is not something belonging to a select few, not an academic affair; that education does not primarily belong to an aristocracy, but that all these facts and forces are for him, that they belong to the great world of men.

Correspondence instruction means, in the first place, a high morality with regard to that thing which we call "a little time." One of the greatest temperance organizations in the world is a thoroughly successful, serious-minded correspondence school. Here are these

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\* Adapted by the author from an address delivered before the Religious Education Association.

men with the "little time" on their hands. The day's work is done; the man with the overalls and dinner-pail goes home; what is he going to do with his evening? If he is one of the more than sixty thousand human beings of whom I have spoken, his evenings can not be spent in the saloon, nor in any other kind of dissipating activity; they are spent so that this "little time" is exalted into something like a leading importance in his life. The horizon opens, the man finds himself in league with scholars, he realizes that he belongs to the great republic of educated people, or people who are being educated; and that "little time" shines with so much of significance to him that it actually creates an atmosphere for all the other times of the day. It glows, and its glow is contagious, so that the other hours, the hours of his conversation, the hours of his labor, come to circle around this hour with its splendid significance to his life and to the life of his family.

Then, again, he gets more personal attention than he would get perhaps at any school to which he might go. This personal attention is given of course by correspondence, but there abides a relationship between the teacher, between the author of the instruction paper and the scholar, which is very wholesome and very uplifting. If correspondence instruction is pursued as it ought to be, if the right sort of men have it in charge, if the missionary spirit—for it is impossible to conduct this work without a genuine missionary spirit—is at work, indicating here and there the new possibilities to which the man wakes as he goes forward, it pervades every phase of the man's life, and personality quickens personality, even the instructor and pupil may not have seen one another's faces.

Consider what it would mean in the realm of our Christian life if the Sun-

day-school teachers and religious workers had a path of study. It used to be said that university extension is a cheap, short road to learning. There are no cheap and no short roads to learning. It was thought that university extension would cause people to think they knew more than they know, and it was thought that the whole fabric of education was to go because people would see these things for themselves—the wonder would depart, the amazement that stands by the side of the ordinary professor would go, and all the cloistered phantasm that has belonged for too many years to culture would go. Let it go. It has gone. It will continue to go more and more as we realize that the cultured man is the man who can do things from a high point of view, after the pattern in the mount of his life, with vision, knowing that there are laws in this universe. The very instant that a man has learned to send his life along practical lines efficiently he has entered into the great brotherhood of cultured men. There are perhaps two hundred and sixty thousand men, women, boys, and girls attending university extension lectures every day. We are praying for a revival of religion, with the most complete ingratitude to God for the revivals that we have been enjoying for the last ten or fifteen years—the most real ever known in the history of the church. We are forgetting this immense revival in civics. We are forgetting the revival which has come to the world in the kindergarten. We are forgetting the revival which has come all over the domain of culture since it has received a genuine missionary motive and has been baptized, as it never was baptized before, by the Holy Spirit. University extension has worked out magnificent results all through the country. In a little town of ten thousand inhabitants, lifted just a little out of that dreariness and mor-

notony and the gossip that belongs to the small town, the thing that gives character and direction to the public thought, the thing that more and more inspires and leads on the better convictions of the people, is supplied now by the university extension work.

How, all through the country, Sunday-school teachers, Christian workers, young men and young women, would add to the morality of their lives, deepen the seriousness of their natures, strengthen the fine and high intention of life, by actually having a course of religious study. One may get something in the books in the village library; but there is no continuity about his studies, he has no papers to prepare, he has none of the training which will come by perpetual examination. If he goes to the village library and gets his book, perhaps the book itself is not written along the line of instruction in such a way as a correspondence paper may be written. And indeed the fact stands that our Sunday-school teachers and our Christian workers do not go, and they do not obtain these things.

You may be perfectly sure that nothing but the highest class of men and women, nothing but the very best teachers, nothing but mastery in pedagogy, can ever supply these instruction papers. In the matter of engineering it is impossible to allow the ordinary man to prepare what is called an instruction paper, for it does not instruct. Three things must be had—simplicity, lucidity, thoroughness. Would it not do something for our whole religious life, would it not do something for the whole realm of imagination, if it were compelled to be so simple that the ordinary man could understand it? I think the effect of an instruction paper on a man, an instruction paper that is simple, is a very desirable effect; but to have to write an instruction paper, to so deal with Biblical literature and with its

problems that the common people can understand, will add strength because it will add simplicity to all our thought and endeavor. Your instruction paper must not be less thorough than the most technical book; but it must be so thorough and so lucid that the facts themselves, the forces and the laws, stand out clearly. This would compel us to a recognition of the fundamental things, the realities of the religious life, the facts which have most to do with the progress of Christian thought.

It is said that engineering is the most difficult field in which correspondence instruction may be prosecuted, for the boy has no laboratory, no place in which he may work, as in the shops, for example, of the Massachusetts Institute or the Armour Institute of Technology. Are we sure he has no laboratory? The place where he works is his laboratory, and its problems to be solved with all seriousness. His studies and his daily labor coordinate and operate on one another.

Has the Sunday-school teacher no laboratory? There is his Sunday-school class. Has the man in the little town, who wants the bettering of the community, no laboratory? There are the people whom he wants to help. Has any man lack of a laboratory? There is his own soul, his own personality, his own conduct. Connect that man at once with the realm of scholarship, let him know that these things that are in the air are practical realities that he may have in his life, and you have offered a new world for that man.

The instant demand in this America of ours is to make the common people realize that the best things of life are not owned either by the rich or by the cultured. The moment we get men to feel that the finest, most enriching things of life are theirs, there will be less anarchy, less envy of the rich. Men will begin to realize everywhere



how much more fair and beautiful it is to be in possession of education, to have the great realm of learning open to them, than it is simply to possess money. On the other hand, in the educational realm we have just this to learn: we must make the democracy in America realize that this intellectual aristocracy possesses nothing that we do not mean to give to them, that there are no separate realms in which men stand lifted so much above their fellows as to break in upon the idea of the brotherhood of man. I know of no way of popularization more effective than this way of correspondence. The most pathetic, the most inspiring things that have come into my life recently have been those that have come from unsuspected places, in the way of correspondence students. I had the pleasure recently of showing President Hadley, of Yale, instruction papers that came from the Massachusetts jails, men who are actually putting in their time, all the time they can get while in prison, in this work in order that they may have something to do when they get out. Sunday-school teachers and Christian people are not in jail; but they are imprisoned in prejudices and misunderstandings with regard to the truths of civic reform, the direction of scientific thought, and especially of the tendency of what is called "the higher criticism" of the Bible. What a gain it would be if instead of the public consciousness saying, "Up there in the region of the scholars wonderful things are going on; probably they will tell us next that we have no Bibles at all; probably the scientists will tell us that we have no souls at all," the people were rightly informed on these subjects. The fact is, such things are not going on "up there" at all. The truth is that there never was a moment in which the people so needed correct information with regard to the position

and the deliverances of science in behalf of the Christian faith. Never was there a moment so important as this moment, never was there an hour in which the people of the United States could be so encouraged and inspired in their faith in the grand old book as now, never was there an hour in which we have so much to say to the man that does not know. He is twenty-five years, we will say, behind the times; he has just heard of something that some half-baked scientist or ambitious theologian said twenty-five years ago, and he doesn't know that Sir Oliver Lodge, Professor Ramsey, Lord Kelvin, and a myriad of other men are illuminating the whole path of faith and pointing the soul toward its larger and grander inheritance.

What would some of the subjects of such a course of religious instruction be? In the first place I would have a course of correspondence instruction which would be directed by men of undoubted capacity in pedagogy. I would begin another course with psychology. You will be amazed always, if you find yourself in the country districts, or with little circles of men and women, especially in our progressive Western country, to find how thirsty people are for knowledge along these lines. The Sunday-school teacher has been regarded as a very good person, so good that he or she need not be very intelligent, so pious that he or she could dispense with information. But the Sunday-school teacher doesn't believe that way in regard to any other realm of knowledge. On the contrary he or she is actually working at the problems that, just a little farther up, are problems of religious pedagogy or problems of psychology.

Is it not time that we should begin to deal with these questions in the only atmosphere in which the soul can be dealt with—the atmosphere of Jesus

Christ our Lord? Is it not time that the study of psychology, which can be made clear and lucid and thorough, should be so completely in the grasp of grand, on-marching Christian ideas that the soul at last shall be saved, saved with all its intelligence, saved with all its information? The young man who is taught in the Sunday-school to-day, or in any sort of school, who reveres truth, who stands reverent in the face of a fact, who understands the importance of the laws of nature, who is willing to study and does study—when that young man is flung into Sunday-school work, do you suppose that the brain power that he has developed and the mental method which has come to him in this work are going to go out of business in the name of piety? Do you not see that he will perceive the dreadful incongruity between the thoroughness of what is called secular knowledge and the poverty of what is called religious knowledge?

I would go farther than this; I would have in every church a kindergarten. The kindergarten is the most Christian thing in the whole realm of education. It is the method of dealing with the child as Christ dealt with the woman of Samaria. It does not make a cistern out of a child, filling it full of rules and dates and names, and then taking the top off and looking in and having an examination. No, it is a well of water, springing up into everlasting life. The kindergarten is the only thing that I know of in education to-day that has a hope of dominating in the future, and it will dominate. Why? Because with a true psychology we will understand that the human soul is to be evoked, it is to be educated, it is to be drawn out. There is a divine element in human nature, and there never was a great educator, like Mark Hopkins or a kindergarten teacher that I have in mind now, who did not dis-

cover deep below the surface the well of water springing up into everlasting life.

I can tell a kindergarten boy before he is two months in the Armour Institute of Technology. The whole universe is symbolic to a boy like that. The physical universe is a stairway up which his mind goes, a set of instrumentalities. You may develop kindergarten instruction so far under Christian ideas that a man can in thought do without his physical world. There is no such thing as death to a man like that. To a boy thoroughly cultured and master of himself, the sun may shine no more by day or the moon by night, for the law of God is the light of things, and when he dies death is but a continued existence.

I would have courses of instruction on home religion, on the instrumentalities and helps that would in any way develop the religion of the home. Certainly the religion of the family ought to be dealt with with as much scientific accuracy and seriousness as affairs of zoology or botany or chemistry. Shall we get people to think that there is anything really serious and important about the religion of the home if it has not more place in the brain, in the intellect, among the studious powers of the human soul, than it occupies to-day? Certainly not.

I would have courses on temperance. There are thousands of people that want to work in this direction who do not know how to work. Scientific temperance information and training is necessary to efficiency in this work.

Take the field of modern discovery in archæology, and in modern science—a revival of intellectual and serious religiousness, what Phillips Brooks called the mind's love of God ("Thou shalt love the Lord thy God with all thy mind"). That will come to us just as soon as we put alongside the rest of our

culture some serious information of this sort.

I would have the common people study church history by the correspondence course, and get to see that the great men and women of the church are really interesting human beings, that the men who have done the greatest things in the world have done them under the influence of religion.

I would have courses in Christian ethics, in sociology, in criminology, in

philanthropy, in charities. Above all, I would have courses in civics and in missions.

But around all, and crowning all, I would have, central and supreme, the life of our Lord Jesus Christ. We are, as I believe, upon the edge of a great, new Holy Day. It will be a day of revival. Shall we not see to it that by this means the people shall be reached, and that this revival, which will be a people's revival, shall be also an intelligent revival?

## THE SERMON ON THE MOUNT AS THE BASIS OF SOCIAL RECONSTRUCTION

BY WASHINGTON GLADDEN, D.D., LL.D., COLUMBUS, OHIO.

### PART II.

I HAVE already said that many attempts have been made to build society on other foundations. Indeed, it may be said that all human society, up to the present time, has been organized on other than Christian principles; that as yet no attempt has been made, on the large scale, to realize a social order in accordance with the principles of the Sermon on the Mount. Most social philosophers have stoutly maintained that the thing could not be done. Thus far in history human society has for the most part rested on an aristocratic basis. The fundamental assumption has been that some were born to rule and some to serve; or even that the many were created to be chattels and only the few to be persons. This social theory has been thoroughly tested, in its milder as well as in its harsher forms, and the verdict of the centuries seems to be strongly against it. It still survives, in great strength, in various parts of the world, but the foremost nations no longer avow it. There seems to be good reason for believing that it is gradually disappearing from the earth.

The existing social order in our own country, and among those people which seem to be most progressive, is somewhat ambiguous. So far as political institutions are concerned, they appear to rest upon the Christian foundation. Democracy distinctly implies the brotherhood of man. Its theory might perhaps somehow be worked out from a monadistic conception of the human being, and much of the earlier theorizing rested on some such conception; but fraternity has generally been emphasized by the champions of democratic rule, and we must suppose that the word has some meaning to them. Indeed it will be found that democracy can not be worked without a constant and practical recognition of the fact of human brotherhood. It implies not only a recognition of the equality of rights, but the purpose of all to protect the rights of each, and of each to respect the rights of all. The golden rule is the real foundation of every political democracy. The principle on which it rests is that each must do to others what he wishes that others should do to him. Patriotism in a democracy im-

plies an unselfish devotion to the common welfare. The patriot who is seeking office always professes an altruistic regard for other people's interests. He would not frankly say that he wanted office for what he could get out of it for himself, and that he intended to make his constituents contribute to his aggrandizement. The appeal that he makes assumes that the association of men for political purposes is one in which each should consider the welfare of all the rest. Doubtless there is some confusion of thought even here; for most people believe that the office-seeker is not entirely sincere, and the conception that office is an opportunity of gain rather than a post of service undoubtedly prevails. Nevertheless, it is clear that political democracy does connote a large conception of equality of rights, and a habit of cooperating for the common good. It can not be maintained that the purpose for which men are associated in a democracy is a selfish purpose, or that individual members of such a political society can rightly govern themselves in this relation by egoistic motives.

But when we come to those associations of men which are not political, this assumption of fraternal relations is at once repudiated. Whatever may be the bond that unites men, outside of their relations to government, it is not, we are often admonished, the Christian bond, the bond of brotherhood. Men do not associate, we are told, on that basis.

What, then, is the basis on which they do associate? Our society is not aristocratic; it is not feudalistic; it is not Christian. What shall we call it? "*Industrial*," they tell us. That is the word that describes it. Its basis is economic.

What does this mean? It means that the main reason why men associate themselves in what is apparently mis-

named human society, is not their interest in one another, but their interest in the things which they produce and possess and exchange. They form themselves into groups because by this means they can get more things and get them more easily. The *economic* motive is the foundation of the social order. Society is primarily useful to a man so far as it enables him to increase his stock of goods, including in this term, of course, all that has exchangeable value. It is admitted that men do unquestionably derive other benefits from society than those which are merely economic, but it is asserted that economic benefits are the fundamental reason for society. If this is true, then the deepest relation of the social order is not that of man to man but of man to things. And what is the nature of that relation? It is not moral, of course, for between a man and a thing there can be no moral reciprocity. A man can owe no duties to a thing and a thing can have no obligations to a man. The relation, as Maurice says, between a man and the earth, or the things of the earth, is dominion. He asserts his will over them; they are his property. He does what he pleases with them, and they are not able to call his right in question. The great first thing about a man in society then, according to this theory, is that he can exercise dominion. He realizes himself when he asserts his will, when he brings his environment into subjection.

The assertion of this principle, or the assumption of it, is bound to have consequences. If a man's first interest is in things, it is inevitable that his relation to things which is that of dominion, will become characteristic of him, will become the dominant note of his life; and he will naturally come to extend it, so far as he can, over persons. The human relation, which is a moral relation, will unconsciously be superseded

by the non-moral relation to things, and we shall have, in what is called free society, the substance of slavery. The weaker will become, in effect, the thralls of the stronger. Make the basis of society economic, and you at once enthrone this principle of dominion, and slavery will be the outcome of it.

If you make property the basis of the family, that result will follow. "The language which is applied to one part of the family," says Maurice, "will gradually be applied to the whole of it. The belief in property will become the absorbing belief in the mind of the father; it will convert his authority over his son into mere dominion. It will be a question between the husband and the wife which shall have dominion over the other; notions of property will regulate the union. Brothers will view their relation in the same aspect. It will be a struggle which shall possess most of that which the father leaves. Here is the test of the two principles. They will always be fighting in every man, to whatever society he belongs, democratical, aristocratical, monarchical. If he admits the principle of property in any case to be the ground of his connection with one of his own race, that principle becomes predominant in his whole life. If the domestic feeling is stronger in him than the feeling of possession, that will work itself out in him till it leavens his thoughts of every one with whom he comes in contact."\*

Thus the patriarchal idea, while it originally included slavery, finally destroyed it, for the human interest which it recognized between master and slave was deeper and stronger than the property interest. The patriarchal system was primarily human and only secondarily economic. But modern slavery, which sprung from the slave trade, the slavery of the West Indies and America,

was, as Maurice points out, the natural product of a society founded upon the economic motive. "The spirit of trade, the desire for property, must be credited with the origin of the traffic, with the maintenance of it, with the resistance to every proposal for abolishing or even mitigating it." The leaven of Christianity which is preserved in our political democracy has finally reacted against that grosser form of slavery and has abolished it; but the economic principle is still assumed to be fundamental in social relations, and it produces, and must produce, so long as it is recognized as the constructive idea of our civilization, a state of things which differs from slavery only in name. The better masters, in the old days of slavery, were in the habit of pointing out to us that our hired servants were often less kindly regarded by us than were their slaves by them. It was quite true. "It points," says Maurice, "to a tendency which is in all of us—a tendency very little affected by theories concerning government—not touched by any of the contrivances or comforts of modern civilization—strengthened rather than weakened by the mercantile dogmas which have supplanted the old feudal dogmas. The habit of regarding separate possession as the basis of society, as the end which all society seeks to secure, leads directly to the expression which we hear so often: 'I have paid the fellow for his services. What more can he ask of me?' That is, in other words, 'Between me and him there is no relation; the only bond between us is that which money has created.' That is the feeling on the master's side. And the servant's, of necessity, responds to it. 'I owe him nothing; he has had his work out of me. What more have I to do with him?'"\*

\* "Social Morality," p. 78.

\* "Social Morality," p. 88.

is the result to which a society as is economic must inevitably Labor, in such a society, will a commodity, to be bought in the freest market and sold in the

"Under an industrial régime," Mackenzie, "character hardly

Personal relations become ent. It is no longer a case of man being acting in concert with or in subordination to them, but imply of a contract entered into between property and labor. The money is the agent, the persons are instruments. . . . The sense of moral obligation has become less, or it has become far more difficult formerly to see definitely in what terms such obligations hold. The man tends to become little more than an exploiter of labor, and at last a slave of himself; while the woman, in like manner, is apt to lose consciousness of loyalty either to his person or to his trade, or ultimately his own nature. Each is in the grip of a blind fate, a power, not himself, which makes for production; and dictates of this Moloch the well-being of each has to be subordinated.

Greeks were said, when conquered by the Romans, to have conquered their own masters, so it might be said, if, in a kind of inverse way, conquering matter had become a slave by it."\*

is the logical and natural outcome of our social system, which, by its profession, is not aristocratic, nor democratic, nor Christian, but is simply material, finding the reason for its existence in economic relations. That a system in which such relations are recognized as central, primary, constructive must produce just such fruit as is evident enough. That it has

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duction to "Social Philosophy," pp.

produced much other and better fruit than this is due to the fact that this has not been the sole principle. Christian ideas and motives have been all the while at work in society, and they have greatly modified the action of the economic force. The worth of persons has thus been asserted and the encroachments of dominion have been restrained. Indeed, it has all the while been admitted that Christianity had valuable work to do in tempering and modifying the action of the ruling principle; its chief function has been supposed to be that of a lubricant for social friction or a lotion for social inflammation. As furnishing the law of human association and cooperation, the world has scarcely as yet begun to consider it. It is only just now, in these last years, that men are beginning to wonder whether indeed Jesus has any word of wisdom for our work-day world; whether it can be applied to the striving, clamoring crowds of the street and the mart that He is calling, "Come unto me and I will give you rest." That is a question that is worth pondering. Is it true that the way of Jesus is the way of life and health and peace, not only for those who are preparing for heaven, but for those who are engaged in doing the work of this world? Is it true that the law of fatherhood, with its corollary of brotherhood, is the fundamental law of all human association? Is it true that the enthronement of that law in the thoughts of men and as the regulative principle of all their conduct in the shop, the store, the factory, the bank, the railway office, is the primary condition of successful social reconstruction?

For my own part, I find no difficulty in answering this question. That the real reason of society is not the relation of man to things, but of man to man, I find to be true physiologically and psychologically. With things we must have dealings, but our manhood is real-

ized through personal relations. Gain is good, but love is life.

Shall brotherhood be tributary to property or property to brotherhood? This is the question which confronts this generation, and it calls on every one of us for great searchings of heart. It involves in its settlement some tremendous changes in our social life, that would overturn some of our institutions and abolish many of our customs, run its plowshare through our jurisprudence and give us some new regulative maxims for the judgment of our laws.

To what extent they would alter our industrial organization I am not now prepared to say. Doubtless some industrial methods are more favorable and others less favorable to the promotion of brotherhood, and the worse should give place to the better. But it is far less a question of method than of spirit and purpose. I know some men who, with the machinery of the wage system, are realizing brotherhood as perfectly as I ever expect to see it realized in this world; and I know some who, with communistic machinery, have miserably failed to realize it. Where there are brothers there will be brotherhood there and nowhere else. That something can be done by better organization to give room and play to the spirit of brotherhood I do not doubt. We must make channels for the streams of love. But the fact is first; that will make its own form. And even before the fact must be the idea, the conception. That has been hitherto absent from the thoughts of men, even of the followers of Christ. They have not conceived of brotherhood as the organic idea of human society, outside of the church. Until this conception can enter and take possession of their minds, there is not much use in organizing social forms which wholly depend for their efficiency on the presence and power of this idea.

And I must express my serious doubt whether this idea of the divine Fatherhood and the human brotherhood has been grasped by many of those who are seeking to reconstruct society along socialistic lines. The philosophy which underlies most of their schemes seems to me atomistic. The individual, after all, in these theories, is the center of the universe. As Mr. Bosanquet says, the basis of a great deal of economic socialism is moral individualism. It seems to be imagined that you can take a large number of egoistic units, and, by adding them together in society in a certain way, get an altruistic result. I must be allowed to doubt it.

I have sometimes heard my socialist friends say that the social question is primarily and purely a question of bread and butter. That, as I have tried to show, is the fundamental assumption of the existing industrial order; and we have seen what kind of society it is sure to produce. Until we are able to see that our deepest relation in human society is not to things but to persons—that man does not live by bread alone, nor even by bread and butter alone; that the spiritual facts outrank the economic facts—we shall make no very useful contributions to social reconstruction. And I beg my socialistic friends to beware how they proceed to tear down the existing order simply to rebuild it on the old materialistic foundations and with the same untempered mortar.

These criticisms are not intended to be sweeping and unqualified. Not all socialists deserve them. Some among them perceive and emphasize the value of these deeper spiritual truths. And I hope that the day will come when we shall all be able to see that personality and not property is the primordial fact; that our relation to persons is deeper and diviner than our relation to things; and that there can be no enduring society which is not founded on the Father-

d of God and the brotherhood of  
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have devoted so much space to the position of the central idea of this subject that I can not dwell upon the limitations of it which the treatment itself suggests. How to realize this of brotherhood in the various social relations is a question to which we might well give more space than is now our command.

How shall I treat my brother who is associated with me in industry, my employee or my employer? It is hard to find a better answer than that of Mr. Leis: "Always do the loving thing." Let me consider his welfare as well as my own; let me take care that all my relations with him tend to his happiness, his welfare, his integrity.

How shall I treat my brother who is falling into pauperism, who has come to possess the spirit of a mendicant, who is more than willing to live upon the labor of his fellows—nay, to take goods for which they have labored and use them for his own destruction? There is the explicit command of Jesus: Give to him that asketh thee, and turn him that would borrow of thee not thou away." Am I to obey literally? Yes, whenever that is possible. "Give to him that asketh thee." He is your brother. Do not, if you can help it, turn him away. The fact that he has appealed to you is sufficient enough that he needs you. But be careful what you give. It is not enough that you are to give the specific thing asked for. You may know that the thing wanted is poison or some means of self-destruction. You have the right to give that nor the money that is likely to purchase that. The bigger brother is not bound to give the little brother open jack-knives or hammers and looking-glasses, even if the baby asks for them. That is not a brotherly thing to do. But he may give the love

and care which will satisfy the real need of the child. Give to him that asketh thee. Give yourself, first. Give time and thought and love. Give the kind of assistance that he needs most. If he needs food give him that, if you can without encouraging him to be a mendicant. "We must learn," says Maurice, "what that precept means by this sentence: 'Your Father in heaven will not give to those who ask him for bread a stone, for fish a serpent.' He will not do men an injury merely to please them. If I regard a beggar as a fellow man, as a brother, I shall conform to the same rule. I shall not give him what would make him idle or brutal. I do turn away from him if to get rid of him or to please myself I degrade him." \*

How shall I treat my brother who has become my enemy and tries to injure me? In the first place, I may probably assume that if all my own conduct has been right brotherly, if I have been seeking all the while to do good and not evil to all my fellow men, I am not likely to have many such enemies. But if there should be one who bears me malice and seeks my hurt, then let me remember Christ's words and patiently endure the wrong, returning good for evil. It may be questioned just how far this rule of non-resistance shall go. Most of these maxims are given in an absolute form, like the one on giving to him that asketh thee, and need to be interpreted with some judgment; nevertheless the spirit of this command is not to be questioned. It is far better to suffer wrong than to resist it. The quiet endurance of the injury disarms and subdues the enmity. There is power in this method of gentleness that the world knows not. Christ crucified is the power of God, mightier to subdue rebellion and violence than all the armies of the earth and all the hosts of heaven.

\* "Social Morality," p. 391.



Such are some of the implications of the law of brotherhood. I fear that I have wearied you already, and I must not continue the study. We have only touched the surface of a theme whose meanings are deep and whose reach is wide. It has been my desire to get clearly before my own mind and your minds the real significance of Christ's teaching concerning the divine Father-

hood and the human brotherhood. If we accept these truths they must profoundly influence all our thoughts about human society. Is the economic fact or the spiritual fact fundamental in human society? Are we competitors or are we brothers? This is the central question.

Upon the answer to this question the peace and welfare of the nation, of the whole world, must largely depend.

## THE GREAT LONDON AWAKENING

By GEORGE T. B. DAVIS.

THE first part of the London revival campaign conducted by Dr. R. A. Torrey and Mr. Charles M. Alexander at the great Royal Albert Hall has just concluded amid scenes of intense enthusiasm. The movement has been a complete success, and has stirred the great metropolis as it has rarely, if ever, been aroused before by a gospel campaign.

The crusade continued for eight weeks in a hall holding 11,000 people, and the multitudes which assembled day after day were unparalleled, in the present generation at least. Even in the afternoons the seats in the hall were mostly taken, while at night standing room was at a premium. The weekly attendances averaged 100,000, or about 800,000 for the two months, while on one or two occasions as many as 10,000 people were unable to obtain admission. The Royal Albert Hall is in the West End of London, the most aristocratic district of the city, and members of the nobility were constantly in attendance at the meetings.

The number of people who stood up in the meetings publicly to confess their acceptance of Christ was about 6,500. The very first convert to arise on the opening night of the campaign was Col. H. G. P. Beauchamp, C.B., a colonel in the English army and the son of a peer. Other remarkable converts included a French count, and Mr. Quen-

tin Ashlyn, a well-known humorous entertainer, who, following his conversion, gave up his profession and began preaching the gospel in the concert-hall from the stage of which he had formerly entertained the public. He declared that he "could not go on playing the fool before people, knowing that many of them were on the road to eternal destruction."

Some of the notable features of the campaign were: the meetings for business men held in the great hall of the Cannon Street Hotel, in the heart of London's commercial life; the Saturday night meetings for men only in the Royal Albert Hall; and the two immense children's meetings, when 12,000 children and their friends assembled in the great building on each occasion.

At the second men's meeting there was witnessed a scene which was declared to be "the most remarkable ever seen in this or any other mission in London." It occurred at the close of an impassioned address by Dr. Torrey, when he asked all the men who would accept Christ that night to come down to the front of the hall, face the audience, and repeat in concert: "I have taken Jesus as my Savior, my Lord, and my King." The spectacle of about two hundred and fifty men streaming down to the front from every part of

the huge building and boldly repeating the words in unison was one never to be forgotten.

The above is a bare outline of the first two months of the London campaign conducted by the American evangelists, which is still to continue for three months more in other parts of the city. After ten days' rest they begin a similar campaign in Brixton, in an iron building specially constructed for them at a cost of \$35,000. The last month of their work will be spent in the East End of London, or Islington.

The London work of Dr. Torrey and Mr. Alexander is simply the climax of a revival campaign which they have been conducting for the last two years in the largest cities of England, Ireland, Scotland, and Wales, during which over sixty thousand persons have professed to accept Christ as their Savior. Wherever they have gone, all over the kingdom, the largest halls have been inadequate to accommodate the throngs which gathered to hear them, and their success has been as great as—in many cases greater than—that of Moody and Sankey. They are known everywhere throughout Great Britain as the successors of Moody and Sankey.

Moreover, their English campaign is only a part of their world-wide revival tour which began more than three years ago, and during which between eighty and ninety thousand converts have been recorded. In view of these remarkable figures, it is well worth looking behind the statistics to discover the causes of their world-wide success.

I. After attending the meetings of the evangelists daily for six months, I have come to the conclusion that the first and foremost cause of their success is due to *their absolute faith that God answers prayer*. This is the first article in the creed of each of the evangelists, and the life of each has been

one long series of concrete answers to prayer. In fact, their whole revival tour of the world had its birth and beginning in prayer. For three years Dr. Torrey held a special prayer-meeting in his church in Chicago each Saturday night, from ten to eleven o'clock, to pray for a world-wide religious awakening. The meeting was regularly attended by about three hundred people, and at its conclusion five or six persons, Dr. Torrey among them, would go into a small room, get upon their knees and plead agonizingly with God to send the revival. Oftentimes they continued in prayer until two o'clock in the morning. Week by week this continued for three years. One night, as the little group knelt in prayer in the small hours of a Sabbath morning, Dr. Torrey's lips uttered a prayer of which later he declared:

"I had not dreamed of offering it when we entered that hallowed place that night. The prayer was this, that God would send me around the world preaching the gospel; and when I had ceased praying I knew I was going around the world to preach the gospel. *How* I did not know. With a large church, with an increasing membership to be pastored, I did not see how I could leave them. With the Bible Institute to be guided and instructed, I did not see how I could leave it; but I knew the call had come from God, and that God would open the way."

So firm is Dr. Torrey's belief in answered prayer that, early in his ministry, he was led to give up his salary, and for years he lived entirely by faith, following the example of George Muller. In speaking of this period he says:

"Every mouthful came directly from my heavenly Father in answer to prayer; not a meal at our table that was not in answer to prayer; not a coat ever went on my back, nor a dress on my wife's back, nor clothing on the backs of the four children we had at the time, that was not in answer to prayer. We got everything from God. I never was more serene in all my life. Oftentimes it came at

the last hour. When we sat down to breakfast we did not know how dinner was coming.

"I remember one day my wife came upstairs between breakfast and dinner-time and said: 'The butcher is downstairs. I want some money.' I said, 'I have not got any.' She said: 'There is nothing for dinner; what shall I do?' I said: 'Tell him to go away. We don't want anything. We will have money all right before dinner.' So she went down and told him that she would not take anything that morning. In a few moments she came up again with a letter. She had not opened it. She did not know who it was from. She said, 'Here is your money.' I opened the letter, and there was the money—plenty of it. If you are right with God, and you are trusting God, and you are God's child, looking to Him, you will never lack anything that you ought to have."

Dr. Torrey is fond of telling how the first sermon he preached in Chicago Avenue Church as its pastor was on "prayer," and how, as he drew it to a close, he said something like this: "Beloved brethren, how glad it would make your new pastor if he knew that some of you people sat up late every Saturday night and rose up early every Sabbath morning to pray for your minister." The people took the doctor at his word, and astonishing results followed. When he took the church the galleries were not in use, but in a few weeks the place was crowded, and has been so ever since; while, best of all, says Dr. Torrey, the power of God fell, and from that day to this there has never been a Sabbath without conversions in his church.

Mr. Alexander's faith in prayer is just as strong as that of Dr. Torrey, and rests upon the same foundation of actual experience. One time while he was attending the Moody Bible Institute, Chicago, he was in need of a suit of clothes. He got down upon his knees and asked God for it, and the next day the money came in an absolutely miraculous manner. Never from that day to this has Mr. Alexander

doubted that God answers prayer for temporal as well as spiritual things. It is also currently accepted that Mr. Alexander's recent romantic marriage to the daughter of the late Richard Cadbury, the famous philanthropist and cocoa manufacturer of Birmingham, England, was likewise a direct answer to prayer.

Prayer, therefore, is the corner-stone of the evangelists' work.

II. The second reason for the evangelists' success is *their dependence upon the Holy Spirit for results*. They both believe in having their campaigns conducted according to the latest accepted methods of business. The committees which invite them to the various cities are composed of leading business men as well as ministers, and usually a layman of influence and wealth heads the committee. No expense is spared in advertising the movement. Dr. Torrey recently declared that he believes it is just as legitimate to advertise in order to draw unconverted men and women into gospel meetings and get them saved as it is to advertise shoes in order to get people to buy them.

But while the evangelists believe in organization and publicity, they realize that they would fail utterly if they depended upon these. Over and over again in his sermons Dr. Torrey reiterates the fact that power comes only from God. He declares that if the people have come to hear him preach or to hear Mr. Alexander sing they will be disappointed, but if they have come to wait upon God's Spirit they will receive a blessing.

Dr. Torrey's sermons upon the Holy Spirit are among the most powerful of all his addresses. He believes implicitly that men are filled with the Holy Spirit to-day as definitely as they were in the days of the early church. Yesterday afternoon, in one of the strongest sermons I have ever heard him deliver,

he declared that he had received the Holy Ghost early in his ministry, but that no man could continue in constant work without fresh fillings of God's Spirit. He said: "People oftentimes ask me if I have received the second baptism of the Holy Spirit. I reply that I have received the second, the third, the fourth, the ninth, the tenth, the one hundredth, the three hundredth, the three hundred and twenty-fifth, and am now waiting for the three hundred and twenty-sixth." He further declared that he would not have dared to preach to that great audience that afternoon without asking God for a fresh baptism of His Holy Spirit; nor would he dare to preach again at night without offering a similar petition.

III. The third reason for their success is *their zeal in personal soul-winning*. No sooner had I begun to accompany the evangelists as a journalist than Mr. Alexander urged upon me the imperative duty of soul-winning. Day after day he kept after me, until I engaged in the work every day and grew to love it. And I am thankful to say that I have received a marvelous blessing through it. The most striking features of Dr. Torrey's sermons are his personal experiences of soul-winning which have occurred in all sorts of places all over the world. With Mr. Alexander it is the same. He is not merely a singer and conductor, but he grips his audiences by his touching and effective stories of personal work. It is the rule of their lives not merely to do personal work in their after-meetings, but to speak to people about their soul's salvation on the streets, in trains, on 'buses, everywhere. I am quite confident that unless they had been personal soul-winners they never would have become the "successors of Moody and Sankey." This is the keystone of the arch without which the rest would crumble and fall.

IV. Another secret of their success is the fact that *thousands of people all over the world are praying for their work*. When Dr. Torrey left Chicago over three years ago to begin the world-wide tour, he was backed by the petitions of two thousand members of his church and the six thousand past and present students of the Bible Institute. Since then thousands of prayer circles have been organized in Australia and England to pray for a world-wide revival and for the Torrey-Alexander movement as well. It is estimated that at the present time there are between thirty and forty thousand persons in Great Britain alone enrolled in these prayer circles.

At one of the early meetings held in the Albert Hall when the London press was trying to explain why the enormous crowds gathered daily to hear the American evangelists, Dr. Torrey declared that the explanation was quite simple—it was in answer to the prayers of God's people. He then read a letter from a well-known man telling how this man's blind sister in the north of Ireland and another aged invalid friend were accustomed to spend the hour during which the Torrey-Alexander meeting was held upon their knees in prayer for God's blessing on it. "Such letters as these," declared Dr. Torrey, "give the explanation for which newspaper writers are searching in vain." Another day Dr. Torrey read a letter from the founder of a rescue home in New York, in which she declared that the inmates of the home spent fifteen minutes a day upon their knees in prayer for the London meetings.

It is Dr. Torrey's firm belief that the world is now experiencing the beginning of what will be the greatest religious awakening in history. He believes further that any church can have a revival which is willing to pray long and hard enough to get it.

## IS THE MINISTRY DETERIORATING?\*

BY BISHOP DAVID H. GREER, D.D., LL.D., NEW YORK CITY.

THE ministry is at a higher moral and intellectual level than ever before in its long history. This question regarding the deterioration of the ministry has been evolved wholly from the imagination. We forget that it has been always asked since the beginning of the church, and always answered in the affirmative by certain minds.

The spiritual vitality and character of the ministry must be judged by the same standard by which the character and worth of any man or set of men should be judged, namely, one's altruistic service and unselfish devotion to his fellows. Is the man with all his mind, heart, and soul serving his fellow men? That is the full measure of his conception of God and of his spiritual life. Is there any real evidence that the men who occupy the pulpit now are less unselfish, less industrious, have less zeal and faith, and are of a lower moral type than those who filled their places in the past? I see none; but, on the contrary, the ministry has never seemed to me so vitalized with the Spirit, so full of faith and hope, as to-day.

The very narrowness of opportunity in the church for which it is criticized and the lean salary of the average minister, which deters so many so-called virile, independent minds from entering the profession, are a strong moral test of its character. The opportunity to make money was never so eagerly sought and money itself was never so much the criterion of success as now; and yet here in this diocese are scores of preachers laboring for stipends that leanly meet their modest necessities, but who, if they turned their attention to trade, would make fortunes. There

are many such men in the ministry, men who would stand at the very top in other professions or vocations, and they are in the ministry in spite of its alleged loss of authority and influence. Moreover, it is my opinion that there are comparatively very few men in it who, with the same effort and zeal, would not reach a higher average success elsewhere.

The preacher is called upon to perform the highest duty imposed upon man, to live near God, and to present Him to men in the terms of their individual lives. The preacher, however, has no monopoly of this great duty. The man who builds a cotton mill or opens a coal-mine or organizes a great business and gives the community employment and means of happiness may be and often is doing the same altruistic work that the minister is called upon to perform. So is the man who administers a great government or founds a great charity, or renders humanitarian services. But amid all the great spiritual forces and agencies, amid the multitude of opportunities for service, the church must of necessity remain narrow and the minister must never turn from his one great task—preaching; for never was true preaching as potent over the human heart as now. Now and then you will hear that people can no longer be preached to. There is not a word of truth in it. Our present President is almost constantly preaching to the people, and who will not say that this is not of his best service? The charge of narrowness, in the sense of a lack of sympathy with life, falls to the ground so long as there falls from the pulpit

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\* An interview for THE HOMILETIC REVIEW.

the word of the Spirit in its power and grandeur. There never was so much preaching and the average was never so high. There are very few churches in New York that are not full every Sunday. Many of them are overflowing. In St. Thomas, St. Bartholomew, Grace, and many others I could mention in my own denomination, the work going on was never so vital and inspiring.

Every fact of my experience and observation teaches me that the ministry has not only not deteriorated but that we are on the eve of a still more powerful development. Men's minds are becoming settled as to what is the

truth, and there has arisen a great turning toward belief among those who doubt. "Give us faith" is heard on all sides. There is nothing that finally so tires the mind as a lack of divine faith, and history has repeatedly shown us how contagious is the recoil from a skeptical condition of mind. The recoil is setting in in places where it has been supposed by some of the college presidents to be entirely lacking. Professor Peabody, of Harvard, told me some time ago that he had never witnessed so many signs of the awakening of genuine religion as are now to be seen among the great student body of that university.

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### "HUSH MONEY"

BY THE HON. WILLIAM J. BRYAN, LINCOLN, NEBRASKA.

THE subject of gifts, like that proposed by Mr. Rockefeller to the American Board of Foreign Missions, is one of exceeding importance, and one upon the right decision of which much depends. Dr. Washington Gladden, of Columbus, Ohio, has very forcefully presented several of the objections which may be urged to the acceptance of such a gift; and Dr. Epiphanius Wilson \* has, so far as I have seen, presented the most extreme view on the other side. There are several distinctions to be drawn in the consideration of the subject.

First, we should distinguish between the acceptance of money from a penitent wrong-doer and the acceptance of money from one who is not only not penitent but persistent in his course, and to all appearances denies that he is guilty of wrong-doing. We must also distinguish between the acceptance of gifts from those who are dead, and

therefore no longer personally interested, and the acceptance of gifts from those who are alive and who may have a selfish purpose to serve. We may also draw a distinction between contributions that are made in such a way as to raise no obligation in return, and those which place the receiver under obligation to the donor. For instance, there would scarcely be a dispute as to the wisdom of accepting a gift from one who brought it to the church as a result of the working of his own conscience and because it was impossible to return the money to the ones from whom he had taken it. In such a case the gift would be accepted and applied to some good use, but the minister accepting the same would not only be free to condemn the methods by which the money was accumulated, but could use the incident as an argument against the accumulation of money in such a way by others.

The acceptance of a bequest after the death of the donor might be justified,

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\* Dr. Wilson's article will appear in our June number.—Ed.

even tho the money was acquired in a way that the church would not be willing to defend; altho in this case there might be some doubt as to the wisdom of accepting, because of the encouragement that the church's action might give to others still living and engaged in accumulating money in the same way.

If one attending a church deposits money in the contribution-box, his identity being unknown, his contribution imposes no obligation upon the church, and there would be no disposition to inquire into the source from which it came. If, however, the money came from one in regular attendance upon the church and came in such an amount as to make the minister hesitate about condemning the source from which it came or the occupation by which it was accumulated, a question would be raised as to the wisdom of accepting it.

Among the things to be considered in deciding this question are, first, the effect that the acceptance of the gift would have upon the donor; second, the effect that the acceptance of the gift would have upon the donee; and, third, the effect that the acceptance of the gift would have upon the public.

We have a concrete case in the Rockefeller gift, and this will serve as a better illustration than any imaginary gift. Here is a gift from a man who is not only not penitent, but, on the contrary, quite boastful of the benevolence of his business methods. He does not come with conscience money, but poses as a public benefactor and as a representative of an industrial system. He is not dead, but very much alive; and his gift, instead of being presented through the contribution-box as if from an "unknown friend," is offered at the front of the stage before the footlights, and with his name boldly written on a card, and the card firmly attached to the bouquet. The acceptance of his gift by a promi-

nent religious association, so far from hastening repentance, would naturally strengthen him in his conviction that he is doing the Lord's service not only in his methods of distribution, but in his methods of accumulation. Can a church organization, dedicated to Christianity and teaching the doctrine of brotherhood and brotherly love, afford to put itself in the position of encouraging a corporation so unbrotherly and so destitute of love, compassion, and pity as the Standard Oil Trust has shown itself to be? If Mr. Rockefeller were simply a stockholder who had grown rich by the methods of the company, without personal responsibility for its management, the question might present a little different aspect; but even then we could not shut our eyes to the responsibility of a man who would voluntarily and continuously accept the benefits of wrong-doing.

But even more important than the influence exerted upon Mr. Rockefeller is the influence exerted upon the church. Can a church which accepts money from Mr. Rockefeller take an active part in condemning the methods employed by Mr. Rockefeller? Whether the gift is intended as "hush money" or not, does it not operate as such? A man who was recently asked for an opinion on the Rockefeller donation, hesitated whether he should give it or not, because some of the benevolent enterprises with which he was connected received substantial aid from an official of a great trust. He expressed himself as in doubt as to whether he should give an opinion upon the subject, and declared that it was the first time that it had ever occurred to him that the receipt of money from such a source influenced his own action. And yet he admitted that he recognized that to all intents and purposes gifts from an officer of a trust had on him somewhat the effect of hush money, because he did not feel free to

criticize the methods employed by the Standard Oil Company.

If Christianity is going to do the work that the Master laid out for His church, it must apply Christian principles to every-day life; and Christ's gospel applied to every-day life is condensed into the commandment, "Thou shalt love thy neighbor as thyself." The church can not afford to proclaim this doctrine to the world and then shrink from the discussion of the violations of it. The methods by which men prove their hatred of their brother are many and various, and probably no man of the present day has shown his hatred of his brother in more ways than Mr. Rockefeller. Is not the church likely to be hindered in its work of restoring justice and inaugurating an era of brotherhood, by reliance upon gifts from men who have a large pecuniary interest in silencing the church's protest?

Neither can the church ignore the influence which its action may have upon public opinion. The church lives in the world and the world is prone to judge Christianity by the conduct of those who profess it. If a church accepts money from a notorious offender against morality, and if the church after accepting the money so acts as to raise the suspicion that the receipt of the money influences the conduct of the church toward wrong-doing, will not many outside of the church doubt the good faith of the church? Will it not be a cause of offense to many? Is not the hypocrite in the church a stumbling-block to those outside? Is not a divergence between profession and performance the most severe charge that can be brought against the church?

Mr. Rogers, one of the controlling spirits of the Standard Oil Company, virtually admits that the business was formerly aided by secret rebates, and the Government is now investigating charges brought against the Standard

Oil Company for recent violations of the law. The anti-trust laws passed by various States indicate the feeling that there is among the people. If the object of the church is the regeneration of the world, and through this regeneration the establishment of love and peace in the place of selfishness and conflict, can it consistently form a partnership with trust magnates?

It is hardly worth while to consider the argument, advanced by some, that the church has no right to reject money offered to it. It would put the church in a pitiful position if it were so helpless that it could be made a partner in wrong-doing without its power to refuse.

But if any preacher is afraid that he will incur responsibility by refusing to accept Mr. Rockefeller's gifts, let him devote himself to the denunciation of the methods employed by Mr. Rockefeller, and he will not have any Rockefeller money offered to him. Let him preach the gospel of the One who, instead of attempting to absorb the wealth of others, gave Himself to the world and went about doing good, and he will never be put to the test, for the men who make millions by exploitation and then give a tithe of their plunderings to church or charity are not likely to embarrass with their gifts those who "cry out and spare not."

From every standpoint the acceptance of the Rockefeller money would seem to be unwise, while its refusal would bring to him, as he has never had brought to him before, the consciousness of his iniquities. The rejection of the gift would also leave the church free to preach a religion unadulterated by commercialism, and would go far to convince the public that the spirit of the meek and lowly Nazarine inspires to-day those who at the communion table recall His broken body and His blood.



## SERMONIC CRITICISM AND SUGGESTION

### THE PREACHING FACTOR IN REVIVALS

THE following expressions of views by well-known evangelists come in response to a request for their opinions on the points broached in a recent editorial note in *The Christian* (London). That note was as follows:

"The conspicuous thing in the Welsh revival, as everybody has noticed, is the absence of preaching. There is little speaking, indeed, of any kind. The 'mighty works' of the Gospel are accomplished in prayer-meetings. But great caution is needed in drawing general inferences from this fact. The suppression—or, rather, suspension—of preaching is no new thing in a revival. The same thing occurred in 1859, when the crowds in Wales assembled for prayer, and the general features of the revival were similar to those of the present movement. One fact, however, must be noted. Previous to that revival there had been much fervent evangelical preaching, which was resumed afterward with greater zest than ever before. There is a law here which needs considering. Preaching is to produce prayer, and, in a movement so vast as the present one, the effects of preaching are apparent on a great scale. When the normal conditions prevail again, it will be found that preaching will resume its place, albeit with a fresh note in it of conviction and appeal."

By Reuben A. Torrey, D.D., Chicago

You ask me my opinion and the result of my personal experience as to the relative importance in revival work of preaching, prayer, and praise; to what extent preaching is indispensable, and the kind of preaching that is most effective. It is difficult to say what is the relative importance of each factor, for each factor is indispensable. One might almost as well ask what is the relative importance of the different elements that go to make up a wholesome atmosphere: each element is indispensable. In the second chapter of Acts we have God's ideal of a revival, and here we have prayer, preaching, and praise. There had been a ten days' prayer-meeting. Without that the preaching would not have come to much; but the ten days' prayer-meeting was followed by the preaching of the Word. If the preaching of the Word had not followed the prayer-meeting, the prayer-meeting would have had no results. The preaching resulted in conversions, and this was followed by praise. The praise was inevitable. There must be praise where there is life. In a true revival God's power is the all-important thing, but God's power is given in answer to prayer; but it works through the preaching of the Word, and it results in abounding praise.

Of course, by preaching we do not necessarily mean pulpit discourses. The presentation of the Word of God by an individual to an individual is the preaching of the Word, and oftentimes the most effective kind

of preaching of the Word. I question very much whether there is the absence of preaching in the Welsh revival. There is the absence of pulpit discourses on the old lines, but there is an immense amount of preaching—short sermons and living testimonies; and living testimonies are oftentimes the most effective kind of preaching. But there must be also, sooner or later, if the work is to prove permanent and satisfactory, systematic teaching of the fundamental truths of the Gospel. There can be no permanent and satisfactory spiritual life in the individual or the community without at its basis an intelligent apprehension of truth. Emotion that does not root itself in intelligence is transitory and ruinous. In a satisfactory religious experience there is, first, intelligent conviction of truth, followed by rational emotion rising out of apprehension of the truth, and this is followed by choice and purpose along the line of the intelligent emotion. In our own work I have been criticized freely for addressing myself too exclusively to the reason and conscience, and for restraining mere emotional enthusiasm. In point of fact, I believe in emotional enthusiasm, but I believe that it must be intelligent in order to be morally wholesome. On the Day of Pentecost there was deep emotion, people were "pricked in their hearts," and cried out, "What shall we do?" But this intense emotion was the result of a clear apprehension of the truth that Jesus was Lord and Christ, and that they had been guilty of crucifying their Lord and Christ. The result was steadfast continuance in the apostles'

nd fellowship in breaking of bread . But no presentation of the truth, how skilful and orthodox and full, about a true revival unless there is aching the demonstration of the of power. Therefore preaching eceded and prepared for by much he Holy Ghost.

e kind of preaching that is most t must be, first, clear; second, di-, searching; fourth, aimed at the

History proves that it must be biblical, and, above all, in the power y Spirit. The mere telling of story lay upon the feelings and get peo- i tears will produce no permanent ctory results. Some people think on is necessarily a great one from listic standpoint because people are over the room, but any skilful an make people cry by telling stories, and crying over touching ot conviction of sin and does not sarily to regeneration.' It is quite r one to tell no touching stories, bare before men the evil of their s, so that they see themselves sin- ate their sin and renounce it and rist as the only and all-sufficient There may not be so many tears, will be genuine repentance and re- i. I find that the kind of preaching nds in the presentation of Bible g the line of man's sin and ruin and ndant provision for man's need in g Savior through whom any one can on, and a risen Savior in whom any ave deliverance from the power of the most effective. I find that ring- anges upon the divinity of Christ wful guilt of rejecting such a glo- r is abundantly effective.

add that I think that, as a rule, per- id-to-hand work, the preaching of to individuals by individuals, is the ctive way of preaching the Word. munity can have a revival if a few children will first get thoroughly h God as individuals, and then get to pray to God for a revival, and to the face of all discouragement until al comes, and then present them- God to be the instrument used of ny way He pleases in carrying the uth to others. But there can not be e revival without preaching of the

truth. It is the truth that sets us free; it is the entrance of God's Word that giveth light; it is by the Word of God that we are born again. So the Word must be preached, but it is not at all necessary that it be preached by ordained ministers. It may be preached oftentimes quite as effectively by plowboys, kitchen-maids, washerwomen, artisans, and all kinds of ordinary men, women, and children.

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By J. Wilbur Chapman, D.D., New York

Revivals always adapt themselves to coun- tries, and a work of grace in one land can not be identically repeated in another. God has different ways of manifesting Himself to His people. The fact that there is so little preaching in the Welsh revival is nothing against preaching, for of all the lands in this world I suppose none has had a higher type of preaching than Wales. The Welshmen are preeminently great preachers, and for ages past the people in the church and out have been indoctrinated with the truth. This Welsh revival is simply a reaping of a har- vest, the seed of which has been well sown by devout men of God in all the ages.

I am persuaded that America is at the be- ginning of a new day of evangelism, and, if this new day is to have one distinguishing characteristic, I am confident that it will be personal evangelism. One of the most hope- ful signs of the times is that pastors and church officers are being awakened to the sense of responsibility. This does not lessen the demand for evangelists, but rather in- creases it. An evangelist is not a reaper; he is an evangel, one who proclaims the truth. The pastor is preeminently the reaper, and his officers and church-members are laborers together with him. No evangelistic cam- paign can be a success unless there has been a good foundation laid in both preaching and praying, and no evangelistic campaign will be a success unless the work of the evangelist is followed by faithful, consistent service on the part of the pastor and his people.

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By W. E. Biederwolf, D.D., Chicago

I am not at all surprised at hearing of a great revival in which there is little or no preaching, as that term is used commonly in our day. It makes no difference what a man is endeavoring to accomplish; if he expects to move another man, he must bring to bear

Often times what sermon and argument will not do a little touch of personal interest will accomplish. An example from a recent meeting for men only will illustrate. Several thousand men were in the auditorium; the sermon had been preached, and every effort from the pulpit had been made to induce men to decide for Christ. In the audience was a prominent business man, a man of great influence in the community; others had spoken to him personally, but neither what they said nor the sermon nor anything else had moved him, until a man somewhat older than

It seems to me that the great need American churches just now is a *pr*ival. The church in humiliation, and supplication upon her face her Lord may expect the largest bless

I have read carefully and with great interest the things that have been said concerning the absence of preaching and the presence of the Holy Spirit.

ng in the Wales revival, and from my  
l experience as pastor and evangelist  
I like to say:

I do not regard the absence of formal  
ng, or, rather, preaching as we natur-  
eak and think of it in evangelistic  
s indicating that this would necessar-  
n that there is any inherent value in  
course. The fact is, the most effective  
istic preaching has ever been after the  
f the Apostle Paul at Corinth, where  
us he sought "to declare the testimony  
" and to witness to it in the power of  
y Spirit. To me the significant thing  
Wales revival and in the wonderful  
f Dr. J. Wilbur Chapman and his  
in Denver, Los Angeles, Oakland,  
er places this year, has not been so  
he absence of preaching as it has  
e preaching that produces an in-  
of personal testimony and personal  
Preaching that produces this is help-  
angelistic preaching, and preaching  
inders, suppresses, or discourages it  
ill be dispensed with. If the Spirit  
is in and upon a work, He will pro-  
men and women that spirit of testi-  
witnessing which is after all the  
ethod of the early church and the

missing note, alas! too often of the modern  
church.

Secondly, Christian song has from the begin-  
ning been a splendid Spirit-chosen vehicle in  
which to carry home the truth to human  
hearts. What would the work of the Wesleys  
have been without song? How far would  
Moody's work have gone toward stirring the  
hearts of men the world around without its  
Gospel hymns and sacred songs? True, there  
is and has been much of trash turned loose  
upon the world under the guise of Gospel  
song, but the theory that only such music as  
will elevate the character of worship in the  
church (according to the views of some un-  
godly organist or spiritually dead preacher)  
ought to be used is practical nonsense, and  
the use of simple old-fashioned songs in Wales  
and elsewhere proves it. Better far get all  
the people to sing with the spirit and under-  
standing the simplest old Gospel hymns than  
let a few musicians try to elevate the charac-  
ter of worship and shut the mouths of the  
people while they attempt it. I doubt if any  
great work of grace could come to any church  
or community where there is no hearty con-  
gregational singing. I believe in art, but  
more in heart when it comes to the worship  
of God in song.

## EVOLUTION AND THE ANGLICAN CLERGY.—A PROTEST AND A REPLY

of THE HOMILETIC REVIEW: As a  
ber of over a quarter of a century, I  
utter a protest against some words in  
icle, "The Problem of Reaching Men,"  
appears in your January number.  
v. Dr. G. C. Adams says:

e of the crying shames of modern times  
fact that when Darwin and Huxley  
her such men gave the world results  
y years of conscientious study, they  
the clergy of the Church of England  
to a man arraigned against them and  
ig to know more about science than  
id."

is as far from fact as east is from west.  
epoch-marking work, "Lux Mundi,"  
wholly by Church of England clergy-  
was planned to show that there was no  
tween revelation and science, and,  
; to show the gain which was derived  
oking at old truths in the light of all  
research. It was also leading divines  
Church of England who contended  
volution was not necessarily contrary

to revealed religion; that while man could  
"make," no man could evolve a law; that in  
evolution we had simply found out one of  
God's methods of making. It was Bishop  
Fraser who was criticized by a non-conformist  
divine in these words: "I would rather go to  
the Garden of Eden for my ancestors than  
to the zoological gardens, where the bishop  
goes for his!" Of course, the bishop did  
nothing of the kind.

W. J. TAYLOR,

Rector of St. Mary's, Ontario, Canada.

Editor of THE HOMILETIC REVIEW: In his  
protest against my article on "The Problem  
of Reaching Men," the critic writes pretty  
strongly. It was not my intention to make  
an attack on the clergy of the Church of Eng-  
land. I simply wrote what I regarded as a  
well-known fact, and I see no occasion to  
change my statement. What is claimed by  
the critic is true thirty years after the fight  
of the modern scientists began; it is not true of  
the time of which I wrote. Darwin's "Ori-

gin of Species," the real epoch-making book, was published in 1859; "Lux Mundi" was published in 1889; between these two dates lies more than a quarter of a century of the bitterest contention, which made men like Darwin and Huxley question whether the church was any place for them. Even when "Lux Mundi" was published, Canon Liddon felt it necessary to preach the most powerful sermon he could frame, in which he urged his hearers not to be led by what was said in that book. The leading divines of the Church of England, who contended that evolution was not necessarily contrary to revealed religion, did so after Professor Huxley had said that between a true religion and a true science there could be no conflict. After the battle had been about fought out, when the clergy of the Church of England were busy with the moral phases of evolution, Professor Huxley, in his *Romanes Lecture*, said

positively that evolution does not apply in the sphere of ethics, which shows that even then the clergy had not quite caught the idea. I am not aware of the date when Bishop Fraser was criticized by the non-conformist, but I venture to guess it was a good many years after 1859, for in 1859 it would have been difficult to find a Church of England bishop who was liable to that kind of criticism. All of us who are interested in scientific study are agreed as to what has been the outcome of the work of such men as Darwin and Tyndall and Huxley. I do not think that the facts of history will ever prove other than that it took a long and hard struggle to bring clergymen, in and out of the Church of England, to the new view of scientific study which they advocated.

GEORGE C. ADAMS

SAN FRANCISCO, CALIFORNIA.

### THE SOCIAL MESSAGE OF THE ENGLISH PULPIT

BY PROF. ARTHUR S. HOYT, D.D., AUBURN THEOLOGICAL SEMINARY.

How are the social questions regarded by the ministry of English and Scotch churches? Has the social ideal affected the thought of the pulpit?

In a long interview with the secretary of the Edinburgh Trades Council, I asked as the last question, "What is the attitude of working men to the church?" and he answered: "It is one of indifference. They are not hostile to Christianity, but care little for the church." When pressed for the reason, he replied: "It is because the ministers care little for the questions that affect the lives of working men." Prof. George Adam Smith, who is especially interested in social questions and knows them well, and serves as an officer in a Glasgow church among the very poor, thought that this answer was a great exaggeration. The younger men in the pulpit were especially students of social questions. The Established Church of Scotland made one of the first examinations of the housing of the poor. The New College, Edinburgh, has a social settlement, and many of the students get practical social training. At a recent assembly of the United Free Church a special service was devoted to working men. Perhaps the most influential society within the Church of England is the

Christian Social Union, devoted to the application of the law of Christ to the whole life, of which the late Bishop Westcott was for many years the head, one of the most learned and spiritual of churchmen; and such men as Canon Scott Holland, of St. Paul's, and Canon Barnett, warden of Toynbee Hall, are active members. The evangelicals, in exalting the preaching of the doctrines of grace, have rather ignored the social questions; but they too have felt the pressure of the larger truth and the needs of men, and at a late conference gave special prominence to such questions. The free churches, with varying degrees of emphasis, are maintaining that the church has a social mission. When Mr. Hall Caine, the novelist, two years ago made his terrible arraignment of the church as ignorant of the evil conditions of the multitude and careless of them, and that social betterment must find its hope elsewhere, one of the best replies was a series of sermons by Ambrose Shepherd, of Glasgow, published as "The Gospel and Social Questions." The same year also saw the issuance of the Baird lectures by Principal J. Marshall Lang, of Aberdeen, on "The Church and its Social Mission." Books by such recognized leaders show the trend of men's thoughts. Perhaps the most unexpected and

arkable illustration of the new attitude seen at the Bradford meetings of the Church Federation. Mr. F. B. Myer, Christ Church, London, was on the program for an address on "The New Evangel" and every one expected a fervent word on the winning of souls. Mr. Myer dwelt on the housing conditions of multitudes made them dead to the message of the Gospel, believing, with Lord Shaftesbury General Booth, of the Salvation Army, until houses were made fit to live in the slums of men could not be reached. It was a significant to find Mr. Myer also among social prophets.

These social questions are more pressing in Great Britain than with us in the United States; the very right of Christianity as the religion of redemption is involved in them, more ministers than with us are practical workers in social ways and unmistakable heralds of the social duty of the church. One of the best statements is found in "The Church and Social Problems," by A. Scott Henson, pastor of Dumbarton, Scotland:

[It is the duty of all men to study the question—of the statesman from a political standpoint, of the reformer from a human standpoint, and of the Christian from standpoint of the spiritual mind. The social question, being the greatest national question of the time, is at bottom a religious question, affecting the whole status, spirit, health of modern society; and no power on earth is better fitted to deal with it than the church, in the light of Christ and His Kingdom. . . . It is true that individual regeneration and sanctification is the vital solution; it is true that we need an intensification of faith in the supernatural; it is true that power to change the heart and set the life must come from Christ. Development of wholly determined by environment, never was. Better surroundings help, the real inspiration must come from within, or, as I prefer to state it, from above. All this evangelic truth we hold and emphasize; but have not many who hold and emphasize it forgotten something? When Lazarus was to be raised from the dead, only his life-giving word could do it; but, be it could find access to the tomb, the stone to be taken away. Ignorance, facilities of intemperance, unwholesome dwellings, inadequate wages, want of leisure—such are stones lying on the graves of the spiritually dead; and a voice from heaven asks, in a bitter cry to-day, 'Have ye taken away the stones?' Have not those who work more spiritual levels forgotten the tolls that are needed to prepare the moral or material environments, without which their higher efforts are all in vain?

"But the church's duty is not only to spread a knowledge of the menacing conditions which lie at the base of the social fabric; it has likewise a positive and constructive work to discharge. It is the proper function of the church to think out and formulate the moral law of Christ as applicable to modern conditions, in order that a truer public sentiment may be cultivated and prevail among us, as theological opinion has prevailed, and that the church itself may stand out again in the public eye as a body which has a clearly understood moral code for politics and industry and property, and especially for the social inequalities and miseries of our age."

The best men of the English and Scotch pulpits are students of social problems; some of them have found a voice. There are sermons that express a definite social theory. Many English clergymen are socialists. This is especially true of the devoted high-churchman, who lives among the poor. The labor candidate that recently won the parliamentary election for Woolwich was supported by the parish clergymen of the district. They are on the side of democracy as against aristocratic or plutocratic privilege. And this spirit naturally tends toward socialism. But it is not of the French and German type, demanding the immediate and complete reorganization of industry; it is Fabian rather, willing to work for whatever promises immediate help. Father Dolling, of Poplar, was such a man. He always held that the hope for the future of England was in the English democracy. He says in one of his sermons:

"If there be in any country in which men live any custom, any privilege of others which denies to men the opportunity of full manhood, the Christian, be he priest or be he layman, must never cease raising his voice until such restriction is removed, until such privilege has been abolished, and the man is able, in the fulness of his manhood, to realize God's eternal will for him."

These quiet words cut very deep into English social conditions. Father Dolling gave himself to the poor of Portsmouth and East London with the devotion of a St. Francis; he preached the new crusade against vice and indifference and unjust conditions with the passionate earnestness of a Peter the Hermit.

The socialists are a small band compared to the number of ministers who have a social message, who try to apply the Gospel to some social need, or in a fuller way aim at a systematic presentation of the social truths of Christianity. A generation ago the sermons

of Maurice, called "Social Morality," were the best examples of this type. In fact, they were almost the pioneers and inspirers of the attempt to treat Christianity as a whole. Dr. Westcott, the late Bishop of Durham, acknowledged his debt to Maurice and was his true successor. He caught the social vision. He felt the direction and strength of those subtle forces moving the activities of modern life. He was a prophet to our time.

The London branch of the Christian Social Union always uses Lent to preach the truths of social Christianity. "Lent in London," the sermons of 1895, is a volume full of the most practical social lessons. But perhaps the best sermons to express the new spirit and emphasis of the English pulpit are the volumes by the late Hugh Price Hughes, of the Wesleys, called "Social Christianity" and the "Philanthropy of God." Mr. Hughes was best known as the leader of the forward movement in the Wesleyan Church. He recognized the danger of the paganizing of the masses of the great cities through social neglect—preaching the kingdom of God on Sunday, and yet through the week tolerating and even fostering the political and industrial conditions of the kingdom of Satan. He could not be a preacher of Christ without being a preacher of Christian righteousness. The kingdom was to him the great and commanding concept of Christ. The idea of the forward movement spread rapidly among the conferences. They determined to begin evangelistic and social work in the heart of great cities and to appoint their strongest men to this service. Hugh Price Hughes and Mark Guy Pearse were appointed to the West Central branch of the London Mission, and what is known as the West London Mission was inaugurated in St. James's Hall, Regent Street and Piccadilly, in October, 1887.

Mr. Hughes began his ministry as a preacher of personal salvation, but he developed into a prophet to the social consciousness of the church. He never lost the personal note, but he tried to make Christianity as wide as Christ made it, to reach and express itself in the many-sidedness of human life. Here he is the true successor of John Wesley. A single extract from a sermon on "Christ and the Social Distress" ("They have no need to go away: give ye them to eat") will show the spirit of the man:

"Last Monday I received a letter from an excellent Christian gentleman, who said that

he went away from this hall last Sunday afternoon very much grieved. He was delighted to see so great a congregation. He rejoiced at the opportunity which was given me of preaching the Gospel. But, instead of preaching the Gospel, I talked of the duty of citizens to elect vestrymen who would close unsanitary dwellings and otherwise discharge their public functions. And, as a result, he adds that it is only too possible that some who heard me, and might have been saved, are now in hell suffering the torments of the damned. I felt extremely thankful to that good man for giving me such sincere advice, and I have the deepest sympathy for him. Twenty years ago I should have said just the same thing if I had heard any minister talk as I talked last Sunday. No doubt my correspondent represents thousands of some of the best Christians in England; and yet I say deliberately that I come to argue before you, before the open Bible, and before Jesus Christ, that the view which my correspondent holds is one of the most dangerous ever entertained by Christian men; that it was the main reason why the French Revolution became a Reign of Terror; and that it is now the principal cause of the menacing advance of atheistic socialism, communism, and nihilism in Europe. If every day of the week and twice on Sunday we preach the Gospel even to his satisfaction, may I not be permitted for this one brief hour to deal with that public application of the Gospel which has been so long and so perilously neglected by those who are the followers of Jesus Christ?"

This is the spirit of the best preachers of England and Scotland. Dr. Fairbairn, of Oxford, is not more interested in the philosophy of religion than in the social work of the Mansfield College Settlement. Dr. Horton, scholarly, refined, spiritual, would be bereaved if he had no word to working men. Silvester Horne could no longer preach to West Enders with the thousands in the heart of London calling for the voice and hand of a brother. The Bishop of London got his power of directness and reality and sympathy by contact with the poor and neglected of Bethnal Green.

Such men represent a changed attitude of the ministry, the desire to make truth real and living, to take it out of the clouds to dwell in the homes of men. Dr. John Watson has finely expressed it when he says:

"The days of the Manchester school in religion are over, and a new sense of solidarity has sprung up. Rightly or wrongly, people do not wish to escape from the wreck if their shipmates are to perish. They want to see the whole crew saved together. Young men who will not teach in Sunday-school are ready to work in a boys' club, and women who have

wearied distributing tracts are anxious to bring more comfort to the lives of their working sisters. The sense is creeping over the com-

munity that socially and physically we stand together, and religion can not remain a watertight compartment of spiritual selfishness."

### THE VACANCY IN THE PROGRAM

BY THE REV. HENRY NELSON BULLARD, Ph.D., MOUND CITY, MISSOURI.

An important convention was in progress. A speaker of world-wide reputation was carrying the audience with him in an opportune address. The members of the convention were already thinking of the meeting as a great success. Behind the scenes the satisfied feeling was wanting. The committee in charge was worried. The success of the opening address could not bring them relief. Two other speakers were to follow at that session. One had failed to come and the other had just been called away by a telegram.

After hurried consultation and prayer, they called two members of the convention to their aid and asked them to fill the places on the program. It was short notice, as one had to speak in a very few minutes and the other follow him. The first consented at once. He was willing, under the circumstances, to come to their relief. His life in the ministry had filled more than thirty years and he was used to being called upon in such cases. The other was a young man, only a few years out of the seminary. After a few minutes' hesitation he also agreed.

We are interested chiefly in the young man. He had made no preparation for any such duty. He had no long experience to draw upon. But after a few minutes' hesitation he accepted the task. The choice of a message took but a moment. He knew nothing of the topic of the day except the general outline. It would not be fair to himself or others to talk about matters of which he knew so little. He felt that the convention needed inspiration as well as instruction. He was limited in his choice of a message, but his short ministry had not been barren of inspiration and vision.

One of the great truths of the Bible had been burning itself more and more into his soul. It was no greater than many another, perhaps, but it had come to be most vital in his thought. Wisely he chose this for the theme of his message. He had not sought the duty. Accepting it, he desired to be God's messenger to his unexpected audience. He could not succeed in stirring others with

any truth that had not stirred his own life. What mattered it if so far only one great thought had worked itself into his mind and heart? That was all he needed. In the power of that burning thought, in the power of a heart throbbing with earnestness and confidence, he was able to move the audience as many a speaker of wider reputation could not have done.

Is it not the duty of every man in a place of prominence, local or, national to be ready for just such a crisis? Hardly a Christian Endeavor convention or Sunday-school gathering passes without the need for some one to fill a place upon the program without time for preparation. This is most common in local associations, for which it is harder to get speakers of reputation. The number is legion of programs spoiled and interest in a movement lessened by vacancies upon the programs and poor substitutes.

One year in the ministry of the Gospel should give at least one great thought to a man. The truth is to make men free, and it surely should make them free to speak. In the confidence of a great thought there need be no hesitancy when duty calls. Tho one may find it impossible or judge it unwise to depart from the custom of writing the regular Sunday sermons, the experience of his ministry must bring messages which fill the heart so full that he might speak out of that fulness with power if he would. The minister who feels compelled to refuse when he is called upon suddenly can not escape a sense of personal regret at being unable to do what others find possible. Often it is a sense of shame when the others who respond are incompetent, tho willing. Often his best chances will lie in these unexpected calls. It would be well if every young minister, before his first year is ended, put in shape for use the message which has come to him with the greatest force. He may never be called upon to use it till some other has taken its place, but he will be ready for sudden duty. The power of a great thought will be an inspiration that will not fail.



## STUDIES IN BIBLE THEMES

### ON THE ORIGIN OF JEWISH PROPHETISM

BY PROF. ED. KÖNIG, PH.D., D.D., BONN UNIVERSITY, GERMANY.

In our days a new theory has been evolved, of the relationship existing between Eli's time and the history of Israelitish prophetism. It is chiefly the Dutch scientist, Abr. Kuenen, who, in his work, "*De Profeten en de Profetie onder Israel*" (vol. ii., pp. 227 *et seq.*), has advanced the following thesis. The religious awakening of the Jews, which during the latter part of the period of the judges kept pace with their political growth, has shown but one of its results in the "*Nabismus*" (power of prophecy). According to Kuenen, prophetic visions, until the end of the time of the judges, appeared only to the worshipers of idols (the Canaanitish god Baal, etc.). But at the close of that period these ecstatic emotions are supposed to have passed to the followers of Jehovah. Samuel is said to have inaugurated this motion, and this seer and zealous advocate of Jehovah-worship has, according to Kuenen's theory, pointed out to the Israelitish enthusiasts the way they were to follow. It showed them a practical course, and inculcated in them the element of religious ethics.

This attempt at tracing the origin of Jewish prophetism has been indorsed also by Wellhausen (in the fourth edition of Bleek's commentary on the Old Testament, p. 212, note) and by several other advocates of a like fundamental view of religious history. But I think I shall say enough about this attempt when I present the following points:

1. It is not very likely that the followers of Jehovah, as the opponents of Canaanitish doctrines, should have absorbed a prominent institution of the Canaanitish religion. Having protested against the necromancy as well as against the idolatry and image-worship of the Canaanites, how could they have accepted their prophetism? No; we must not forget that in regard to religion Israel felt itself the superior of other nations, as may be seen from an uninterrupted series of references: Gen. xx. 11; xxxiv. 7; Num. xxiii. 9; Deut. xxxiii. 18; Judges xx. 6; 2 Sam. xiii. 12; Ps. cxlvii. 19 *et seq.* That is to say—as has been often and emphatically conceded in recent times—if Israel had not possessed the main-

spring of its power in its religious peculiarity, it, like others, would have perished in the confusion of nations of Canaan.

The advocates of the new theory have also quite ignored how earnestly Elijah fought the prophets of Baal on Mount Carmel (1 Kings xviii. 19 *et seq.*). How keen his mockery of those alleged patterns of his own calling (v. 27)! In order to rob of every vestige of probability the theory of Israel's acceptance of Canaanitish prophetism, it is, therefore, not even necessary to recall the stirring words, "O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. ii. 5) and "pass over the isles of Chittim" (Jer. ii. 10-18).

2. The contention that the growing number of Nebim (prophets) did not find their leader until toward the end of the period of the judges in the person of Samuel has no historical foundation. For where do the sources make mention of any religious movement before the advent of Samuel? Where were in Eli's time the heroes of religious and national enthusiasm? If they had existed, would they not have given their lives to prevent the ignominious capture of the ark (1 Sam. iv. 11)? Where is there any mention of numbers of prophets before Samuel's time? Not a word about it; on the contrary, we read: "And the word of the Lord was precious in those days; there was no open vision" (1 Sam. iii. 1). Thus the historians of Israel complain of the opposite of what, according to all new hypotheses, were the facts. The advocates of the new theories of biblical interpretation have a new way of utilizing the sources. What the sources contain is ignored, and that which they do not contain is assumed. Periods which, according to the historical works, were asleep or dead are designated as creative, while persons whom Israel's own historians call epoch-making are treated as subordinate figures.

According to the sources, it was *not* in Eli's time and *not* prior to Samuel that a religious awakening of Israel attended its political growth, quite overlooking the fact that such a parallel could not have been drawn in the

history of Jewish religion. According to Jewish historical evidence, the facts are as follows: The light of the new knowledge of God, which was lighted for Israel in Moses' time, has never since been quite dimmed; and the fire of enthusiasm over Jehovah, the mighty Redeemer, which was then kindled, has never been quite extinguished (Joshua xxiv. 31; Judges ii. 10).

Furthermore, prophetesses such as Deborah (Judges iv. 4), God-fearing men such as Gideon (v. viii. 28), and Nazarites such as Samson (v. xiii. 1 *et seq.*; Amos ii. 11), have endeavored to keep light and fire burning. In spite of this, both Jewish national and religious life sank to a low level. The Philistines, especially, threatened to crush Israel. Even members of the high-priestly family—Eli's sons, Hophni and Phinehas—degenerated, and the Ark of the Covenant fell into the enemy's hands. It was at this critical period of Jewish history that Samuel appeared as a mighty proclaimer of the ancient faith inherited from the fathers. He began the

work of combating the twofold evil. He undertook, as the mouthpiece of his God, to stir the hearts of his contemporaries by forceful penitential speeches, that they might return to the worship of Jehovah, and also arm themselves with courage to oppose the enemy (1 Sam. vii. 8-12). The banner of religious zeal and patriotism which Samuel held aloft was not destined for an early downfall. It was upheld by a multitude of Jewish youths and men. Not before, but *after* the victory of Samuel which found a memorial for coming generations in Ebenezer, "the rock of help" (1 Sam. vii. 12), do we see the first mention of the company of prophets who, accompanied by music, give vent to their enthusiasm in songs of praise for Jehovah (1 Sam. x. 5 *et seq.*).

Eli's time may be compared to wintry days when the seed is protected against death by a cover of snow, while Samuel's is the spring-time when the renewed powers of the sunbeams melt the ice and lead the liberated seed to speedy fruition.

## OUTLINE STUDIES OF OBSCURE PROPHETS—BALAAM

By PROF. LEWIS BAYLES PATON, PH.D., HARTFORD THEOLOGICAL SEMINARY.

At first glance this man (Num. xxii.-xxiv.; xxxi. 8) seems an almost impossible compound of contradictions. He is a poet of loftiest genius, and at the same time he is ready to sell everything for gold; he is a worshiper of Jehovah, and at the same time a heathen magician; he is a prophet of the God of Israel, and yet he devises means to lure Israel to destruction. How are we to explain such a character as this?

1. One theory is that Balaam was an impostor. The revelations that he claimed are regarded as fraud. His pious refusal to do anything contrary to the word of Jehovah is regarded as a politic effort to extort a larger bribe from the King of Moab. All his good words are pronounced cant. This view, however, is contrary to the general attitude of Scripture toward Balaam. Micah vi. speaks of him as a true prophet, and there is nothing in this narrative that suggests that he was not a true man. His words to the messengers of the King of Moab, "If Balak would give me his house full of silver and gold, I can not go beyond the word of the Lord my God to do less or more"; "Get you into your land, for the Lord refuseth to give me leave

to go with you," have all the ring of genuineness. The oracles that he uttered after he had gone to the land of Moab rank among the most inspired specimens of Old-Testament poetry. An impostor can not thus simulate the language of a saint. Cant always has a false ring and never deceives anybody but the one who uses it. No man can utter the message of God without having some genuine experience of the Spirit of God.

2. Another theory of Balaam's character is that he was an apostate. Originally, it is supposed, he was a true prophet; but through love of gain he was tempted gradually to mix more and more of heathenism and magic with his utterances, until at last he lost the divine gift entirely. On this view we see him at a stage in his career when he was rapidly going downward, but when he had not yet lost all of the good that had been in him.

Our narrative, however, makes the contrary impression—that Balaam was on the up-grade rather than the down-grade spiritually. Originally he was no more than an ordinary soothsayer like the magicians of ancient Babylonia; but, hearing of the wonders that Jehovah had done for Israel, he had be-

come a worshiper of this God and had begun to prophesy in His name. Jehovah, who is found of all those who seek Him, had received his worship and had granted him prophetic illumination, and now He was leading him to the point where he should come into closer contact with Israel and should learn more about the God of Israel. Instead of being on the decline, we see Balaam at the high-tide of religious experience.

3. The character of Balaam is essentially commonplace. His environment and his experiences were very peculiar, but he himself was a character that we meet every day. He was simply a man who could not make up his mind. His call for decision came to him again and again, but every time he put off decision until, unknown to himself, he drifted into the attitude of an enemy of God. When the invitation to curse Israel first came to him, he knew his duty and should have decided at once that he would not go; but he put off the decision over night. Conscience was still too strong to let him go, but he sent the messengers away with the hope that if they came again they might be more successful. The next time that they appeared, Balaam again waited over night before deciding, and this time seemed to hear the voice of the Lord bidding him to go with the messen-

gers, only not to curse Israel when he arrived. Still he puts off the decision for God and for right. His conscience conjures up all sorts of terrors on the road, but still he goes on. When he has reached the land of Moab the Spirit of God overpowers him and prevents his cursing Israel; but still his heart is untouched, and the decision for God still remains unmade, for he tries again and again to carry out the purpose of cursing in which he has been hindered.

4. The history of Balaam teaches us that persistent indecision leads ultimately to moral blindness. At first he saw clearly that he should not go with the messengers of Balak, but, after dallying with the temptation, he thought that he might go and please the king without actually cursing. By the time that he was on the scene he was ready to try to curse, if he were not prevented by the Spirit of God still pleading within him. He ends by suggesting the infamous plan of seducing the Israelites to the unclean worship of Baal Peor, and so of bringing down upon them the wrath of Jehovah. He is too good a man to curse Israel himself, but he will contrive so that Jehovah may curse them. He has become morally blind. He dies among the enemies of Jehovah, slain with the sword of the avenging Israelites.

### THE PARABLE OF THE MERCHANTMAN

BY THE REV. C. E. BASCOMB, ATTICA, NEW YORK.

*Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had and bought it.*  
—Matt. xiii. 45, 46.

THE interpretation of this parable given by Trench in his "Notes on the Parables," and by most of the commentaries, and so commonly elsewhere as to entitle it to be called the customary one, makes the "merchantman" to represent an earnest seeker after spiritual good, and the "pearl of great price," like the "hidden treasure" of the parable just before it, to represent the kingdom of heaven, considered as life in Christ.

I venture, perhaps rashly, to dissent, and to point out some very grave objections to it.

1. It assumes that the Savior said what He did not mean, and meant what He did not say. He said plainly, "The kingdom of

heaven is like unto a merchantman." Of course, the assumption is that when He introduced a parable by saying, "The kingdom of heaven is like," He meant to set before us the whole picture presented in the parable, and leave it to the hearer or reader to apply the various parts in the general light of His teaching. But whatever may be said of the long and somewhat complicated parables, where less exact forms of comparison are used, in this little group of five short parables, with scarcely more than a single thought in each and a very definite form of comparison, the rule will not hold. By common consent, in the other four of these parables we are to consider the kingdom like the particular thing that He mentions. Thus it is like "a grain of mustard-seed," not like the man who sowed it; like "leaven," not like the woman who hid it in the meal; like the hidden "treasure," not like the field nor the

man who found it; like the "net," not like the sea nor the fishes in the net.

2. The customary interpretation takes away every distinctive teaching and makes it mean the same as the parable of the hid treasure just before it. Attempts are made to show a difference by supposing that the man who found the hid treasure came upon it accidentally, and was not, like the merchantman, seeking it. But this is pure assumption. The parables present no such contrast. Our parable is thus left without an excuse for its being.

If, on the other hand, we take it as it reads, we find a truth in it respecting the kingdom that neither of the others contains and which is needed to explain or supplement them. Thus, if the kingdom is like a merchantman seeking goodly pearls and selling all to gain one pearl of great price, it is actively intent upon noble objects by its very nature, and, when it becomes fully conscious of its mission, it consecrates its whole being to the attainment of the end that God has set before it. It is something aggressive for good and consecrated. Now, with this meaning in mind, notice its relation to the other parables about it. In the parable of the mustard-seed we are taught that the kingdom was to grow from something very small to something very large; in the parable of the leaven, that that growth is not to be outward and visible, like that of the mustard-tree, but hidden, like that of leaven, until its work is substantially accomplished. But in this was a great mystery to the men of that time. How could a kingdom grow to be very great and yet be hidden? Jesus' brothers could not understand it; even the twelve failed to understand it until the Holy Spirit came upon them. The Church of Rome has failed to understand it apparently, supposing that it must have all the visible organization and appliances of an earthly kingdom. Jesus needed to add some words of explanation, which He did more privately to His disciples in the parables that follow. The kingdom, tho hidden, would be like a hidden *treasure*, so that when a man found it he would be willing to sacrifice all he owned to possess it. This would cause it to grow. But if it must wait like a hid treasure to be found by men, its growth would be exceedingly slow. It does not so wait. It is not a dead thing, like a treasure; but a live thing, an aggressive thing. It is like "a merchantman seeking goodly pearls,

who, when he had found one pearl of great price, went and sold all that he had and bought it." That is, it is as thoroughly given up to its work of saving the world, gathering souls to Christ, as souls are given up to the kingdom when they find it. Here, then, is an adequate explanation of the growth of an invisible kingdom. If the souls that find it give themselves wholly to it, and the kingdom gives itself wholly to the work of gaining souls, it must grow. Thus our parable appears as the complement of the one before it, and the two together are the explanation of the truth taught in the two before them.

Notice, now, its relation to the one following. Our parable pictures the kingdom as a seeker of precious things, noble objects, pearls. But He goes on to teach that while it *seeks* precious things, and notably the pearl of pearls, it actually *gathers* temporarily a good many other things. So it is "like unto a net that was cast into the seas, and gathered of every kind." So our parable, when taken as it reads, is found to be a most natural introduction to the one that follows it.

3. Finally, according to the teaching of the New Testament, there are no people outside of the kingdom of heaven fit to be compared to "a merchantman seeking goodly pearls." "They that are after the flesh do mind the things of the flesh." "There is none that seeketh after God." The Savior compares one class of those outside the kingdom, and that the most hopeful from His point of view, to a swineherd. I think Paul would have compared the class to which he himself formerly belonged to ragpickers or something similar, since he reckoned all his gatherings as refuse, tho he was very conscientious in scraping them together. Bunyan's man with the muck rake gathering sticks and straws is a faithful picture of the best of us until Jesus begins to get control.

We may not be able to say just what the Savior intended to represent by the one pearl of great price, nor is it necessary that we should, since His words direct our thoughts not to that, but to the merchantman and to what he does. We can see, however, that the kingdom, under the leadership of its great Head, is seeking to perfect holiness in itself, gathering the graces and souls as jewels for the Master's crown. Our parable, then, is not intended to flatter the moralist, but to be the text of missionary sermons; for it tells us how the kingdom is to grow.

## THE BIBLICAL CONCEPTION OF POVERTY AND RICHES

BY THE REV. MAURICE THORNER, PH.D., NEW YORK CITY.

I. POVERTY.—Poverty, according to the earlier biblical view, is looked upon as an affliction, an undesirable condition, as the terms for poor etymologically imply. It is considered a punishment for wrongdoing, for sin, either on the part of the individual who suffers it or of society. In the very first instance where poverty-producing conditions are mentioned, we find man's transgression given as the cause thereof (Gen. iv. 17). There is a distinction made, however, in the causes of poverty. One cause is social wrong, civic injustice, that produces a large army of innocent poor—those who are poor through no fault of their own, but suffer poverty by reason of corrupt social institutions; the other cause is the poor man's individual sin, his vices and shortcomings. The former cause is by far the more important, tho both are, by their very nature, correlative. Men are made poor and kept so by being defrauded of their rights, by having their property unjustly taken from them, by political corruption (Isa. v. 8; Jer. xxii. 18, xvii. 11; Micah vi. 10, 12; Nahum iii. 1, etc.). Social wrong, however, offends the Lord, who will employ natural agencies to effectuate His displeasure. He will send "the sword and pestilence," famine, and all manner of plagues as a punishment.\* But these afflictions contribute to produce still more poverty. When the prophets paint the terrible ravages of war which social injustice will bring on, they have in mind the economic costliness thereof. War withdraws from the fruitful pursuits of peace the tillers of the soil. The strength of the land goes forth to battle. Then there is added the positive loss due to the destruction caused by the enemy (Jer. v. 17). War produces cripples, orphans, widows. Thus famine, pestilence, war, which are sent to punish society for "grinding the faces of the poor" (Isa. iii. 16), for robbing and despoiling them, become a further source of suffering and poverty to those who are already the victims of the cause that produces these afflictions. The

punishment which lays low the mighty and powerful falls also heavily on the innocent poor. Hence civic wrong is directly and indirectly productive of poverty. Those who are impoverished through the exploitation of the wicked rich and suffer necessarily when justice is executed on the guilty, find in the Hebrew prophets their defenders. It is for them that they hurl their denunciations against oppressors and corruptionists. The poor-laws in the Pentateuch are made also for this class of innocent poor, the victims of the social cause of poverty.

It is in the so-called Chochmah or "wisdom" literature of the Bible that we find the fullest expression of individual responsibility for poverty. It is here that man's vices and delinquencies are condemned as poverty-producing agents. Idleness, sloth (Prov. vi. 10, 11; xx. 4), avarice, uncharitableness (Prov. x. 4; xi. 24), deceit, pleasure-seeking, vanity, gourmandizing, drunkenness, harlotry (Prov. xxi. 6; v. 10; vi. 26; xxiii. 21; xxviii. 19) are given as causes of poverty. To ignorance also is attributed want. One who refuses *מוֹסֵר* (instruction, correction) will become poor. Lack of wisdom makes a man poor.\* But we must understand by "wisdom" here not so much intellectual agility as moral discernment. In the Book of Proverbs the penal nature of poverty is recognized. The righteous and the wise shall escape it. It will befall only the wicked, the vicious, and the foolish. Personal vices are punished with poverty. They are extravagant in an economic sense.

The request of Agur (Prov. xxx. 8) that poverty become not his portion reflects the opinion, held throughout Proverbs generally, that poverty is an undesirable condition. For the poor are shut off from the activities of life, they are despised, run danger of falling into sin (want making them steal—Prov. xxx. 9), and are ever on the verge of destruction.

Unrighteousness, then, is given as the ultimate cause of poverty. Man transgresses the divine commands, and in consequence must

\* See Ezek. vi. 11; 2 Sam. xxi. 1; Jer. xi. 22; xiv. 12; Joel i. 4; Isa. ii. 19, etc. The rabbis held the same belief, see Pirke Aboth v. 8. . . . *הָרֵב בָּהֶם לְעוֹלָם עַל-עוֹנֵי* "The sword comes into the world for the delay of Justice, and for the perversion of Justice," etc.

\* Prov. xiii. 18. The man without "wisdom" in Proverbs is a "fool." *כֹּסֵף* and *אִיִּל* mean "fool" with the subaudition of unrighteousness, ungodliness. So *הָרָקָה* "wisdom" means moral rather than intellectual discernment.

According to the Hebrew conception, a causal nexus between the moral and social world. In Deut. xxviii. it is threatened that the punishment for neglecting divine law will consist in the of poverty. The soil, kine, flocks—become sterile, and war will bring its destruction. And this threat is reiterated by the prophets. This doctrine of wickedness is the forerunner of ne, is taught in the Old Testament and to nations and individuals.

*naistic* opinion of poverty, as reflected in Psalms, is quite in contrast with what we have just seen. Poverty becomes a sign of sainthood. The poor are not "cursed," but the "blessed" (compare Job 1-3). Spiritual poverty is here regarded as a misfortune, a sort of punishment for the wicked receive; but material wealth is of no value. The *Anavim* would regard their poverty for riches, for that is what have to be done at the expense of the friendship. The rich are His enemies. *CHES.*—Riches the Bible considers a sign of divine favor. "The blessing of the keth rich" (Prov. x. 22) expresses the belief in the divine source of wealth. Institutions of tithes, first-fruits, thank-offerings, would also give evidence of it.\* While Israel was a pastoral people, their wealth consisted in flocks and kine, and they followed agriculture there was this the produce of the soil—wheat, oil, etc. If their flocks increased, oil was fruitful, riches accumulated. An increase and fertility depended on the conditions of nature, that is, on the of heaven, and these would be given in obedience to the commands of the God (Deut. xxviii.). Hence the blessing that was the reward for righteousness. Agricultural and pastoral people peace essential to prosperity. This, too, is as a reward for social morality. Lennial promises of the prophets are the universal reign of social justice (Isa. 2-4; Micah iv. 2-4, where peaceful and individual prosperity are the reward of walking in the paths of the Lord). Civic righteousness prevails and corruption and oppression have been eliminated

from society, the Lord will bestow His blessings in the form of material and spiritual wealth. Social equity will conduce to the general welfare. All will enjoy its fruits.

Wealth, then, comes as a natural result of righteousness.\* The happiness, peace, comfort, and security which the Hebrew terms for the rich, in their complimentary sense, denote are God's blessings. They represent and symbolize the favor He shows to a righteous people, which builds its institutions on truth and justice, watches over the weak, cares for the unfortunate, and jealously guards and protects the rights of the defenseless. The Lord rewards those who are careful to pay Him tithes and offerings, which go to the priests and Levites, and those who pay their debt to the Lord in giving the orphan, widow, and stranger the gleanings of the field, etc. A people which, in biblical language, walks in the ways of the Lord will be prosperous and know nothing of poverty.

But this collective morality which finds favor in the eyes of God and brings His blessings implies righteous conduct on the part of the individual. If the individual would escape poverty and enjoy wealth, he must become "wise" enough (Prov. xiii. 18) to recognize that a causal relation exists between the right and prosperous. The "wise" man will walk through life "with his eyes in his head" (Eccl. ii. 14); he will not be guilty of immorality in any form—idleness, vice, debauchery, fraud, falsehood; for his "wisdom" consists in recognizing that all these are detestable in the sight of the Lord and will be punished with destruction and poverty, whereas the virtues of liberality, industry, etc. (Prov. xi. 25; xiii. 2; iii. 9), will be recompensed with increase.

Civic righteousness or public justice and individual "wise" (i.e., God-fearing) conduct are posited by the ancient Hebrews as the means of winning divine favor, which will realize and manifest itself through natural, wealth-producing agents.

We should note, however, the distinction that is made between righteous wealth and ill-gotten riches. The latter is condemned. Its acquirement does not indicate heavenly favor. There is no blessing attached to it, and it will not abide (Prov. x. 2). "He that

\* tithes, first-fruits, etc., would be a recognition that all things come from the Lord, and would be a rendering to Him (or His priests) of His

\* See Ex. xxiii. 20, ff.; Deut. xxviii.; Lev. xxvi. Applied to individuals, this doctrine is repeatedly insisted on in the Book of Proverbs. Cf. also Jer. vii. 5-7; Isa. lviii. 7; Ps. i.

trusteth in riches acquired through fraud shall fail" (Prov. xi. 28). In Isa. v. 7, 8, the method of getting rich unjustly is shown; but there shall be no protection in such riches. The Mosaic laws against usury, fraud, deceitful balances, oppressive treatment of employees, etc., were intended to operate against the accumulation of unrighteous wealth.

But wealth *per se*, honorably gotten and properly used, is not condemned in the Bible. It is, on the contrary, considered a mark of God's pleasure. However, the danger that attaches to it is marked out. It may lead to vanity and pride and make its possessor forgetful of God.\* Deuteronomy warns the Israelite not to be lured from righteous living by wealth, and the Book of Proverbs has numerous references to the dangers of wealth (Prov. viii. 11; x. 15; xi. 28; xiii. 7; xv. 6; xvi. 8). In the later *Anaristic* view riches are condemned because of this danger. They are considered only in an unfavorable light.

III. BIBLICAL SOLUTION OF THE PROBLEM OF POVERTY.—The biblical solution of the problem of poverty is not found in an economic readjustment of society, for poverty, according to the Bible, is not due to a faulty system of distribution, as modern socialists maintain, or, ultimately, to the niggardliness of nature, as other schools of political economy hold, but to society's or the individual's moral delinquencies. It is considered penal in its nature. When the cause of poverty is found in unrighteousness, the remedy suggests itself. Let man, socially and individually, lead a just, God-fearing, righteous life, and there will be no poverty. This is the teaching of the Pentateuch and the prophets. The seeming contradiction between Deut. xv. 4, which speaks of the time when there shall be no poor in Israel, promising the cessation of poverty as a reward for hearkening unto the voice of the Lord, and xv. 11, which says, "The poor shall never cease out of the land," apparently doubting the possibility of the complete and final removal of poverty from among mankind, is reconciled when we consider that the former verse refers to Israel exclusively, with whom prosperity will be found when the Lord's commands are strictly followed, whereas xv. 11 makes reference to the other nations who have not yet come under Yahweh's laws. These two verses would express the belief that poverty will cease in

Israel as soon as God's law becomes man's rule of conduct, but will not disappear from the earth until Yahweh is recognized as the Sovereign of the universe.\*

The Pentateuch sees, then, in the establishment of righteousness the cure for poverty. And the prophets of Israel teach the same doctrine (Isa. i. 16-19; lviii. 7, 8; Hos. xiv. 5, etc.). Their cry is for civic righteousness, for justice. To injustice they attribute the existence of the large number of the "social" poor, those who become impoverished because their rights are wrested from them.

In close connection with righteousness we find charity insisted on as a remedy for poverty. Charity is an obligation on the part of the rich, and a right of the poor. The admonitions to do charity which we find in the Pentateuch, the Prophets, and the later writings are based on the belief that the poor have a right to expect it. The gleanings of field, olive-yard, vineyard, etc., which are given to the poor (Lev. xix. 9, 10; Deut. xxiv. 19 ff.), the orphan, widow, and stranger, are viewed as their rightful property. To withhold it from them is to rob them, to oppress them, and the Lord will surely punish such unrighteousness. So withholding tithes and offerings which belong to the priests and Levites, and are the only means of support of this dependent class, is stigmatized as robbery. It is robbing the Lord (Mal. iii. 8-12), because the priests and Levites are the Lord's servants.

The gleanings of field and vineyard, the levitical assessments, etc., are enforced gifts. It is a form of compulsory charity. It is characteristic of the biblical idea of charity that it is something compulsory on man, and not dependent on his own inclination. It is a debt man owes to the Lord, for from the Lord comes all he possesses. When the poor cry for help, they must be aided, else it is a sin against him who closes his ear to their request.

Thus charity becomes an adjuvant to justice as a cure for poverty. Justice† and charity constitute righteousness (צדקה), and in this the problem of poverty finds its solution.

\* See Rashi's comment: "How can we reconcile these two verses? The law-giver means that when ye will do the will of God, the poor will be found among others, and not among you; but when ye do not the will of God, then ye will have the poor."

† Cf. the insistence of the importance of justice in the rabbinical view: "על-ידיהם ברחמים העולם קיים" "By three things is the world preserved, by Truth, by Judgment (Justice), and by Peace." Pirke Aboth, i. 18.

\* Prov. xxx. 9, "Lest I become over-full and deny thee."

## PASTORAL HELPS AND HINTS

### IMPROVING THE PRAYER-MEETING

BY JOHN BALCOM SHAW, D.D., CHICAGO.

FIRST of all a minister needs to face and settle the question as to whether his mid-week service shall be a pastoral lecture or a prayer-meeting. Many people prefer the former. If so, well and good, only the two can not be combined without seriously marring both.

Personally, I prefer the latter. There are many objections, I am quite aware, to the traditional prayer-meeting; but, on the whole, it seems best suited for the active, up-to-date church. The fact is, all live churches have a good prayer-meeting and lay strong emphasis upon it. It is both a rallying-point and a radiating center.

Granted, then, that one has decided to make the midweek service a prayer-meeting, his first aim should be to give it as informal a character as possible. This does not mean that the service should be undignified, but rather that it should not partake of the temper or method of the regular Sabbath service. A minister's temptation, ordinarily, is to make too set an address. This must be carefully avoided, and at the same time he should not drop into the so-called "prayer-meeting talk," which, frequently, is thin, vapid, and sentimental. He should seek to make it as strong a piece of work as he can do. It should be simple, practical, and experimental, coming as closely as possible to the people's needs and throbbing with the warmth and vitality of the Gospel. In most cases it seems to me wise that the minister should speak last. In this way he avoids the mistake of discouraging the laymen from attempting to speak after his carefully prepared address, and disarms the excuse pleaded by so many that the ground had been already covered, and they felt they had nothing further to say.

The prayer-meeting, in order to be successful, should also partake of a social character. The spirit of fellowship must abound. In other words, the minister should seek to give the prayer-meeting its own atmosphere, such as may be detected the instant one enters the room, and which an attendant shall not fail to breathe after the meeting has closed and he

has returned to his home. My own plan has been to greet the people when they entered, and to go to the rear of the room during the singing of the last hymn, so that after the benediction was pronounced I would be at the door to give a hand of fellowship to the people as they retired. It is a good plan to have regular ushers, chosen with reference to their courtesy and sociability. I have always encouraged the members to turn to one another and greet their seat-mates immediately after the benediction, and in order to get them to remain for social conversation afterward I have tried to have various committee meetings held immediately succeeding the service.

The meeting must be made intensely interesting if we are to get a large attendance and maintain it. The tide these days sets away from the midweek service. There are so many things of interest in the world and people's lives are so much more complex than they used to be that the prayer-meeting has a fearful competition to contend with. To make it thus interesting the music should be bright and animated, with a good pianist and either a precentor or a prayer-meeting choir to give snap and volume to the singing. Avoid difficult hymns. Taking it all in all, however much we may object to the music, Gospel hymns sing better and are more enjoyed by an average congregation than any others.

The meeting must have a carefully arranged program, and this should vary from night to night. To avoid having the same officers always upon their feet, it should be clearly understood that certain ones have been asked to be present and take part, and others should hold back until they have given the meeting its start. I have ordinarily planned the program so minutely that even the opening prayer and two or three brief closing prayers had been previously arranged for. An unaccompanied hymn, started preferably by the minister, or, if he can not sing, by some one chosen for the purpose, is a good way of keeping up the spirit and fervor of the meeting. This, too, may be prearranged.



Everything depends, of course, upon the topic selected for the meetings. The cut-and-dried topic card is disadvantageous from the start. Sometimes "request" subjects are the best to follow; sometimes consecutive subjects that are closely tied together and that cover a month or six weeks will be found effective. A testimony meeting can be dropped in every month or two and be found most inspiring. One church that I know of spent nearly the whole of the year upon favorite chapters. This, however, deflected the midweek service before the year was over from a prayer-meeting into a lecture.

Mention should also be made of advertising as a valuable agent in building up the prayer-meeting. An ingenious use of printer's ink will do far more in this respect than we are in the habit of supposing. A catchy title to the topic card, attractive typography, and enterprise in the distribution of the leaflets are all-important. I have recently used a small four-page leaflet that bore the title in bold type letters printed across the first page: "A Good Winter Resort." These were handed to the people as they entered the church. Seeing the title they were curious at once, and

opened the leaflet to find that the resort referred to was the midweek service. Upon this second page the place and hour were indicated. On the third page the topics were given, which in this case happened to be arranged under the general heading of: "The Vocation wherewith we are called," and were subdivided into: "A Disciple of Christ," "A Friend of Christ," "A Witness for Christ," "A Servant of Christ," "A Brother of Christ." On the last page was printed one verse of the dainty poem "An Hour with Thee."

There is one condition of a good prayer-meeting thus far unnamed. It is, of course, always presupposed—namely, the presence and power of the Holy Spirit. I doubt if we ministers approach the midweek service, usually, with sufficient prayer. Still more do I doubt whether it is carried as it should be as a burden upon the hearts of the people. The minister who comes from a long period spent upon his knees to the service brings an atmosphere with him which is unmistakable, and must needs prove contagious; his words are charged with spiritual warmth and life; and the service is invariably set from the start to the highest and purest key.

### WHY SOME CHRISTIAN ENDEAVOR SOCIETIES DIE

BY FRANCIS E. CLARK, D.D., BOSTON.

FOR the most part they have a surprising vitality. It is not strange, however, that there are some dead Christian Endeavor societies, for there are many dead churches—churches which lived and at one time flourished, but now are utterly extinct. A church that once dies, moreover, is usually dead for all time. It is very seldom revived. Some other denomination comes in and occupies the field, or else it is left neglected and in ruins, as on some of our New England hill-sides. A Christian Endeavor society with suspended animation very often comes to life again. It is hard for it to stay dead. With the advent of a new pastor, with the coming sometimes of a new family only, the work is begun with new vigor and earnestness and goes on to completer success than ever.

Moreover, far more societies are born than die, so that there is a constant net gain all over the world. Even the cases of suspended animation, tho much is made of them in some quarters, are comparatively rare. The oldest

society, that in Williston Church, Portland, Maine, was twenty-four years of age on the second day of February, 1905. It has never suspended its work, and is as vigorous and vital as ever in its history. Many others have passed their twentieth milestone and show no signs of decrepitude. The second oldest society, one which has passed its twenty-third birthday and is connected with the North Church at Newburyport, is still hale and hearty, tho somewhat venerable as young people's societies go.

A record was made a short time since of the first society of Christian Endeavor formed in different States, territories, and provinces, and it was found that out of fifty of these societies, many of which were a score of years old or more, forty-two are in existence to-day, and the other eight would have been had they not been changed by denominational pressure into strictly denominational societies.

Still, in spite of this remarkable vitality, some Christian Endeavor societies, it must be

ed, have died, and not always in the of a blessed resurrection. Various reasons are given in individual cases, and, less, there is more than one reason which apply. The church sometimes dies, and the young people's society necessarily out of existence. The young people move away from rural districts, deplete the church of its young life and making the young people's society almost impossible. In a while the spirit of worldliness seizes the young people, and the best efforts of pastors and older counselors seem powerless a time to prevent the merging of the society into a mere social or literary club, which soon dies a timely and unlamented death.

But all these causes put together do amount to a tithe of the number of societies that are killed by the indifference or hostility of the pastor.

A pastor who is so disposed finds it very easy to destroy his Christian Endeavor society. He accounts of the principles of loyalty and thorough-going devotion which are worthless in the very warp and woof of the movement.

The principle of the Christian Endeavor society is to do what its church and members want to have it do, to take up any line of work that the pastor will have it take and drop anything which he does not deem wise, to emphasize this or that feature as they choose; and the flexibility of the society and its adaptability to all classes and conditions of men make it possible for him to save the young life of the church through his means in any way that he chooses.

Some pastors have taken advantage of this privilege to legislate or freeze their societies out of existence; a few have abruptly dissolved them; a few more have substituted something else on an original and independent basis, which has flourished so long as he has the means and strength to look after it, and they no longer; still more, by utter neglect and indifference, by staying away from meetings, and sometimes by cruel criticism have chilled their society until its life stagnated and the minister could exorcise a wellnigh lifeless organization, he had himself weakened and nearly ruined. Why should it exist any longer? It dies the death of the useless and the superfluous.

I am not writing at random or of matters which I can not give chapter and verse. I have a score of times have earnest, loyal

young Christians come to me with tears in their eyes, and have said: "What can we do? Our pastor is slowly strangling the life out of our society." Many a letter have I received within the last twenty years, pathetic in its tale of cold indifference and absolute neglect of young people whose hearts yearn for the support of their pastor in working for their church through their Christian Endeavor society.

Sometimes denominational zeal has inspired over-ardent sectarians to kill their society in order to substitute for it a purely denominational organization. Some hundreds, perhaps thousands, have thus been put to death, and very rarely has a vigorous denominational society been erected on the ruins. The young people have not in any large numbers left their churches, for the idea of loyalty to the church is ineradicable in the Christian Endeavor movement; but they have been chilled and depressed, and the enthusiasm for their work has often thus been taken out of them. Said a wise Methodist pastor to me not long since, one who had been the presiding elder of a large district: "I have always had an Epworth League in previous charges, but in this field I found a vigorous, earnest, loyal Christian Endeavor society, and I have worked with it and it with me as heartily as pastor and young people possibly could. I have no thought or wish for any other under these circumstances."

But other societies have died not for denominational reasons, but by reason of pure neglect. When the chilling winds have ceased to blow and sunnier skies have dawned upon the young people, they have come to life again and gone on more vigorous than ever.

Said a well-known pastor of a Western city church to his young people, who had been organized by his predecessor into a vigorous, aggressive Christian Endeavor society: "What do you call yourself?" "We are a Christian Endeavor society," said the spokesman. "And what are you endeavoring to do?" asked the pastor again, with a circumflex sneer in his voice. "Why," answered the president, "we endeavor to have a warm, earnest prayer-meeting every week; to train our members along the different lines of committee work for the church; to help the spiritual activities of the young people; in fact, to do anything the church wants to have done." "Then go and start a mission Sun-

day-school," said the pastor gruffly, "and don't call yourself an Endeavor society until you do something that is worth doing." Discouraged and hopeless of sympathy, the young people nevertheless tried to carry out their pastor's behests, but he never visited their mission school or said an encouraging word to them, and in the course of a year the school died and the society itself gave up the ghost. Shortly after this pastor was providentially removed to another city; another one took his place, warm-hearted, sympathetic, enthusiastic. Of course the young people rallied around him. They always do around such a man. Their society was reorganized, their work expanded in every direction, and now for several years there has been no better society in the State than this resurrected organization; and yet they were the same young people who were doing good work under the first pastor, were utterly killed out so far as their organization was concerned by the second pastor, and revived and became more vigorous than ever under the third. It is not hard to see the cause of the temporary suspended animation of that society. I can recall to mind a dozen places where substantially the same thing has occurred.

Another recent case occurred in a New England city, where a young people's society of long standing was killed by the new pastor in the first year of his pastorate, which was naturally a short one, and which was succeeded by that of another pastor who claims from this same material to have organized the most active, loyal, and vigorous Christian Endeavor society in the whole city.

It is strange, indeed, that any minister takes this attitude, for the cry of the churches today is for men who know how to work with and for their young people. Many elderly pastors have the youngest hearts and are most beloved and sought after on this account. "What is his record with his young people?" is a question which is always asked by church committees in these days.

Sometimes a pastor kills his young people's society by over-officiousness, by desiring to do it all, by preferring to lecture the young people rather than to draw out their testimonies and their service. Like the elephant who sat down on the nest of young larks in order that he might brood over the birdlings, and killed them all, so a pastor occasionally kills his young people's society by taking all the re-

sponsibility, doing all the work, and forgetting that stumbling, halting, and imperfect service rendered by themselves is far better for the young people than anything that he can do for them unless his efforts are supplemented by theirs.

Here is a quotation from a letter recently received:

"We have managed at last after a deal of trouble to get him (our pastor) a little interested; but lately, instead of having a meeting in which the young people can take part, and keeping to the topic, he has got the members to have a passage read and a question to be asked him, and he has taken up all the time explaining. He is a minister that, if he can not have his say, and say it all, will not come to the meetings. One consecration night—he knew it was consecration meeting and that all were expected to take their part at the roll-call—he, being down to preside, took all the time himself, and no one had a chance to give what he had prepared and had promised to bring to the society."

But tho there are such cases, and most of the deaths of young people's societies can be accounted for in some such way, I would not be understood as saying that the majority of ministers are unsympathetic, or even, comparatively speaking, that such are very numerous. I am glad to bear testimony to the cordial helpfulness and the fine sympathy which the great majority of ministers of my acquaintance exhibit toward their young people and their young people's work. It is only the exception to this rule, here and there, that proves it. I am personally acquainted with several thousands of my ministerial brethren in many denominations and many lands. I think the number whom I have met in more or less intimate acquaintance can not be less than ten thousand, and I gladly bear testimony to their patience and their gentleness, their tact and wisdom in dealing with their young people.

As a pastor myself for a good many years, I know something of their perplexities and their yearnings for larger service and a fuller consecration on the part of their young people. I sympathize with them and admire their earnest devotion in securing results which are often so large, and fruit from the tree of young people's societies which is often so fair. Recent statistics gathered from hundreds of pastors in all parts of the country speak more encouragingly than ever before of their young people's work, assert more emphatically than ever, in the great majority of

cases, that their young people are faithful to the meetings, loyal to their churches, their pastors' strength and joy.

The Sunday evening service—that difficult problem in so many places—we are assured by four-fifths of the pastors interviewed, is helped and not hindered by the young people's society and its meetings, and along missionary and Sunday-school lines, and in all the activities of the church, the testimonies were never so strong and encouraging to the helpfulness of the young people as in this symposium in which hundreds have taken part. I

know, and gladly acknowledge, that this good work is due largely to the devotion and encouragement of sympathetic pastors, otherwise it would never have been possible. The one pastor in a hundred may neglect or kill his society, the great majority are sympathetically and wisely studying and solving the problems connected with their young people's work, and are reaping such rewards, ten times over, as are found in no other department of church activity.

### THE PRICE OF SOUL-WINNING

BY CHARLES L. GOODELL, D.D., NEW YORK CITY.

#### III. Its Cost in Personal Work

THE preaching of the pulpit is likely to be too remote from the congregation both as to place and thought. In some way we must get to the people. Webster said: "If a lawyer were perched as high in the air and as far off from the jury as the minister was from his people a century ago, he would not win a case in a lifetime." But it needs closer contact with the people than that which the pulpit offers to win men to Christ. Dr. J. O. Peck, himself one of the most successful soul-winners which the pastorate of the last generation produced, has left a testimony which every preacher ought to know by heart. Said he:

"If it were revealed to me from heaven by the archangel Gabriel that God had given me the certainty of ten years of life, and that as a condition of my eternal salvation I must win a thousand souls to Christ in that time; and if it were further conditioned to this end that I might preach every day for the ten years, but might not personally appeal to the unconverted outside the pulpit; or that I might not enter the pulpit during those ten years, but might exclusively appeal to individuals, I would not hesitate one moment to accept the choice of personal effort as the sole means to be used in securing the conversion of the thousand souls as the condition of my salvation."

Throughout his ministry the writer's practice has been to follow up the revival sermon by pastoral visitation, devoting to that purpose the afternoon of each day. He has gone to those families where there were unconverted and urged their presence at the services. When the unconverted have been present at the meetings but have made no

movement toward Christ, a few words spoken under the guidance of the Spirit in a heart-to-heart talk in the privacy of the home have led to quick and complete surrender. On more than one occasion, going with a mill-owner or the manufacturer through his estate, the placing of a hand that trembled with concern upon the rich man's shoulder, and the question, "What shall it profit a man if he gain the whole world and lose his own soul?" have sent an arrow of conviction to a sure place, and, kneeling among merchandise, he has more than once seen a pauper spiritually become a millionaire.

I have no disposition to make light of the tremendous drain of such work upon the heart and soul. One feels after a day of it in some humble measure as his Master felt when He perceived virtue had gone out of Him; and if he does his work successfully he will find that only his Master's preparation of prayer will make it possible for him to go. Alas, that so many who claim to be followers of the Master should share so little in His self-denial! What paupers that day will disclose which measures the gift of glory according to our share in His sufferings.

We were not called to the delights of literary leisure, nor to the function of critics in poetry or art. The call that came to us has long echoed in the world. To Augustine it meant a life for the captive Angles; to Boniface it meant the sacrifice of all preferment to help the heathen natives in the wilds of Germany. Because of that call Oberlin went forth among the Vosges, and Edwards and Elliot among the Indians of New England.

This is too fast company for our weighted feet to keep. The Valhalla of the eleventh chapter of Hebrews is not for men who are at ease in Zion. There is a great cry coming up from the churches. We are not keeping pace with the growth of our land. The last decade of the century was the worst in church advance, relative to the population. May it not be true that one reason is to be found in the fact that increased wealth has made the church less careful for the spiritual needs of others and less ready to meet the self-denial which the fathers welcomed? An old saying is often misquoted, "Like priest like people." The statement as originally uttered explained an ancient deflection, "Like people like priest." There is room for great heart-searching on the part of the Christian ministry to-day. We must not walk the path of dalliance. The price of it will be another apostasy more terrible than any which has shaken the church. Nothing will give the ministry power like self-denying service. It is true for every preacher as it was of Christ that the bearing of the cross gives him power to draw men unto him.

We talk about winning the age to Christ. As if the age is anything except as it is made up of the individual. It seems a long way and a toilsome one, the winning of men individually to Christ. Drummond reminds us of a fact we have sometimes forgotten: "Every atom in the universe can act on every other atom, but only through the atom next it. And if a man would act upon every other man he can do so best by acting, one at a time, upon those beside him." We are looking for a Constantine to make the world Christian by an edict. What kind of a Christian will an edict make? Ask history. There is no way of success but the irksome way of personal appeal and personal surrender.

Here, then, is the day which some pastors have found marvelously blest of God: An early rising, that the soul may greet its Lord; a forenoon spent in prayerful, hopeful preparation for the evening service; an afternoon spent not in formal calls but in calls for a purpose, in homes where one leaves the feeling that he was sent of God; in the evening the presentation of the message prepared in the morning; an after-service of tender persuasion, concluding with the happy testimony of saved men and women. Such a day is strenuous enough for both soul and body. It would be impossible to keep it up month after

month, but so long as God gives the power of body and soul to do it, it will accomplish wonders for a church. It was after such a day as I have described that Benjamin M. Adams, quaint old hero of God, wrote to Miss Warner telling the story of his toil and ending it with the words, "One more day's work for Jesus." Many a man after such a day has been able to say with the poetess, "His love and light fill all my soul to-night."

The effect upon the community of such devotion on the part of the pastor can not be overestimated. There is little probability that any worldly official will stand in the way of it. In a varied ministry we have never found any one who would oppose, and very few who would not throw all their energy into, the work. The pastor's mood will not be one of fault-finding. That is rarely successful in stirring a church to religious activity. He will find the warm word of invitation better than the sandbag of denunciation. It will seem to him that some good angel has prepared the way in the hearts of his own people. It is not in human nature to stand unmoved when a man throws himself, body and soul, into the breach for God. The people see their pastor at his work, early and late; they know of the agony of his soul; they see the marks of it in his face; they come to believe with him that it is a time of holy crisis, that whatever rest may come in the season for rest, now is the Waterloo of God or the devil, and it is time for every Blücher to bring up his reserve. The whole church is surcharged with interest, and this begets interest in the entire community.

It will seem to many that I have set a high price upon the winning of souls; but it is the price that has been paid in all the ages since Jesus set us our example and went to His cross. It is enough that His disciples be as their Lord. I know of no man who has been anointed to preach for God who has not walked a path of toil and self-denial hot enough to blister his feet. The price of great victories is great surrender, surrender of ease, of natural inclination, of everything that interferes with the one great thing we do. Men do not become saints in their sleep. Pastors do not witness great revivals by simply wishing for them. The only royal road is the one which bears the mark of a pierced foot. The light which lights the world is a burning as well as a shining one. As the oil wastes the flame aspires. It is worth while to be con-

sumed with the ardor of our devotion if we may only light the world.

In conclusion, let me say that my contention for a revival season definitely determined upon and prosecuted to a successful conclusion is most scriptural and philosophical. It offers the best opportunity for the pastor to win men when he has paid the price. If some careless reader says to himself, There will be reaction after this, especially for the pastor, and the effect will be to cause the world to say that all care for the unconverted is over with the revival, I answer, It would be just as true to charge upon the mother who has nursed her son back from fever to life that she does not love him because she is not seated nightly at his bedside. Her love

changes not. It may take the form of solicitude over education or business, but it is the same love. When the pastor has done his best by the help of God to lead all to the Church of Christ, his love does not cease. It will take the form of a Christian nurture, and will be as faithful in a condition which is not one of crisis as it was in the time of decision. Be of brave heart, good brother!

"'Tis not a cause of small import  
The pastor's care demands;  
But what might fill an angel's heart  
And filled a Savior's hands."

Pay the price and thou shalt find it small enough after all, for the promise is, "They that turn many to righteousness shall shine as the stars, forever and ever."

### THE CHRISTIAN SOCIAL IDEAL

BY THE REV. WILBUR F. CRAFTS, PH.D., WASHINGTON, D. C.

WHAT is the social ideal of Christ, and how far has it become the social ideal of Christendom?

The social ideal of Christ, which is also the ultimate theme of both Testaments, is the Kingdom of God. What that term means Christ Himself tells in plain words in the Lord's Prayer. When the apostles came to Him, asking what they should pray for, He bade them pray that earth might become like heaven.

Thy Kingdom come;  
Thy will be done, as in heaven so on earth.

This is a Hebrew parallelism, in which, as in the Psalms, the second line explains the first. What is the Kingdom? There is no room for debate. Christ answers without figure of speech that it is the doing of God's will, as in heaven, so on earth, the word "Kingdom" conveying the additional truth that it is not merely the individual doing of that will, but social obedience to God's law. Society is a "moral person," instinctively recognized as a subject of moral law when we condemn repudiation in a State no less than in an individual. This "moral person" we pray may do God's will as in heaven so on earth.

Matthew's phrase, "The Kingdom of heaven," is manifestly a condensation of the two lines we have quoted from the Lord's Prayer, and like them points to a community in which God's will is done on earth as in heaven. Another parallel passage is "the

holy city, New Jerusalem, coming down out of heaven from God," which is a heavenly city, but not a city in heaven; rather a city into which the customs of heaven have come down, a society in which God's will is done as in heaven so on earth.

Could Christ have taught us to pray for what was not to be? His command so to pray is an implied promise that His will is some time to be done as in heaven so on earth.

Does it seem a hard saying? *God's will has been so done in one individual life.* What was it in the life of Christ that was most heaven-like? Not miracles; heaven has no doubters to be so convinced. Christ's life was most heaven-like in the contrast He afforded to human selfishness, in the habit of thought He described when He said, "The Son of man came not to be ministered unto but to minister." This He did not as the divine Messiah, but in human and humane ways as the Son of man, our example. And lest any should say that such unselfishness was for Him alone, He said, "I have given you an example that ye should do as I have done." He said that just after He had girded Himself as a servant and washed His disciples' feet, an example of ministry to soul and body by which He set service above selfishness.

"Not to be ministered unto, but to minister" is also the law of the Christian nursery. Under Paul's description of the love that "seeketh not her own, beareth all things, believeth all things and never falleth," many of

us might write, "My mother's picture." And to many of us it is father's portrait also.

Such parental love is largely a Christian product. Christianity "turns the hearts of the fathers to the children" by its doctrine of the sacred individuality of every human soul.

How deep and wide is the sway in Christian homes of Christ's ideal. "Not to be ministered unto, but to minister," may be seen in the general adoption of life insurance, which often means a lifelong sacrifice to minister to our loved ones after death. The Kingdom of God is but the extension of such unselfish service from our little households to the whole brotherhood of man.

Not in the nurseries of Christian homes alone, but in the parlors also, to a good degree, the law prevails, "Not to be ministered unto, but to minister." In the ultra-fashionable set there is, no doubt, not a little selfishness under social courtesies. But even there, in theory at least, the law is, "In honor preferring one another." That is the very essence of civilization's highest title, "gentleman." In the parlor life of Christian culture there is much of reality under the manners whose all-embracing principle is to put service above selfishness. The Kingdom of God is but the extension of the code of unselfishness from "society" in the fashionable sense to society in the sociological sense.

The professions are further instances of the subordination of salary to service, in theory at least, and to a good degree in practise. Who would listen to a preacher whom he suspected of being more zealous for salary than for service? Who would call a doctor whom he suspected of caring more for his fee than his patient? There are many teachers who could say with Agassiz, "I have no time to make money."

Recently in the French legislature a senator, stung by the vile abuse of the French newspapers, declared that the press had "ceased to be a profession and had become a trade." Whereupon all the reporters present indignantly left the room. The statement reminds us that in the public ideal, professions put service above selfishness, while a "trade" is allowed and expected to put selfishness first. It is true, in America at least, that the daily press has largely become a trade, some of the leading papers selling even editorial opinions, and many of them bluntly avowing that their chief aim is to make money. But in all professions some are truly professional in the

sense that they put service above selfishness.

But this is not even the ideal of trade. The public, which would not elect a man to the office of village constable who avowed he wanted public office chiefly for the pay, which could not conceive of a President seeking that high office chiefly for the salary, which would not tolerate a preacher or doctor or teacher who said his chief motive in his chosen occupation was money, shows no surprise or displeasure when a merchant or mechanic avows that his object in his occupation is solely to enrich himself. Contrast the Christian ideal of the parlor with the bald heathenism of the shop. Imagine a gentleman on reaching a parlor door, with a lady, at some reception, entering first and throwing the remark sourly over his shoulder, "Every man for himself, and the devil take the hindmost." When the time comes for refreshments, and the lady at his side politely asks him to help her, he answers curtly, "Madam, I am not here for my health." Some day men will be gentlemen in business. Then the Kingdom of God will have come in the extension of the professional ideal, that service must be lord of selfishness to the trades.

Instead of allowing the professions to sink to trades, as some of them show signs of doing, let us lift the trades to professions by elevating their ideal, by showing that a man may and should serve God and man in handling money, whether in business or benevolence, as surely as if his service were preaching and prayer. There is some promise that this ideal will take hold of business men in the fact that the divine doctrine of stewardship is becoming the people's doctrine also. To be rich and yet not minister in some large way to social welfare is counted hardly less than a vice. And there are a few rich men who seem to appreciate that they are as much bound to use their wealth for the public good as the orator his eloquence or the scholar his learning.

Even in the lowlier trades, despite their lack of adequate ideals, service often rises above selfishness, as in the recent and representative case of a railway engineer who, turning a curve with his first express, saw just ahead a broken freight train on his track. He had one instant only to choose whether he would jump and save himself or reverse the engine and save his passengers at the cost of his own life. He chose to save others. "Not to be ministered unto, but to minister."

## SERMONS AND ADDRESSES

### THE BESETTING GOD

BY NANCY MCGEE WATERS, D.D., CONGREGATIONAL, BROOKLYN.

*Thou hast beset me behind and before; and laid thine hand upon me.*—Psalm cxxxix. 5.

EVEN words may fall into bad company. Because of its association many a noble word is misjudged. "Beset" is such a word. We speak of the "besetments" of life. We pray about the "sin that doth so easily beset us." Job was beset with calamities. A traveler from Oriental lands tells us that at Cairo he was beset with dogs and beggars. A young man goes wrong, and, when I visit him in prison, through his tears of shame he tells me how for months he has been literally beset with temptations. "Beset" we associate with evil, and that continually. Its ways are dark and there is cunning and craft in it. That is the ordinary use of the word.

That is not the psalmist's use. It is the glory of the Scriptures that they are always finding gold where men see only clay. The Judean hills and the Galilean seashore were only, in the eyes of men, the despised land of Rome's humblest peasantry. The Bible tells a burning story of the great deeds of the great men who lived there, and now forever that is the Holy Land. In the Bible we have God's view, and it is higher than man's view. Man lays one beam of wood athwart another beam of wood and makes the cross, an instrument of torture; God, out of the same pieces of timber, builds the cross, an emblem of love. Man sees in Simon a sailor; God sees in him a saint. Man looks on an artisan and says, "Carpenter"; God looks and cries, "Behold! my beloved Son!" Man names death a monster; God reveals him an angel. Man thinks the grave a prison-house; God shows it to be an opening door. So in our text the psalmist takes a poor, dumb word out of man's vocabulary and translates it into its heavenly meaning. "Beset" is a strong word and it shall not belong to evil. The writer snatches it out of its evil surroundings and makes it spell out for evermore the love of God. "Thou hast beset me behind and before." He is talking about God. It is a startling statement. It is like the old prophet and his servant. So long we have been pursued by evil. Every day we have

seen the Syrians coming up against us. Every morning we have seen them closer, having moved up in the night. We are beset by them. That is the testimony of the generations. And now on this morning our eyes are opened, and, lo! the hills are filled with the chariots of God and the horsemen thereof. Like the young man we cry: "They that be for us are more than they that be against us."

"We are besieged by goodness." God hath beset us!

1. We will get the full sweep of the psalmist's vision if we go back to the beginning of the psalm. He is recounting the story of God's solicitude and care. His description is cumulative. "O Lord, thou hast searched me and known me." The thought is of love, not criticism. It is of affection and not suspicion that he is speaking. He has no detection in mind. Rather here is a parent's minute interest in the child. You can never know what the psalmist had in mind till you come sometimes upon a young mother all alone with her laughing babe. The hours are not long. The house is not lonesome for her, tho she has been left for the day. She has her babe. See, it lies all uncovered in her lap! The mother is fair, but the child is fairer. She counts its fingers, she pulls its toes, she kisses its dimples, she pats its pudgy arms, she studies its features, she sounds to their depths its eyes and matches their color with the skies. She helps it to stand. She coaxes it to walk. She teaches it to talk. She infects it with laughter. She bathes it with love. She tells it her secrets. She cries over it for joy. She multiplies its happiness and bears its sorrow. The mother and babe—in all the world there is no other vision one-half so fair! There is no knowledge like love, no explorer like solicitude. She knows every strength, every weakness, every beauty, every mark or scar, every characteristic, every disposition, every tendency, every fault, every charm. The mother has searched her babe and knows it. A mother with her babe in her arms—that is the psalmist's first picture of the tender care of God for men.

2. "Thou knowest my downsitting and



mine uprising." The child has grown; it is learning to walk. That saying recalls a scene in my father's house. My youngest sister was nine years younger than I. She was the baby and there was always some one to wait on her. So she was late in learning to walk. My mother coaxed her and lured her and enticed her and was very anxious that she should walk. One autumn evening we, having finished supper, sat about the table talking. The baby had been helped down out of her high-chair and stood by her father's knee. Mother at the other end of the table held out her hands, and she and we all were saying, "Now go to mother." At last she held out her hands, carefully put out her foot, balanced herself, another foot, and then, laughing, ran into her mother's arms. How she laughed then and crowed! How we all shouted over her victory! How she walked from then until bedtime and would not stop! It was a victory.

I knew a little boy once who in taking his first steps fell and injured his back. Curvature of the spine followed, and the twenty years have gone by that boy at a man's age is still a boy's size. His invalidism is the tragedy of that family. But when the second child came, do you think the mother said: "I will not let him run the risk. I will hold him in my arms. I myself will carry him over the rough places. I am afraid he will fall and be injured forever"? Not a bit of it. She herself coaxed and urged him to take his first step, watching over him with a mother's eye, willing that he should take the risk, so that at last he might have the chance of some day standing on his feet six feet tall, a man among men. It is an anxious time in the family when the little child is learning to walk, but amid the perils of it all, love is teacher and love is nigh. Our first steps in the world are made holding on to our mother's hand. That is the picture the psalmist has conjured upon his mind when he said, "Thou knowest my downittings and mine uprisings." He says God, like a mother, is teaching His children to walk.

8. "Thou understandest my thought afar off." The child is learning to talk, and now the ministry of personal affection is indispensable. By all means language is the greatest invention ever made by man. Love taught it. Fear never gets farther than silence, and hate than noise. Love alone is vocal. Many children together might, in a long time, with-

out a teacher, invent some kind of speech. Words are formed only in society, and they are born of affection. Words are the flowers, of which companionship and love are ground and sun.

About 1725 some hunters in the Black Forests of Germany came across what seemed to be a wild boy. He looked to be about fifteen years of age. He was naked. He ran on his hands and feet. He stretched himself from branch to branch like a monkey. He ate grass. He was captured and brought to England. He tore the clothes from his back and threw away cooked food in preference for raw food. The king became responsible for him and put him under the care of a great scholar. He was given every care and advantage and lived to be seventy years old; and, while he had considerable mentality, he could never learn to talk. His chance had gone by. At the right time there had been nobody to teach him. When he was a child the soul within him had been warmed into life by no human affection. There was no music of love to fall upon his ear, and to awaken from its torpor the angels of his better nature. We would never learn to talk without affection to teach us. Without the teacher of kindness, we would be dumb all our lives and would soon grow deaf also. But in our infancy it is our mother who comes and stands at the cradle and attracts our attention as we look out, and calls at the door and stirs the soul within us by sweet sound. She divines our thoughts. She foresees our wants. She interprets our wishes. She puts words upon our tongue until we catch the secret of thought and speech and love. That is what the psalmist is thinking about when, in testifying to the love and care of God, he says that God is teaching us to talk. "Thou understandest my thoughts afar off." I thank him for that side-light upon the ministry of God. You and I have seen children, maybe, who are mute and deaf. We have tried one hundred times by some sign language or sound to reach the heart, all confined there in its prison house of clay. We could not get a message to our friend. We could not even understand his want. Mothers break their hearts when their children are like that. As long as they live they are trying to invent some language whereby they can speak and they can also understand. I am sure it is a true picture of what the most of us seem to the great God. So far as the lan-

the soul is concerned, multitudes of dumb mutes. How rarely, if ever, have we heard God speak! How rarely and how rarely are we able to put our thoughts into words! And yet all the time, like the divine One is ever trying to train our lips and stiffened tongues and our understanding in the speech of His Word. Always and always the great Teacher teaching His children to talk.

You hast searched out my path and have laid it down; and art acquainted with all my ways. "The child has outgrown his mother's apron-strings. He has run away from home. I suppose for earthly mothers that is the most anxious thing. Well. How we watch for the letters. It is hard enough to have our children write even when every week we hear from them two or three times. We match the first letter with the last letter to see if we have a complete story of every day. It must not bear any skips. We are anxious for their food, their clothes, their lodgings, their pleasures, their pains. Every minute we fall to sleep with their names on our lips. Our prayer henceforth will keep them from harm.

Now and then we hear about some one who has wandered away from home and become lost to it. He has not been heard from for ten years. Letters you sent him have returned unopened. Whether he is well, whether he is good or evil, whether he is honorable or bad, whether he is in shame, whether he is dead or alive, we do not know. That is why your prayers are heavier than you can bear. Why for you the year is all winter and there is no summer for you. The birds are silent, the sun never warms, the flowers are dead. Oh, how we parents yearn to hear from our children with us, and, if they do go away, that we had eyes like telescopes, so that we might see them from afar, as if they were out upon the stars of heaven! What you would like to have a long-distance telephone near, that you might hear from them before you fell asleep. How often I have written to some neighbor to them, or to a friend, and said: "If my boy goes away, or if any harm comes to him, tele-

I will come on the first train. I will be with him in trouble. I want to be with him in his illness. If he is in danger I

want to be there. If he is in disgrace, then I want to walk or stand by him on the pillory of his shame." Ah! but God is wiser than men. God knows. Adam and Eve tried to hide themselves from Him when He came in the garden at the cool of the day. It was because conscience hurt them. With fig-leaves they tried to cover up their shame. It was all in vain. His is the eye that never sleeps. He knows all things. His eye can reach the farthest shore. His ear can catch the faintest whisper. He has searched out every path and He knows all about our way.

5. "For there is not a word on my tongue, but, lo! O Lord, thou knowest it altogether." Our thoughts are not even hidden from Him. I am glad of that. While it is so that you and I may have had, in our baser moments, bitter thoughts toward those that have wronged us, or thoughts which were worse than our acts, it is also true that as a rule our intentions toward our friends and our loved ones are better than our conduct or our speech. The mother never yet lived who could put her love for her child into words. The child never yet lived who always in his actions expressed what he felt toward his parent. I am glad that God knows the heart. It is because He judges the motive and the intention that His judgment is better than man's judgment. He gives us credit for our high-born ideas.

In one of the plain homes of Ohio there grew up a freckle-faced boy, short of stature and stumbling of speech. He became a teacher, but by the desire of his uncle and his friends he began to study medicine; and then there broke upon him his call of duty. He thought that God had laid His hand upon him and summoned him to the ministry of His dear Son. For months he wrestled alone with this problem. How could he declare it to his friends and disappoint their hopes? Then one day he went into his mother's room and said to her: "Mother, I have tried to get rid of it, and I can not tell you or make you understand the burden laid upon me, and I am sorry to disappoint your plans, but I feel that I must be a Christian minister." Then that old mother sprang up and threw her arms about the neck of her son and said: "I am so glad, Matthew. I know your uncle and your friends wanted you to be a doctor, but ever since you were born I have been praying that you might be a minister. And God has answered my prayer." How little

loving hearts understand one another! How hard is it even to make our own mothers understand what we feel! Then, with his mother's blessing, Matthew Simpson put the silver trumpet of the Gospel to his lips and blew upon it such a blast that his church listened and the nation listened and all the world listened. And once more every one seemed to say: "God has raised up another prophet out of Israel." But God understands our thoughts. He knows our aspirations and is aware of our high hopes. Always when a good intention is formed in our hearts, before we have time to put it into words, before it is carried out, God is already on His way to take our hand and lead us out into its fulfillment. For every good motive we have His blessing upon our head. "For there is not a word on my tongue, but, lo! O Lord, thou knowest it altogether!"

6. "Thou hast beset me behind and before, and laid thine hand upon me." We have to grow up to know about our earthly father's watch-care over us. When I was a very little boy I knew my father loved me. I took it as a matter of course; but I did not see that he had me in mind very much. When I was very little, as all children do, I thought houses and clothes and food and money were a matter of course, and I did not know anybody worked very hard to provide them for me. It takes a child quite a while to know that these ever-present necessities are not free for the using, like air for breathing, but that they cost somebody a great deal of sweat and anxiety. When I grew older I knew of course that father did it all—the home and food and clothes and money; but I did not know how much he did it for me. I saw but little of him. I heard him talk only a little. He was away and so busy and all wrapped up in his farm and mill and cattle and horses. That was his business and care. I was just incidental. Then I grew up to adult life and I saw it all as it was. He did not think about anything but his children. His mind was only a little on his farm. It was on his home. He did not care for his business except as it ministered to his family. His business was fatherhood; his farm was only the incident. He was laying his plans ahead. If the children were hungry, there was bread. If winter came, there were clothes. When they were old enough, there was a teacher ready for them. When temptation came to do wrong, there was also close at hand an

enticement to do good. Once he was sick and he thought and we all thought he was going to die. I heard him talking to mother and grandfather, laying out all his business plans, and I heard him say over and over: "That money is not to be touched beforehand. It is there to take Nancy to college." He even spoke of the after years and said: "When the girls marry, I want them to have so and so." Child that I was, I began to realize that father carried us all on his heart, and in his plans he thought not only of the present, but took in all the future years. He really with his care and foresight "beset me behind and before."

In our thoughts about God we are like children. Many of us think of all the daily gifts as a matter of course, and forget that love made them all. When we do think of God now and then, we think of Him as a Ruler in business. Men are His children, to be sure, but He is so far away and so busy and so intent in the affairs of the universe that He has scant thought for us. When we have more experience we will know better. We will see He is in the family business, and the universe is the incident. He would not run stars and planets and laws at all, save as they minister to His dear human children. His whole thought and care is for men. We can see it in the past, tho many of us can not see it in the present. It takes distance to give perspective to our dull eyes. That is sufficient reason for believing the Old Testament was written in a later time. It is such a story of God's care as is seen only by remote generations.

American history will make another Bible when we have men wise enough to write it. At the time it looked dark for English liberty when the Stuart kings persecuted the Puritans, until they were like scattered sheep upon the mountains. Even Holland gave no permanent home to a people heart-sore and weary. It was desperation that drove them across the stormy sea into the Western wilderness. To the eye of man, the smoke that came up from the little settlement on Cape Cod was only the signal of a lost cause. Two hundred years have gone by since then, and whenever we tell the story we can see and say that the Pilgrims were the favorites of high heaven, and by their privation God was leading English faith and English liberty into a clearer day.

Sometimes men have read the story of the

y years between Washington and Lincoln and have grown pessimistic. They have the republic has forgotten the high principles of its founders, with

"Truth forever on the scaffold,  
And wrong forever on the throne."

we live far enough from that era to have a vision. If the war had never come at we might be in slavery yet. If the war some twenty years earlier, the nation d have perished. It was the wisdom of hat compelled events to wait until the ss of time. When the hour struck and orm broke, it was not the death throes nation, but only the birth pangs of a freedom. Only the blind man can fail the hand of God in American history. f I were called upon to describe in a sen- the land of my fathers, I would say: "It people whose God was the Lord, and a which He had beset behind and before." t it is of our own individual lives that e most thinking. All of us believe that alked with Abraham; that He spoke to ; that He led Israel out of captivity; n the persecution of the Pilgrim fathers i the passion of the civil war He made ath of men to praise Him. But are we ough of vision to see that God is in ver our little lives?

one of Robert Browning's little poems is a picture of a great giant towering a man and tyrannizing over him. At e resolves upon his destruction. He lf tells the story. He lays his plan, he around his creep-hole, his fires of de- ion, he digs his mine, he lays the train, ds the fuse, the lighted match is in his

Then he watches to enjoy the event, lo! the man sprang up, stood erect, rayed; and then the whimpering giant "I was afraid." And he ran away. Is nly a poet's fancy? Nay, it is a para- God's protecting care. A thousand I skirted the land of death all unknow- nd something drew me back. A thou- times I was on the verge of sin, and one held me back. Last year "a thou- ell at my side and ten thousand at my hand," but it did not come nigh me.

n speaking to life's captives and the nd of defeat. You have been beset with id fear. Have you not been beset with and deliverance also? Job was the sorely beset man in history—poverty,

bereavement, disease. That was not all. His wife turned against him and the friends of his youth condemned him. It is a way friends have in adversity. Job had nobody—not even a dog to lick his sores. Poor Job! Did he meditate suicide? Did he curse Providence? Not a bit of it. He waited for God, and God came and delivered Job out of his captivity, and from a sheik of the desert made him a prince forever. I know men delivered like that. A man lost his property and his evil companions the same day. A man's baby died; in his groping he found the hand of God, and he has become a man of gentle deeds and faith. John Stuart Mill's wife died. All his life he had been an agnos- tic. His father was one before him. In his bitter hour he followed his angel wife into God's presence and gave his life to the care of God's outcast children. When he was dy- ing he repeated over my text, "Thou hast beset me behind and before, and laid thine hand upon me."

When we boys grew up, some of us became rough and careless and indifferent to our mothers. We did not like to be caressed. We went out into the world. Years after we fell sick. For weeks we raved in the wild delirium of fever. The doctor came and the nurse, and how they fought for our lives! They beat off the fever, but we did not get well. We were as weak as infants, and like them wept and sobbed. We felt so forsaken and friendless. We could not sleep or rest. The doctor feared for our reason. Then one evening the nurse was called to the door by a gentle tap, and went out in the hall and held a whispered conversation. Then she came and said, "Somebody has come to see you." There was no light in the room but flickering twilight. We could not see the face. Then out of the darkness the figure came and laid her hand on our brow. "Mother!" we fairly shouted. We knew the touch of mother's hand in the dark. It was comfort, love, heal- ing, happiness all in one. When she touched us the fever left, the fear fled, the unrest was stilled, the pain was gone. And when she kissed us and sat down and held our hand, we, still smiling, fell asleep. And when we awoke—it was thirty-six hours after—a day and a night had passed. We were almost well. We were well. Mother did it when she laid her hand on us!

Some there are here who have had that ex- perience with the divine One. We were sick

and the doctor said we would die; but we did not die. We were guilty, and we wanted to die because of our shame; but now we want to live. We lost our loved ones, and we thought we could not bear our loneliness and go on; but now we have a new world to live for. We were so weak that it was no use for us to try. We gave up; but now we are

well and strong and triumph over the "sin that did so easily beset us." What did it? What is the secret? Even as in the long ago our mother came and healed us by her touch, so in the darkness and despair of failure and guilt and sorrow God came. We were made well and given courage and hope when God laid His hand on us!

### THE INVESTMENT OF A MAN'S LIFE—AN ADDRESS TO STUDENTS

BY PRESIDENT HENRY CHURCHILL KING, PH.D., CONGREGATIONAL, OBERLIN UNIVERSITY.

THERE are two great sources of life. The two greatest sources that we know of character, of influence, of happiness, are association and work—satisfying friends and satisfying work; friends worth having and work worth doing. Let us think for a moment with reference to both of these as to their bearing upon the three things that I have mentioned: character, influence, happiness.

In the first place, the one infallible road that we know to character is through a self-surrendering association with those who have the character we want and ought to have; and aside from that the greatest way to character is through work that calls us out, that makes demands upon us, that gives us opportunity to express ourselves, that makes necessary in us the fundamentals and indispensables of character.

So as to influence. The very greatest opportunity for influence that is before any man is the opportunity that was before Jesus Christ Himself; for Christ's greatest work, I suppose, was done in putting the impress of His personal spirit upon the few men who stood close to Him. That influence is possible to us in personal association. Aside from that, our influence must depend chiefly, once again, upon the work in which we express ourselves at our best and in the most vital way.

So, once more, as to happiness. The best gift that God ever gives a man is a friend; and, next to a friend, work—work in which he can lose himself with joy because it is God-given work.

Now no rational man can afford to drift with reference to anything, but least of all certainly can he afford to drift with reference to these two greatest sources of his life. If anywhere he wants to be sure that he is not drifting, it must be here as to these two

things: his associations and his life-work. We have a phrase that implies that a man may fall in love in a minute. That may be; I will not discuss it. But I am sure that no man can find out in a minute what he has fallen in love with. So, too, it seems to me perfectly obvious that, altho a man may seem to stumble upon something worth doing in life, he can be pretty certain that if that has happened it is only in accordance with the proverb that God takes care of children and fools; for a man ought not to expect, if he has a mind given him to use, to find his best work without thought upon it. I like to remind college students every time I get the opportunity of Emerson's definition of the scholar as "man thinking." I think there is a little danger in these days of specialization that we should forget that no man is a truly trained man who has not learned to think and has not become a thoughtful man. I say the college man is peculiarly bound, therefore, to give thought as to his work, and certainly the Christian college man above all; for when you became Christians you left behind you the life of mood; you determined no longer to ask simply what you wanted to do, but what you ought to do; you purposed to make the one single question day by day of your life, "Lord, what wilt Thou have me to do?" and so you are bound above all to bring thoughtful consideration to this question of your work.

The great apostle of work has said, "Blessed is the man who has found his work; let him ask no other blessedness." But Christ, in that great high-priestly prayer of His, indicated a deeper reason even than that, in saying to the Father, "Father, I have finished the work which Thou gavest me to do"; and the highest joy outside of those associations that God gives us is to be found

ding our work, the work that God gives do.

ere are two sides of the question of the e of a man's work: the human and the e side. It is worth our remembering n much it is utterly impossible for us to e the divine side. In much, your life is outside your control. Your consti-as you did not determine. Your place th and your parentage you had nothing with. In much, the lines of your life quite beyond your choice. Neverthe-facing these providential facts, you have choice to make; but beyond native con-us, it is clear that there is a divine side, e very word "calling" implies that our n thought has seen that God, in some , does put a man in his work. Paulsen alled our attention to the fact that even an who does not think of God and, per-intentionally, leaves God altogether out mind, so long as he thinks of his work irth doing, as work into which he can himself with all his might, as work that ehow going to count in the sum of the l, just so far expresses his confident that that work is embraced in a larger and taken up in the plan of a power les back of his life and of all lives. We ot escape the divine in this choice of our work. Once more, no man can look ghtfully over his life and not find the dence of God in it. What an account s, in the Acts, of the providential lead-f the life of Paul. The Book of Samuel t almost be called simply providential ts of the reign of David; and practically e history that is in the Bible is simply a ing out of the providential aspects of , dealing with His ancient people. And our own lives, I say, we can hardly fall e how God has closed up this course e we wanted to go, and held us to this e that we did not want, but, having en-upon, we see now was far the better e.

t there is also the human side—the ghtful choosing of the best opportunity w of the Providence of God. Now how hat God does really lead? What are the ples, at least, according to which He to be guiding our lives?

the first place, I suppose God sacredly ts the individuality of the man. I do e how a man can look out on nature at d still less how he can look out on the

history of the world, and not believe that God has meant that every individual man should have his individual place, his individual work that no other can do for him. That means, then, that God's place for us is just this: In the first place, the place in which you can receive your largest possible development, the place of largest, richest life for you. In the second place, the place of largest possible service for you, for a man with just your powers. That, I suppose, is God's place for you.

You know how often the New Testament goes back to this idea. It speaks of man as a possible "vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work." The man is a cut stone, adapted to a particular place in the growing temple of God, exactly fitted to it, into which place the Master Builder will put it if He is allowed. The man is a part, a single organ of the body, with its particular function that no other can fulfil as well, if he will take that place. And I have come to be for myself very much afraid that, through some unwillingness on my own part, I should compel God, as Dr. Pentecost says, to put me not in the best place but only in the second best place; that there should be said to me what was said to the Jews of old, "The kingdom is taken from you and given to another, bringing forth the fruits thereof." And as I have come to see that the will of God for every one of us is that place of richest, largest life, the place of absolutely largest service where life can count for most, I have seen that this will of God for each one of us is not a thing to be shunned, is not a thing to be run away from, but it is a thing that we need to be very careful that we do not avoid in our lives. It is the choice of the all-wise, all-loving Father for this one of His children whom He wishes to have the best life that there can be for him.

And now, in finding that providential best place, that place that God means for you, what suggestions may rightly have weight? How is a man to find his way little by little to this place that God would have him to occupy?

In the first place, it seems to me that he will be helped by sensitive obedience in the little things. I haven't much faith in a man's finding out the will of God in what he calls great things if he is careless of the will of God in known smaller things. The man who

is disobedient in the little things is not likely to be infallibly guided in the great; and therefore it seems to me that if a man wishes to know what that work is to which God calls him in life, where he is to invest his life so that it will count for the absolute most, he wants to be certain that he is sensitively obedient in the little things, staying persistently in the presence of the very best he knows, and so constantly sensitive to the higher motives that may come to him.

So, and only so, in the second place, there may be brought to him a sense of duty that for him is quite unmistakable, but the grounds of which he may not be able to make clear to another. No doubt a man often feels a little foolish because he isn't able to make it clear to somebody else that he ought to do something, tho it is entirely clear to himself. I may well remind you of that celebrated English judge who said to another who succeeded him on the bench: "Give your decisions, but do not give your reasons. Your decisions will probably be right, but your reasons are most likely to be wrong."

It is often true of decisions about which we are perfectly clear, that the grounds of them we are not able to make clear to another. But the sense of duty may still come so unmistakably that we can not shake it off.

In the third place, God may providentially lead in an unmistakable way through the circumstances. He may shut us up even to one course so that we can hardly go any other way whether we would or not; and if that be true we shall be very certain that it is our providential place then and there, the place for us to master, the place for us to work out what God has for us to do. It may be that God will lead in shutting the door from behind, as Dr. Taylor somewhere says; which does not mean necessarily that a man is shoved out, but it means that at least the work that lies behind has been so far completed that he has a right to leave it, and so with the opening door ahead a providential leading may be indicated.

Or it may be that a man's obligations to others are so unmistakable that there can be no question as to what now he ought to do. When that is so, one of two things will follow, I think. Either at the very time he will see that God is using him, or later this service to which he is now called will prove to be very effective and fruitful.

■ In the next place, in this search for a man's

work I think he ought to take account of the whole drift of his preceding life. I have no doubt that, as Dr. Bushnell says, "every man's life is a plan of God," and it will not be a mere zigzag even if it seems so to the eyes of men; there will be seen finally to be a real spiritual unity, in a God-guided life, between the earlier years and the later years of life. I suspect there is hardly a man who has felt the guidance of God who does not see how this and that and the other year of his life contributed to the thing into which God has finally brought him. One of the ways, then, in which a man, I think, is to get the guidance of God is to ask whether all that which has preceded in his life is pointing toward this thing.

It is possible that one may be mistaken in this, if he takes a careless view. You know even Paul thought, and it seemed very natural that he should think, that his great work was with the Pharisees at Jerusalem, that that was the one thing that he ought to do, that he was specially fitted to do; but God said, "No, I will send you far hence unto the Gentiles"; and there were other things in his life that he was not reckoning upon that prepared him far better for this larger, greater work.

But especially, I suppose, a man ought to take real heed to his own powers and adaptations. God has expressed Himself in you and in the constitution that He has given you, and in the peculiar gifts and abilities that are yours. He has just so far indicated the work that He would have you do. Other things being equal, no doubt the work that is indicated by those powers and special gifts of yours is the work to which He calls you; for I think it can hardly be doubted that the work that you do with ease, the work that you do with appetite, the work that you do with joy—that work, I say, other things being equal, you are likely to do most efficiently, you are likely to keep young in, you are likely to be most useful to others in, and you are likely to be able to do longest.

It does not necessarily follow that a thing is your duty, as one of my pupils once suggested, "because you hate it so." She said, "I know it is my duty because I hate it so." It is true that duty may sometimes take on that hated aspect, and at first seem to you a thing greatly to be dreaded, tho a little later you will find your greatest joy in it. You are not to judge from the superficial view; and yet this question of your adaptation and

powers is one of the main God-given elements that is to guide you in your choice of your life-work. I have a brother in whose case I am sure it would have been a positive sin to have gone into the ministry, he was so evidently called and fitted from the very first for the work of a physician. He had no business in the ministry. So in many other ways God may direct what your course should be through these gifts of yours.

In the next place, it is worth while consulting the judgment of friends in whom you have confidence, both as to your own adaptations and as to your work.

Finally, in deciding upon your work you may properly give special heed to the possible length of service, to the largeness of the service, and to the depth of it rather than to the conspicuousness of it. Over and over

again in your lives I suspect God will bring you to a point where a more conspicuous service will be open and where you will be obliged to choose a service far less conspicuous, but which, measured by any just standard, you will be obliged to say is a larger, deeper work; and that work you must choose.

I can not wish any of you anything better than that God may bring to you that next to the best blessing that He ever brings to any man, the blessing of having found your work; that God may somehow lead you so to act in the light of the endless life and of the highest interests of the kingdom of God that at the close of life you may be able to look up into the face of the Father, and say, "Father, I have finished the work which Thou gavest me to do."

### THE GOSPEL OF THE LILIES

BY EDWARD O. GUERRANT, D.D., PRESBYTERIAN (SOUTH) WILMORE, KENTUCKY.

*Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe ye, O ye of little faith?—Matt. vi. 28-30.*

THE greatest preacher was the simplest. The "common people heard him gladly," and understood Him easily.

This was His first sermon, His "inaugural address." In it He states the character of His kingdom, and lays down the laws of its government, and the duties of its subjects. He shows its superiority over all that preceded it, and the absolute security and happiness of all its inhabitants.

Multitudes waited on His teaching. He was "the desire of all nations." For four thousand years a guilty, hopeless world had been expecting a deliverer. All other helps and hopes had failed. "In the fulness of time" He came to save a lost world, to bring a race of immortals back to God, to restore order and peace to God's kingdom on earth. It was a mission worthy of a God, and only a God could accomplish it.

This great sermon on the mountain was His first utterance. He used plain language. He was speaking to plain people. Most of them were poor and unlearned. Their life was a

hard one, a struggle for bread, long and sharp. He knew something of it Himself. Probably He was in sight of Nazareth, where for years He had lived in an humble home and worked as a carpenter. He was speaking to multitudes who were accustomed to "walk by sight," to depend upon their own arm for a living. The daily inquiry was, "How shall we get bread and clothes for ourselves and our children?" They saw nothing beyond the narrow horizon of a hard life, and nothing above the roof of their humble homes. For years they had been ground beneath the heel of tyrants and deluded by teachers who taught a false religion, without a Savior or a hope. They felt the need of something better. This was the occasion.

The object was to teach them and you and me a better way—the divine, the heavenly way. We need it. The old Galilean cry has come down to us—"What shall we eat, and wherewithal shall we be clothed?" It occupies most of our thoughts and time and energies. He came to show us a better way, to set the world right, to put God back in His place in our lives, to lift up the burdens which have crushed humanity for six thousand years. His great theme was to let God do our thinking, planning, and providing; to let God bear our burdens; to let Him be what He ought to be, our Father, our Helper, our




Redeemer, our "All in all." He showed them the utter helplessness of man, the utter folly of thinking more of their clothes than of their bodies, more of their food than of their souls.

Looking down into the valley where beautiful lilies were blooming, He calls their attention to them, and says, "Consider the lilies." What a scene! What a sermon! How simple, yet how sublime! He made those lilies; He painted their heavenly colors with His sunlight; He refreshed them with His dews and showers; He dressed them up in colors more regal than "Solomon in all his glory." They "neither toil nor spin." No milliner could have made their wardrobe. God only could make it. Now let us consider—

I. God's care of the lilies. He made them and planted them along mountain glen and stream, in field and meadow. He fed and clothed them. The wild lilies have no other provider. God alone cares for them. How well it is done. No human heart or hand can take His place. He planted them where they grow; He selected their home. They grew as He wisely ordered, by stem and leaf and flower. He watered them when thirsty, and fed them when hungry.

"They have no care;  
They bend their heads before the storm,  
And rise to meet the sunshine warm.  
God cares for them.  
His love is over every one;  
He wills their good, His will be done.  
He does neglect no single flower;  
He makes them rich with sun and shower.  
Their song of trust is sweet and clear,  
And 'he that hath an ear may hear.'"

You see the lesson. The Maker of the lilies made you; the Lover of the lilies loves you. Will He not clothe and feed you? Are you not worth more than all the lilies? Then why be "anxious" about the morrow? Why then be afraid to trust God? How unnatural! How unreasonable! How ungrateful! This is the lesson. Trust God like the lilies, and He will take care of you. This is the life of faith, the lily-life, the child-life, the heavenly life.

II. Consider God's prodigality to the lilies. Go into a beautiful garden and examine the flowers. What a wealth of color and shape and perfume. All colors, all beautiful shapes, all exquisite perfumes, the wealth of heaven poured out on earth. No wonder Jesus called heaven "Paradise," the beautiful garden of  But that lily is only a poor soulless

flower. It can never know who feeds it or made it or loves it. It can never see or know or enjoy Him. You can. This is your God, your Father. Consider what He does for the lilies; then doubt not what He will do for you, His child, His image, His loved one. You can know Him, see Him, love Him, and enjoy Him. How much more then will He do for you. What prodigality of love and grace, riches and honor, He has for you.

See what He has already done for you. For whom did He make the lilies and the birds, the sunshine and the world? All for you. For whom did Jesus die? To whom are angels ministering? For whom is heaven waiting? All for you. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

III. Consider God's resurrection of the lilies. They vanish with the summer, and the snow of winter covers the grave of the lilies, and we imagine they are dead. The wild bees seek them in vain, and the valley is desolate where they bloomed, and the children wonder where they went. But God smiles over the landscape with April suns and showers, and the lilies rise from the dead and bloom again. This is the resurrection of the lilies. Does it teach us no lesson? Hear Him say, "Consider the lilies."

Have we no loved ones beneath the sod and the snow whom we call dead? And will not the God of the lilies smile on them again, and make them rise from the grave and bloom again? He says He will. "Awake and sing, ye that sleep in the dust."

We will "consider the lilies" and thank God for the beautiful lessons they teach us. The loving hand that heals the broken lily with divine surgery will bind up the broken heart of His child. The mighty Voice that calls the sleeping lilies from beneath the snow and sod will call our loved ones from their graves. Blessed resurrection! With beauty beyond all lilies and life beyond all death, we will receive them again to our rejoicing hearts and homes. When hard times come and your hearts fail, "consider the lilies" how they grow, and take courage. When death comes and takes your best loved ones away, then "consider the lilies" how they rise, and rejoice that we shall meet them again:

"In those everlasting gardens,  
Where angels walk, and seraphs are the wardens."

## THE PATRIOT'S MEMORIAL

By EMORY J. HAYNES, D.D., METHODIST EPISCOPAL, POUGHKEEPSIE, NEW YORK.

*And Moses said unto the children of Israel, Remember this day.—Ex. viii. 8.*

"HERE was the spot, longitude 75° 30' due east from Cape Charles," said the captain of the steamer, sweeping his hand out over the turbulent sea, "where thirty years ago my poor ship went down." And as he spake, all the happy men and women who were crowded in the pilot-house that day stopped their foolish chatter and their banter and laughter, and looked out over the waves that were racing toward the coast of Virginia. After a little a bright-eyed young miss, seeking to find the spot in the horizon of so many miles, interrogated the captain again, saying, "Where did you say, captain?" "Right here." After a little a young man from the other window, looking out, said, "Where, captain?" "Right here." Then there was a silence in the pilot-house until, after a longer interval, a little child looked up and said, "Captain, 'right here' is a very large place, and I see no sign of your ship." There was no sign, but the sign and the scar were in the captain's heart.

So have rolled these waves of the years and the swift events of our national history over all this great event which once filled our hearts with such an agony of sorrow and of prayer, and I call you in the house of God to stop and look: "Here is where they went down, right here."

"Here sleep the brave who sank to rest,  
By all their country's honors blessed."

Since the days when Moses called the attention of that ancient people to their passover and its deliverance, it has become a part of good morals, as it is a religious command, to keep green in the memory of the living the sacrifice of patriots who are dead. Our Republic is as precious in the sight of God as that ancient Israel. Had it been His will, God might have continued another chapter of that sacred Word with the fortunes of this distant land, for our history is as sacred as was theirs. As Moses had need to warn the people that they forget not their passover, so have we in the Christian church. That day of 1861 was our passover. A great wrong was forever righted under the American flag, grave political heresies were forever refuted

and the truth asserted, and from that day this young Republic took her new spring forward at least toward the promised land, of which perhaps in its fulness we can have no comprehension. What a strange thing that we have to call a halt to our busy men and say, "This is the day." I ran my eye over the lists of the services that the house of God published in the daily newspapers for this Sabbath, and I found set apart for this pious memory only here and there one; and yet a little while ago all these pulpits were saying to the men whose hairs are gray to-day: "Go forth.. It is the will of God." Is it possible that it has become so tasteless a theme, so worn and trite, that the clergy and congregations hesitate to return to it? Ah, my friends, to-morrow you may be compelled to return to it. Better keep the fire of pious gratitude burning upon the altars of the church of God. I look to see that to-morrow the theater advertises great displays in memory of this day. I see that that rough horse-play of the ball ground expects an assembly of twenty thousand to make a holiday over their graves. And the church of God has so little to say!

Who says that we do not need to call living men's attention to this patriotic sacrifice? Since the battle flags were wound up in their stains and tatters, and placed in yonder State House for the safe-keeping of reverent love, eight millions of foreign-born lovers of liberty have come to this soil. I call the attention of the eight men, women, and children who have come to take the place of each one of those who fell in that struggle, to the grave of the patriot. I have something to say in your ears. I have a tale for your hearing, ye who were born in Ireland, in Germany, in Scandinavia, in England, in Russia, in Austria, and in Italy—eight millions of you who have come here since these events took place. That is a very large nation in itself. We are an immigrant nation. We are proud of the fact. The vessels which brought a quarter of the population of the United States to these shores are still floating at the docks or upon the sea. We are all the children of the immigrant, or the immigrant himself. You have as good right here as we, and we mean to defend your rights and defend our rights from

any misconception of them in your mind, converting you to their true concept and feeling. We remind you who have come since the battle flags were furled that your oldest brother, spying out the land ahead of you, came to America and himself fought under the flag. We remind you that your father, maybe, sought a home in America and found a grave before you women and children could come after him; and his grave was a patriot's, for he perished for the flag. Now, then, that you are here, you who are strangers of yesterday, oh, we beg you that upon this day you sit down with that older brother who belongs to the Grand Army, and ask him to speak to you in the German tongue and tell what that scar means across his brow. We ask you to cluster round about the knees of your father and let him tell you in his Scandinavian speech how it was that he has lost half the fingers of his right hand. We ask you to fall down on your knees in gratitude to God, under the shadow of this day, for many men and women who suffered and died in that great struggle for the Union. For my own part, I propose to you millions now that you are here, baptized in this day, that you let Europe take care of herself.

Who says we do not need to remember this day? Since the flag was furled, of which I spoke, there has come a great host of childhood upon this soil. It seems strange for you, gray-haired man of the Grand Army, to hear these young people lip, "All this happened before our time," yet if we look to-morrow upon this little feeble remnant who shall march these streets, we will see that they are an army of grandsires. The little girl that was born the day that her father was creeping up the heights of Lookout Mountain is now a housekeeper on her own account, and will to-morrow, holiday evening, put her little girl in her father's arms for his blessing. The little boy who was born the day his father marched away to war has himself marched away to Colorado, or some portion of the land, and is a prosperous and strong-handed citizen. It is all a volume laid on the shelf, all a thing of the past. So, then, we shall have to make an effort to tell these children what it all means. To-morrow, when they march home, you, sire, had better lift up the little boy and tell him, as they come marching down the street, about that distant day when your mother stood holding you in her arms in the street, to let

you see your father march with the passing regiment. How they came, line on line, the heavy thunder of their feet, the burst of music, the bright flags, and the long huzzas! On they came until at last her heart gave a great leap, which you remember to this day, as she lifted you up high! And you laughed in childish glee; but he, your father in the ranks, shoulder to shoulder in that cruel machine of war, a regiment, only clutched his white fingers closer around the guard of the trigger, and stumbled on with his eyes blinded with tears! God help us never to forget it. Some may regard this as only a convenient day to play ball; some think only of the theater; some may say, "It is but a holiday." We will not forget that it broke women's hearts, made men shake from the crown of their heads to the soles of their feet, and that it was all done in the fear of God, to save the greatest nation on whom the blessing of heaven has ever fallen.

It is needful to tell these many millions of children what this love for country means. It is needful to instill into their hearts a new kind of love of the country for which the past sacrificed so much. It is needful to tell them to-day there are other perils that will show the mettle of which they are made, and that they have great necessity for patriotic ardor. There is a peril overhanging this land as portentous as any that ever threatened it, and that is the peril of rum. Tell the children that the South is to-day their ally in this great struggle to free the land from the tyranny of alcohol. Tell them that these old party lines are all breaking up in the new thirst and purpose of the yet young nation to be rid of this curse, and in no portion of America is the zeal for temperance what it is in the South. Tell the children that this beautiful new South, redeemed at last, shows a zeal for orthodoxy, a devotion to the Christian church, which surpasses that of the North. Not skepticism down there; skepticism in New England. And the time is coming when those same Southern regions will stand holding this great nation to faith in God's word, to the Christian Sabbath, to the victory over intemperance, just the same as in a former generation we held them to devotion to the Union. Never was a region so wonderfully transformed as the South is to-day. First in regard to temperance. First in stalwart orthodoxy. First in revival flames, until thousands and thousands have

turned to God there. O New York State, with your too prevalent infidelity, the time may come when you will bless South Carolina, that she held you to your forefathers' Bible!

It is said that in this land we are in danger to-day of mammonism, the worship of money. No doubt it is true. It has always been the particular failing of the Anglo-Saxon that he is a money-breeder. But the same fact was true in 1861; and it is worth our while remembering this day to record anew in our gratitude that the patriotism of our nation overswelled until it burst these bonds of avarice. And the rich of this country were not behind in their devotion to the nation. It is a good time now to remind the immigrant and the growing children that the father of all the Vanderbilts, himself, in the critical moment, bought with a million hard dollars the largest vessel that floated the seas, and gave her out of hand to the Government to transport the boys in blue. It is worth our while to remember that William A. Buckingham, of Connecticut, turned his back upon his growing industries of the rubber works, and consecrated the best years of his life to sending forth troops as Governor of that commonwealth. So Governor Andrew, of Massachusetts, in the devotion of his brilliant endowments not to money-making but to his country's need. So the millionaire Coburn, of Maine, pouring out his gold for "his boys," as he called them! So the youthful Governor of Rhode Island—O God, forgive me that I should have commenced to mention names!

The rich were not behind in the least in their devotion to the country. There was not a street in all New York that was more loyal to the Union than Wall Street. There were as many patriots to the hundred out of Fifth Avenue as in the country village. In that day when Lincoln could not buy a shoe for the soldiers' feet, nor blankets for their backs; when our credit with foreign nations was gone; when all the European money-kings laughed at us and said our beggary should be our ruin; in that day it was American wealth which responded: "We will ask no favors of Europe. Give us your bonds, Mr. Lincoln, and we will furnish you the sinews of war." It is worth our while to remember that that meant faith in the Government, and love for it, as much as the shedding of a man's blood, for treasure is the price of blood.

I have to-day to say to that crowd of men

who have come here later, of whom the peculiar illustrative type is the Chicago Anarchist or Socialist—I have to say to that man and to all who are like him, who have sought to sow discontent between rich and poor in this American Republic, that it was a rich, proud, patrician Governor of New York—all hail to the memory of Governor Dix!—who came among the bankers of New York and borrowed the money and aided the Government in the very critical moment of its struggle, forever reinstating its credit. Who carried the burdens of odious tax even down to the chains on their horses, the bric-à-brac on their walls, and the diamonds upon their fingers? American wealth. Who said to Congress, "Lay on, lay on, lay on," tho the great debt rolled up to two billions? American industry and wealth. Who poured out its money like the mountains' streams in order that the great Sanitary Commission might carry on its beneficent work? American wealth. Who lavished its gold with uncounted generosity, in order that the fair and lovely service of the Christian Commission might bind up the wounds, heal the broken-hearted, and minister to the necessities of the heroes? American wealth. A good thing to remember in these days of the clashing of classes in this land. It is a good thing for us to remember, in an hour like this, that we have been in the past no rich, no poor, but all lovers of our country; and I believe to-day, if the tocsin of war should sound, that you would find the fair hands of fashion coming to scrape lint and sew bandages as they did in those old pathetic scenes, side by side with the factory girls. I believe to-day, if need was, you would see the silly dude and dandy suddenly erected into the hero, walking side by side with the hard-handed mechanic for the defense of God's altars here.

There is no other work around which we shall cluster with such power in those exigencies of the immediate future as this word "Union." It has not lost its power, nor have we lost the need of appealing to just the feeling that I am appealing to this morning. There are other problems that are right before us, in the midst of which the love of the Union will be the only safeguard. Take that great and growing West. Do you ever think about the West, what a wonderful phenomenal growth it has? I have read that you can take the territory of Montana and pin its eastern edge upon the coast of Massachusetts

and its western edge would reach Cleveland, Ohio, while its latitude would extend from the southern coast of Massachusetts to the southern coast of South Carolina. The time is coming when that great West is to dominate this great Republic; is going to elect your chief magistrate; is going to decide the majority in the House of Representatives, as many a publicist has seen already. The time is coming when this new West, filling up with these new millions, is going to ask readjustment under the old flag. Let no Westerner think that I for a moment charge upon his region any want of loyalty. Far be it from me. But the love of power is human, and human nature is human nature the world over. And we are soon to need the love of Union and the love of country to be our inspiration, as we shall attempt to readjust these conflicting interests of so vast a population. As the star of the center of population shall cross the Mississippi, all this great East, with its historic associations, will be outvoted. Then what? The time is coming in the great Republic when South Carolina and Massachusetts shall join hands and plead with the millions that have recently come to fill up Idaho, Oregon, Oklahoma, and Washington, saying, "We have suffered for the Union; let us dwell in peace." The day is coming when Ohio shall join Mississippi in saying to that great West, "Men of the West, we have suffered too much to have anything happen to the Union." I can foresee that one of these days we are going to conjure for the Union as much by the battle of Malvern Hill, which the blue lost, as by Gettysburg, which the blue won.

It was a religious day. North and South, we were all on our knees. God answered both kinds of prayer in His own way. North and South, we who believe in a prayer-answering God believe we both got the right answer. Do you not recollect those old war-time enlistment days in the church? The old pastor stood beside the recruiting sergeant in the altar. There was a drum, and there on the communion table was the pen and ink and the parchment to make up the entry, and the pastor opened prayer-meeting with prayer. After a little there was a silence and men began to look each other in the faces, and suddenly, you remember, your friend rose in the pew where he sat with his father, and said, "Put me down." And the sergeant answered: "No, sir. I can't put anybody down.

You must do it with your own hand." And as he came out into the aisle to get hold of that pen, how the heart of his mother echoed in that groan! I can remember it yet. Then somebody said, "Sing something," and they sang "America"; oh, how they sang it! The room throbbed with it! Men sang who never sang before. I saw the farmers with the hay-forks over their shoulders trying to sing. They sang it gravely, as if it were a prayer to God. Then there came the long line, name after name, scratched upon the paper, and while they were writing women were praying. While the men went forth, those who remained at home prayed.

They tell us that there were evils, the result of the war, entailed upon our social condition. So there were; but there were incalculable goods aside from the political. Never in all the history of our land were the churches of the Sabbath so large in their congregations as in the days of the war. Never were prayer-meetings so awfully pathetic and powerful as they were in the days of the war. Never was the negro so well behaved, and he did not trouble us as a political factor until after the war. Never was he so well behaved as in the days of the war when he was upon his poor knees. Never was woman so majestic and so potential in this land as she began to be with the days of the war. Ah, when she stayed at home and guarded the stuff and tended the fires upon the altar and wrote letters to the boy, woman took one step in advance toward supremacy that she never had yet taken in the progress of the world. I wish, gray-haired sir, that you would go and get that letter your mother wrote you while you were in camp. Ah, what an eloquent appeal it is for all that is good and noble and true!

So, then, clasp the volume of the backward look and lay it away if you will. Go to the burial place and remember that all are not there. Some are on Southern battle-fields, and some are unlaureled in the sea. The great nation will go on and the fate of heroes will be theirs, to be largely forgotten. But as sure as Christ lives, who set the example of sacrifice, not one of those who gave his life for others but shall receive his reward in that day when every man shall be rewarded according as his works shall be. And not one shall escape punishment who hurts the fair heritage which brave men redeemed with their spilled blood.

## SAVING AND SAFEGUARDING THE NATION

BY THE REV. CHARLES MELANCTHON JONES, BAPTIST, BERKELEY, CALIFORNIA.

*Thy glory, O Israel, is slain upon thy high places! How are the mighty fallen!*—2 Sam. i. 19.

*He hath not dealt so with any nation.*—Psalm cxlvii. 20.

*In your faith supply virtue.*—2 Peter i. 5.

THE first of these sentiments is David's memorial song for two fallen warriors of Israel, one of whom had been his friend and the other his foe in civil strife. It breathes a magnanimous spirit, and has been a model these thirty centuries. The second sentiment was from the same soldier singer, and glories in the unequalled distinction of a high-minded nation in having been prospered by Providence in exerting signal influence upon the world. The third sentiment was penned by an apostle of Christ, whose amateur use of a carnal sword had been mis-timed and mistaken, but who came to know something worth while of moral and spiritual courage, and accordingly employed a word which formerly signified manly energy and soldierly fortitude, but which was elevated to mean moral heroism and spiritual enterprise.

I. *The Pathetic Patriotic Memorial.* One of the most touching poems of our modern literature is Mrs. Browning's "Mother and Poet." It immortalizes Laura Savio of Turin, whose inspiration was the freedom and unification of all Italy. Her choicest influence was to be with her two boys.

"I made them indeed  
Speak plain the word 'country,' I taught  
them, no doubt,  
That a country's a thing men should die for  
at need.

I prated of liberty, rights, and about  
The tyrant turned out.

"And when their eyes flashed . . . O my  
beautiful eyes!

I exulted! nay, let them go forth at the  
wheels  
Of the guns, and denied not. But then the  
surprise,

When one sits quite alone! Then one  
weeps, then one kneels!

God! how the house feels!"

In the issue, first one and then the other of her sons was killed in battle; and then came the sharp contrast between the thunderous jubilation of the populace and her own unspeakable grief, craving silence and sympathy:

"Dead! One of them shot by the sea in the  
east

And one of them shot in the west by the  
sea!

Both! both of my boys! If in keeping the  
feast

You want a great song for your Italy  
free,

Let none look at me!"

This poem teaches that it is one thing to have an enthusiastic ideal of patriotism, to preach it and sing it, in the abstract; but that it is another thing to look at the success of a cause in the light of its price in precious lives, unreturning feet, and faces that reappear only in memory—in vacant chairs, invalid bodies, and shadowed homes. In such a light and at such a time we want no "great song," no spread-eagle outburst of oratory, no fireworks, above all no popular sports. At the proper time we can appreciate and celebrate our Fourth of July; but at the season when we are considering what was given for assuring the safety of this American nation, we would worthily hallow Memorial Day.

All over this land, from the superb shrine by the Hudson where rests the soldier most masterful, most modest, most magnanimous, to each remotest and most humble burial place, we find the old soldier's tomb. And in those silent camps of our national cemeteries slumber some three hundred and fifty thousand Union soldiers, of whom forty-six per cent. are marked "unknown." Yet without this unidentified host our cause would have certainly failed, while through their anonymous heroism our Union is a prevailing reality.

Clearly those heroes have died in vain whose successors in trust have only a backward look. China has been bound hand and foot by her irrational ancestral worship. When we read that the noble Hebrew, Joseph, "gave commandment concerning his bones," we know that it was not that they might be worshiped as relics, but that they should be carried in the advance and be deposited in the destination of the people of God, the mute witnesses and monitors of fidelity and fortitude in behalf of Jehovah's purposes. Such monitors and witnesses are our soldiers' graves. And this brings us face to face with our second thought:

II. *A Memorialized Nation.* The worthiest respect we can show the dead soldier of our Republic is to cherish "the nation" for which he gave "the last full measure of devotion," and see to it that it secures its "new birth of freedom."

But when the Hebrew poet-prince who handled so helpfully the sword and the harp affirmed of his own nation that it was the favorite of Divine Providence, he had in mind a very different nation from ours. Its territory was small and its people exclusive and ere long to be scattered as everlasting exiles among the nations of the world. The territory of our nation is large, its population composite, the rendezvous of voluntary exiles from all the nations; and it is a nation by virtue of its moral ideals, and not by reason of its physical unity of race.

And so, even more than as of old it was said of Israel, "He hath not dealt so with any nation," may it be said of ours, so manifestly prepared and planted, protected, and promoted of God. Imperial Rome had not so vast and unique a sphere of action as has our republican Union. The former went to pieces by reason of the weakness of her apparent strength, while the latter has grown to greatness by reason of the very strength of her apparent weakness. Rome went abroad and sought out and subdued the diverse peoples of the world, only to leave them after her prolonged domination with but superficial modification of mind and manner. The United States remained at home, and kept open house; and now we have a national household, homogeneous, revering our Republic's fathers, and cherishing the traditions and the Constitution of three millions now that we have grown nearly thirtyfold. When Rome's disciples came to look on the Romans at their homes, it was not a housewarming but a conflagration. But when the disciples of the American Union come it is in peaceful guise and with teachable hearts, and in her greatest danger they come to her relief with intelligent enthusiasm, and German Sigel and Irish Corcoran represent the unsurpassed loyalty and bravery of these citizens of foreign blood.

Yes, we have indeed a nation and a transcendent nation, but the very magnificence of our intention, the magnitude of our attainment, and the significance of our opportunity have always been suggesting friction and peril. We have never found a time to emu-

late the mistake of those tribes of old who went down all too soon under their but half-conquered country. The problem whose initial answer Yorktown gave to Bunker Hill, and whose crucial response Appomattox gave to Sumter, was never more serious than when our imperial searchlight swept from the Antilles to the far-off Philippines. Our Webster once gave a compliment to one of the most remarkable of empires when he said: "Her morning drum-beat, following the sun, and keeping company with the hours, encircles the earth with one continuous strain of the martial airs of England"; but Gladstone reciprocated with one more justly true, if not so beautiful, when he reminded those who make comparisons, that "the difference between continuous empire, and empire dispersed over sea, is vital. If America acquires commercial supremacy, she will make the acquisition by right of the strongest; but in this instance the strongest is the best." The very vastness, compactness, and comprehensiveness of our territory; the variety in climate, customs, culture, occupation, and heredity; our Puritan institutions and our liberal inclinations; the tendency to the meanness of all aristocracies, that of wealth, met by the most merciless of all democracies, that of imported ignorance led by designing demagogues—all these and many more elements of disquiet call for something more than complacency.

III. *The Larger National Grand Army.* We must realize with Bryant that

"Soon rested those who fought, but thou,  
Who minglest in the harder strife  
For truths which men receive not now,  
Thy warfare only ends with life!"

Since that long-ago day when our "embattled farmers" stood for high-minded interests to the latest conquests of a farmer nation firing the "shot" now more than ever "heard round the world," in behalf of oppressed peoples, the world has not reproached the American nation for lack of physical bravery. But the time has now more than ever come when to our republican "faith" we must "supply virtue"—the moral energy which knows no might which is not right. The warning which comes from autocratic Rome finds an echo in our own borders where lawless lawmakers open the way for law-despising lawbreakers to promote anarchy, and prejudice against a true socialism. It is a matter for which we should thank God and

take courage that we have a President who is as politically and socially wise as he is physically brave, who shows more ambition to be the worthy arbitrator than the imperious dictator. The ounce of prevention involved in arbitrating social problems of undeniable complexity is worth much more than the pound of cure attempted by the calling out of State militia and the forces of the nation.

Nineteen years after the Declaration of Independence, and when this country had but five million people, George Washington called for a day of prayer and suggested "that we fervently beseech the Author of these blessings graciously to prolong them to

us; to teach us rightly to estimate their immense value, to preserve us from the arrogance of prosperity, and from hazarding the advantages we enjoy by delusive pursuits; to render this country more and more a propitious asylum for the unfortunate of other countries; to extend among us true and useful knowledge; to diffuse and establish habits of sobriety, order, morality, and piety." How do the ideals of machine partizans, manipulating the suffrages of more than eighty million people, compare with those of this magnificent President at the five-million stage, or of those of Abraham Lincoln at near the midway stage of our ever enlarging population?

### THE BURNING BUSH

BY THE REV. ALEXANDER ROBSON, PRESBYTERIAN, SALTOUN, CANADA.

*And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush and said, Moses, Moses, draw not nigh hither.—Ex. iii. 4.*

THIS bush was burning, yet was not consumed. It stood at the back part of the desert, that is, where it was desert indeed—a place where one would suppose the soul of romance, poetry, and music had fled forever, and where the electric ray of Deity could find nothing to illumine. Yet there it was, all aglow with a radiance not of earth.

Perhaps it was not a burning bush to any other than Moses. Perhaps to other eyes it was but a bush. To Moses it was a bush plus God, and he turned aside to see this great sight; but he was sharply warned off, lest in coming too near the bush might become to him, also, a bush and nothing more.

By this sight let us know that every living thing has its soul, if in us there dwells the power of seeing. One man sees, the other does not; and the difference may be in the vision, not in the object looked at. Given affinity with the soul of creation, and we can see divine fire even in the back part of a desert. Lack of this affinity with the heart of nature is the primal effect of the fall, and the restoration of it is eternal life. It is the new life of regeneration, the hearth-fire rekindled among the ashes of Eden, the electric flash of heaven in response to faith in Jesus Christ. As the hearth-fire grows and burns, the creature is not consumed, but illuminated, and

comes to know more and more that the world in which he lives is glowing and pulsing with God, and that heaven is not away yonder, but *here*. Should the hearth-fire never be rekindled, the ashes of the fall never revived, earth remains earth; ashes, ashes; dust, dust; the bush is but a bush and the desert but a desert. Worse, all such in the end become Sadducees, believing in neither angel nor spirit. By the very force of spiritual gravitation they come to hug the earth and accept the grave as the end.

"Familiarity breeds contempt" is an old saying with a truth in its bosom. Too practical an analysis of living matter insults the spirit, and when it takes to flight men conclude that there is no spirit because they have found only the material. Learned anatomists lay the human body on the dissecting-table and declare that there is no soul because they have found no trace of it. No soul! We should think not! Man, it was a dead body you were carving your way through in search of a soul. And even if it were a living one, do you think you could find a soul with your scalpel? You are too irreverently practical, sir. You are making flesh and blood too common. Hands off! uncover the head, the feet too. Stand back and let spirit discern spirit, ere you have none left to discern with. Hold your breath and pause, lest the bush become but a bush and yourself a clod!

Is this world, then, a burning bush, a dressed-up God? Yes, to those who have



eyes to see with. A planet burning with fire which consumes not, but, instead, weaves color into the flower and beauty into the cheek of youth; lends grace to the landscape and appoints every tree of forest and field as lamps to glorify the inner temple of spirit. Yes, if we ourselves are within the charmed circle. To him whose hearth fire is tended by angels, every mountain-top has its crown of gold, every glint of the river its divinity, and every common bush its soul of light. To him the lightning flash is the power of God, the tempest His wrath, and when the quiet comes spirit wings bear messages of love to mortals who long to rise.

Music is not simply a combination of notes. All the real music we have on earth has been dropped to us from above. Sound is but the body of song; it becomes music only when some passing angel breathes a soul into the sound. Then mortals listen and wonder if there are other beings in the air than those they see with the eye of the face.

Yes, this world is a dressed-up God and there is an everlasting concert on for those who can enter in. Purchase your ticket at the cross, and the door will open for you. No fire, no inner temple, no glory-crowned mountain-top, no blink of angel eye in the dewdrop, no love-notes out of the blue, no dreamland faces in the twilight, no burning bush—no, none of these things!

To such this earth is but dirt with bushes on it, and the fields but producers of luggage for the wheels of commerce. For them, the great thundering throat of Mammon drowns the music of the spheres. Like a monster-lunged auctioneer it roars out: "How much? How much am I offered? The earth and the fulness thereof! How much? how much?"

It will be dear enough if you give your soul for it.

"But we can not live on love songs and rose tints," you say. True, the world's produce has to be dissected, crucified, and eaten; but when one through over-familiarity degrades it to a thing of merchandise, the soul goes out of it because it, has already gone out of the man who uses it thus. The light within becomes darkness, and "how great is that darkness." Don't dig the earth so intently as to insult its soul. "Stand in awe and sin not." The fire may be in the bush, but not if you draw too near.

Then is not the Bible a burning book? God is in it to speak to us, if we are able to hear.

To one man it may be only a book, to another a person. To the same reader it may at one time be cold and dead, at another aglow with the indwelling of spirit. At such times he can not treat it as a mere book, but as by instinct he takes the reverent attitude of one in the presence of a superior. The book is too much alive to be handled then as a common thing.

Critics have gone into the Bible with their dissecting-knives as surgeons into the human body, and, we believe, with the same results to themselves. They have cut it up page by page till it has become a mere tatter of paper in their hands. By searching the body they are losing the soul. Undue liberty makes the Book a thing of earth, and God is driven out of His Word by the dissecting-knife. Moses was not asked to select the bush which God should speak from. A flower growing on its stem may be a thing of beauty; but pluck it, handle it, and it is good for nothing but to be thrown away. Approach the Word reverently and the glow of the Book will speak to us.

The church is a burning institution. God is in the midst of her and she shall not be consumed. She marches through a hostile world, an army of men wondered at; but let not the world come too near, lest the glory depart. Allow the world in with its shows, concerts, theatricals, and pantomimes, and her glow will vanish. The profane handling will bring the kingdom of God into contempt—it will soon be all world and no God. The bush will be a bush without its fire.

Love is another name for the inner fire. In the bush the fire was God, and God is love. No one can possess love, even for a dog, and his face not have its little extra shine. Love to God begets love to man. God's heart is the fountain which fills the heart of man, and love to man is the overflow. Every indwelt soul becomes a moral sun cheering with love the weary heart of his fellow.

Who does not know that over-familiarity in common attachment reduces love to dislike? Who can pull up the flower by the root and not have in his hand a poor, woebegone, dying thing, limp and pitiful as a flag in the rain? If love were not handled so much, blabbed about so much by book and tongue, we would have more of it in the world. It is the inner shrine of this earth; come not nigh hither, Moses, nor any one else. "Take thy shoes from off thy feet, for the place whereon thou standest is holy ground."

## SUGGESTIVE OUTLINES

## Hints for Memorial Day

**THE CHRISTIAN WARFARE.**—*I have fought a good fight.*—2 Tim. iv. 7. 1. A good fight must have a good cause behind it. 2. It must be fought with courage, fortitude, and faith in the cause. 3. It must be fought under leaders whom we can trust to the uttermost. 4. It must be fought until victory comes.

**TWO GRAND ARMIES.**—One below—worn, still in service, diminishing; the other above—swelling in size, life's warfare accomplished.

**TWO GRAND REVIEWS:** One in Washington at the close of the Civil War. One in heaven, wherein all the glorious tatters and rags, marks of our trials and struggles here on earth, will be acclaimed by an angelic throng.

**WHY REGARD MEMORIAL DAY?**—1. It is a debt we owe to our veterans, living as well as dead. 2. It is a duty to ourselves. 3. It is an obligation to our children.

**SURPASSING DEEDS:** 1. The surpassing sacrifices involved by the Civil War. 2. The surpassing struggle. 3. The surpassing results achieved.

**THE TRUE PATRIOT** defends his *rights*, but recognizes his *duties*; honors the past, acts in the present, has faith in the future; loves peace, but loves honor and justice more.

**POISONS AND ANTIDOTES:** Lawlessness—the home; political corruption—the school commercialism—the church.

## The Useless Graduate

FROM A BACCALAUREATE SERMON BY C. E. JEFFERSON, D.D.

*There was a man there who had a withered hand.*—Mark iii. 1.

**MANY** a graduate, supposedly well trained, has "a withered hand."

For instance, he can not hold the ballot—he can not wield the instrument of the American freeman in hewing the path for American freedom. But he can talk; yes, he is a great talker. He knows every sore spot in our body politic, and he can talk brilliantly and sarcastically about our national failings and shortcomings. And he becomes very jocose in discussing the efforts of those who make

some effort to better the evil conditions he sees so clearly.

And he can not hold the Bible or a hymn-book. He can read some ephemeral book or a newspaper crimsoned with sin and blackened with wo. But he can not hold the big Book—that Book which has imagery more wonderful than Dante, philosophy more profound than Plato.

Nor can he hold an oar, not even in this age of practical philanthropy. He can not row out to the dangerous eddies, to the spots where men have been overcome by sin and are being drawn down by the undertow of death. No; his right hand is withered, and he can only stand on the shore and make sarcastic remarks about foreign missions, home missions, and college settlements.

Such a man can not honor schools, standing for years in the market-place and doing no useful work—for his right hand is withered. It is because of such men as he that we hear so many jokes by so-called self-made men about college graduates.

Now it is possible to become so much devoted to matters of technique that we neglect other faculties of our nature altogether. It is because of such neglect that the evils have arisen which I have endeavored to describe. And the cure for those evils will be found in an honest effort to follow Jesus of Nazareth.

## St. Paul's Balance Sheet

BY THE REV. C. RUMFITT, LL.D.

*I counted. . . I count. . . I do count.*—Phil. iii. 7, 8.

Does it "pay" to become a Christian and to serve the Lord? There are losses to be suffered, and there are gains to be secured, with certain hardships inseparable to the Christian life. On which side is the balance, and is it worth the sacrifice?

St. Paul, in this passage, gives his experience and divides his balance into three divisions. When he made it he had had about thirty years' knowledge of Christ and experience of the Christian life and he gives us his account of his profit and loss. His first counting was at his conversion—a judgment by faith. His second after the thirty years—a judgment of experience. His third—a

judgment of hope. In all these he expresses himself as more than satisfied; what he has lost is as offal to be thrown to the dogs, and what he has gained and will gain can not be counted.

I. *His First Counting.* He renounced all his personal and ecclesiastical advantages for Christ. If ever there was a man who could have worked out his own salvation it was St. Paul. 1. What he counts as loss. His nationality as one of God's own nation, and of that the very best; his training by the most learned teacher; his religious life—a Pharisee; his godly service as a persecutor of the church; his public conduct, blameless; his prospects. 2. What he accepts in exchange: simply Christ. He took the Lord in the place of all those things which had been his gains. What did it mean to accept Christ, the despised Nazarene, the man who had been branded as an imposter and crucified as a blasphemer? He attached himself to those who were contemned and persecuted as traitors of their nation and enemies of God; he had to go back upon all his former professions, and to face poverty, persecution, and, perhaps, death. In the world's counting he gave up everything and got nothing, and was a fool. 3. His balance to the good: He gained the substance in exchange for the shadow. Christ is the end of the law; Christianity is Judaism fully developed and perfected. All therefore that St. Paul had, as a devout Jew, was only in anticipation of Christ, and a spiritually minded Jew would naturally and gladly believe the Gospel and receive Christ when it was preached to him. Therefore the things which had been his gain, in Christ had now become obsolete and ready to vanish away, and to have held them would have been to hold to empty forms. St. Paul therefore gained everything and lost nothing.

II. *St. Paul's Second Counting.* After thirty years' knowledge and experience of Christ he was still more satisfied with the exchange he had made. The two sides of his balance sheet are much fuller and the balance much greater. His first counting was by faith; this was the result of his long experience. 1. What he counted as loss: Not only those things which he had as a Jew and Pharisee, but also "all things" which he had as a man. "I count all things but loss." Christ to him was more than everything in the world. To Him to live was Christ, and

everything that was not of Christ was of no value. 2. What he gained: From the world he received hardship, suffering, persecution unspeakable (2 Cor. ii. 24-27). To a man of the world his gain was nothing and his loss everything. But during that time he had the most glorious experience possible to man. Christ Jesus had become his Lord and dominated his life. Thus the whole God-head in Christ was brought into his life. He had knowledge of Christ. The revelations of the truth given to him were such as no man had received before, and made him the founder and guide of the Gentile churches to the end of the age. His experience of the presence of Christ in the midst of his sufferings made him unspeakably happy, so much so as to glory in tribulation. 3. His balance to the good: Even his losses were converted into gains. His manhood was remade; by the knowledge and experience of Christ he became a divine man. His life was made infinitely more powerful for good. He has a posthumous and everlasting reputation, and, after the Lord Himself, Christianity is more his making than that of any other man.

III. *St. Paul's Third Counting.* He now looks forward in hope, and, considering what Christ will be to him and do for him, he is overwhelmed with the thoughts of his eternal gains. 1. His loss is as offal thrown to the dogs. This will be literally true. All worldly positions and possessions will pass away at the coming of the Lord. 2. His gains. It is impossible to estimate the value of the glories which he hopes for: to win the full Christ and the righteousness of God instead of that of the law; to see and know Christ visibly and personally, and the fulness of His Atonement; and to reach that which is the end and consummation of redemption—the resurrection from the dead and a place in the eternal kingdom of God. Hence he knows that in the end he will be found to have lost absolutely nothing and gained everything—Christ and God and all things with them. Such profit will all God's saints have.

This is St. Paul's life's balance sheet. At the time of making it he did not count on having attained to it, but one thing in life was his sole purpose, to press on toward the mark of the prize, and there is no doubt that he will be found to have reached it. May we all do likewise.

**The Evergreen Disciple**

SERMON BY THE REV. J. OSSIAN  
DAVIES.

*f Cyprus—an old disciple.*—Acts  
3.

He was a very young old man, who  
in his breast the fountain of perpet-  
ual life. The old disciple has these

eminence for strength of faith and  
purity of character.

He possesses a spirit of resignation.

He has a rich legacy of holy memories.

He has full sympathy with the true spirit  
of the law.

He is wise in council, because rich in expe-  
rience.

He is before him the most glorious pros-  
pect.

Let the old be ashamed of the gray

Let the young remember that a  
happy life is the first step toward a happy

**Events Cast Their Shadows Before**

BY REV. W. J. ACOMB.

*the coming which I greatly feared is come  
upon me, and that which I was afraid of is  
to me.*—Job iii. 25.

Friendships which overtook this good  
man were not unexpected. There would ap-  
pear to have been a vague dread of impend-  
ing disaster.

These apprehensions acquired per-  
manence with Job, until he "greatly feared."  
His sorrows were translated into very pain-  
ful ones.

They may often play the prophet to our  
national destiny. 1. It does not require  
wisdom to detect the shadow of disease  
in our constitution. 2. Perchance our  
weakness is the loss of mental balance or

We may also dread lest we outlive  
our friends, as Job did. 4. The an-  
tiquated illustrations in which men  
read of a certain fate—Achilles, As-  
amocles. 5. We often get a hint  
as direct from our Father-God:  
"He has many voices, and none without  
me." 6. The calamity is not the  
most painful for being thus foreseen.  
Even the ghosts of all these disasters,  
as Job said, "cursed his day."

A judicious use can be made of the sun-  
shinings we may receive. 1. Let us  
take the assurance that the Lord reign-

eth; we can not thwart His designs. 2. But  
we can make good use of the warnings He is  
indulgent enough to grant us (Gunpowder  
Plot). 3. We may learn much from those  
who fail to learn for themselves. Pride, for  
instance, is the prophecy of a coming fall.  
Look at Coriolanus. 4. We may "take the  
hint of our latest experience," as Emerson  
says. Every man has an anticipation of "the  
pains of hell" in the scorpion sting of con-  
science. 5. We may learn from all this to  
live an honest, transparent life, which dreads  
no exposure and harbors no guilty secret.  
6. Seeing that we are born to trouble as the  
sparks fly upward, wisdom suggests that we  
philosophically store spiritual strength for  
our day of adversity. 7. Seeing how near  
we live to some calamitous event, is there  
not a hint that we behave ourselves lovingly  
and mercifully to those about us? How de-  
sirable to have attached to the memory of us  
only sweet and gentle things!

**Five Types of Defective Goodness**

FROM A SERMON BY THE REV. W. L.  
WATKINSON.

*... And five of them were foolish.*—Matt.  
xxv. 2.

THESE five foolish virgins may stand for  
five types of goodness, none of them quite  
good enough:

- I. Ecclesiasticism without righteousness.
- II. Morality without godliness.
- III. Sentiment without sacrifice.
- IV. Knowledge without obedience.
- V. Enthusiasm without perseverance.

**Several Kinds of Fools**

FROM A SERMON BY THE REV. MARCUS  
RAINSFORD.

*Behold, I have played the fool.*—1 Sam. xxvi. 31.

THE most difficult problem of the church  
is how to prevent men and women playing  
the fool. Through ignorance and weakness  
in various ways men are fools.

I. Men become fools by shutting God out  
of their lives. What the fool in the Fifty-  
third Psalm really said was: "There is no  
God for me." He banished God.

II. The envious fool, the man who envies  
the prosperity of the wicked.

III. The money-grubbing fool. Such was  
the covetous man in Luke xii.

IV. The self-important fool—like King Saul.

V. God's remedy for fools: 1. A revelation of His own wisdom to meet man's folly. This He has made in the Book and in His Son. 2. A revelation of His power to overcome man's weakness. In Christ's cross that power is made known.

#### Paradoxical People in the Bible

BY THE REV. J. H. SELLIE.

*A Repulsive, Attractive Man* (Esau)—Gen. xxv. 27-34; Heb. xii. 16, 17.—I. The attractive side of the man: 1. A happy disposition—not given to worry. 2. An affectionate son. 3. Impulsively generous. 4. Forgiving—ready to forgive Jacob. He is a veritable Dr. Jekyll and Mr. Hyde.

II. The repulsive side: 1. He let one deed ruin his attractiveness. 2. He let the sensual dominate. 3. He despised his birthright.

*A Weak Strong Man* (Samson)—Judges xv. 16.—I. His strength—bodily.

II. Weakness—bodily.

III. How the change came about: 1. Trust- ed in his own strength. 2. He went into bad company. 3. He played with sin. 4. God's Spirit departed from him.

*A Foolish Wise Man* (Jeroboam)—1 Kings xi. 28; xiv. 16.—I. His wisdom: 1. Industrious—could work, did work; reason for his promotion. 2. Not ashamed to work. 3. The way he ruled his people.

II. His folly: 1. He sinned—idolatry. 2. He helped others to sin. 3. To set up the idols looked like wisdom; it was folly.

III. His wonderful opportunity: 1. King. 2. Popular—ten of the twelve tribes chose him. 3. He is disappointing—his folly over- shadows his wisdom.

*A Blundering Shrewd Man* (Judas)—Matt. xxvii. 8-5.—I. A shrewd man—the reason he was the treasurer.

II. What made Jesus choose Judas? 1. Jesus did not know Judas (?). 2. Jesus did know and wanted to keep Judas near Himself. 3. Judas had some good qualities. 4. To give Judas chance to repent.

III. What led Judas to betray Christ? 1. Foreordination (?). 2. Disappointed ambi- tion. 3. Good intention (?). 4. Love of money. 5. Sold self to the devil (John xiii. 27).

IV. Things that aggravate Judas' crime: 1. Jesus good. 2. Judas a disciple with

great privileges. 3. Manner of the betrayal—the kiss.

V. Wherein he blundered: 1. In going to high-priests to confess. 2. In taking his own life instead of repenting, as did Peter.

#### The Vision of the Pure in Heart

FROM A SERMON BY W. T. DAVISON,  
M.A., D.D.

*Blessed are the pure in heart: for they shall see God.*—Matt. v. 8.

WE find a paradox. Our lives are not pure. There is a law of spiritual kinship, by which only the pure can have a vision of the Pure. Yet Jesus speaks this as a promise, and one that may be fulfilled here in this world. How can this be?

I. The Dawn of the Vision. It begins with God's forgiving grace, by which sin as guilt is taken away.

II. The Progress of the Vision. It lies between a happy memory and a pure hope. From conversion it goes on as a daily faith, enabling us to fix the eye upon one aim. Hope keeps us above sin and purifies the soul.

III. The Consummation of the Vision. Slowly life is transformed and the vision becomes clearer. At last we shall be wholly purified, and then we shall "see Him as He is."

#### "A Transcendent Love"

BY THE REV. CLAUDE R. SHAVER.

*Who shall separate us from the love of Christ! . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ—Jesus our Lord.*—Rom. viii. 35-39.

A LOVE inseparable, boundless! Do we understand it? Hardly. It passes beyond our conception. Like the great ocean to the "Ancient Mariner"; like Herbert Spencer's "Space," or Immanuel Kant's philosophy, it "transcends" human comprehension. Yet we heed the transcendental philosophers when they discuss boundless space and knowledge. Shall we not also heed the apostle when he portrays a transcendent love?

I. It is a love unimpeded by any incident in human experience. 1. Neither "persecution, famine, peril, sword," can intervene. 2. "Nor life," with all its temptations and

allurements. 8. "Nor death," as witness the hosts of martyrs and missionaries.

II. This love transcends any possible obstacles in the universe at large. 1. "Nor height, nor depth"—nothing in *space*. 2. "Nor things present, nor things to come"—nothing in *time*.

III. It surpasses the perfect celestial beings around the heavenly Father's throne. "Nor angels, nor principalities, nor powers."

We may be able to retain but a mere drop from the great ocean of divine love. Yet, like the tiniest pool fed by the invisible vapors in the remotest mountain gorge, these human hearts never are barred from communion with the ocean, no matter how high the peaks and ranges that often intervene.

### To-day's Church

BY THE REV. D. JERMAN.

*Go in between the wheels. . . . and fill thine hand with coals of fire from between the cherubim, and scatter them over the city.*—Ezek. x. 2.

GENERAL remarks *re* the book of Ezekiel: Difficult to interpret. We shall not attempt the interpretation of this remarkable chapter, but will make the text the basis of suggestive thoughts respecting the Sustainer, the resources, and the influences of to-day's church.

I. *Its Secret Sustenance*. God dwelt between the cherubim (Ps. lxxx. 1). He was enthroned between the mystic figures. The wheels significant of the swiftness of the divine movements—the wondrous complexity of His works and ways—"wheels within wheels." God is the secret Sustenance. Majestic, but merciful (verse 8). Infinitely high, but infinitely near (Ps. cxlvii. 3, 4). It is Sinai and Calvary—the fiery Presence in judgment; the Hand of Love outstretched in welcome and strong to save. The Lord sustains His church. He has determined its foundations, privileges, relations, and laws.

II. *Its Sacred Resources*. "Fill thine hand," etc. What is needed must be found in God. The church must be commissioned, purified, empowered, inspired, and glorified by Him (Isa. vi.). Not to be found in alliance with the strongest states. Have their rise in the throne of God—live coals from the altar of heaven. If the church of to-day is to be as a flaming torch, it must be kindled with coals of fire from between the cherubim.

III. *Its Sanctifying Agencies*. "Scatter,"

etc. The mission of the church of Christ is to spiritualize and regenerate the "city" of politics, commerce, and social reform. Must scatter the purifying coals. It may mean the fires of revolution (Rev. viii. 5). It will also mean reformation (Rev. xxi. 27). The rookeries of sin will be destroyed, but the everlasting hills of truth will firmly remain. The church of to-day must be regardless of consequences when the imperious commands of God are heard. 1. Realize the need. 2. Remember the supply. 3. Resort to God.

### The Tenderness of God's Knowledge of Man

FROM A SERMON BY DONALD SAGE  
MACKAY, D.D.

*He knoweth.*—Psalm ciii. 14; Job xxiii. 10; Psalm xlii. 21; Matt. vi. 8.

THESE references are taken from the testimonies of four men who had tested this divine knowledge in the strain and stress of experience. It was not what they had speculated about God, but what they had actually realized, each for himself in the hard facts of necessity, that taught them to say, each from his own standpoint—"He knoweth."

There is, first, the testimony of David in the One Hundred and Third Psalm, "He knoweth our frame"; secondly, there is the testimony of Job in the midst of his accumulated suffering, "He knoweth the way that I take"; thirdly, there is the testimony of another psalmist, "He knoweth the secrets of our hearts"; and, finally, there is the testimony of Jesus, "Your Father knoweth what things you have need of." Combine these testimonies and they illustrate in a very beautiful and suggestive way four distinct aspects of the divine tenderness toward human need.

I. God knows every mitigating circumstance in our lives; therefore, He judges us gently—"He knoweth our frame."

II. God knows every mysterious suffering in our lives; therefore, He judges us patiently—"He knoweth the way that I take."

III. God knows every hidden struggle and secret sorrow of our hearts; therefore, He judges us sympathetically—"He knoweth the secrets of our hearts."

IV. God knows every necessity in our daily life; therefore, He deals with us helpfully—"Your heavenly Father knoweth what things you need."

## PRAYER-MEETING SERVICE

BY WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

## The Risen Lord's Remedy for Loss of Hope

MAY 7-13.

*But go your way, tell his disciples, and Peter.*  
—Mark xvi. 7.

CONCERNING this special message to Peter, we have these other statements in St. Luke, where the two disciples, hastening from Emmaus to Jerusalem, to tell the other disciples the joyful news of the Resurrection, exclaim: "The Lord is risen indeed, and hath appeared to Simon"; by St. Paul in the fifteenth of First Corinthians—"And that he was seen of Cephas."

It is noteworthy and suggestive that this special message to the fallen Peter, this singling him out for peculiar and personal mention, should appear in St. Mark's Gospel. For St. Mark, as Papias, who lived close under the shadow of the apostolic age, tells us, "Having become Peter's interpreter, wrote accurately all that Peter mentioned." So Mark's Gospel is really Peter's Gospel. So "no wonder it is in the Gospel of St. Mark we find this wondrous touch. Who afterward would have been so likely as the Apostle Peter to treasure up this word, after the dreadful hours he must have spent during Friday night, Saturday, and Saturday night? What story would he have so often told to Mark, his son in the faith?"

"And Peter"—what balm that personal and mindful message must have been to the fallen and hopeless disciple. Peter had thrice denied his Lord. One says about the "moment after" that there is always a peculiar quality of self-revelation in it. In "the moment after" those spasms of denials came that look of Jesus. "And Peter went out and wept bitterly." And there must have been the bitterness of hopelessness in those tears. Such was Peter's "moment after."

I. Think of the roots out of which that upas-tree of Peter's denial sprang. 1. Undue self-confidence. 2. Difficult conditions—of the turmoil of the arrest; of sleeplessness; of the questions about Jesus,—why did not this Jesus whom Peter had proclaimed Messiah call the twelve legions of angels to His assistance? of the uncertainties about the trial of Jesus,—who could tell what was going to come of it to His followers? 3. Rashness

—essential element in Peter's nature. 4. Distance from his Lord—he "followed afar off." 5. Questionable companionships—the soldiers and scoffers about the fire in the court.

II. Think now of what Dr. William M. Taylor well calls the "aggravations" of this denial. 1. Peter had been well warned by the Master. 2. The denial struck when Jesus most needed Peter's support. 3. The Master had given Peter repeated and peculiar evidences of His regard. 4. The profanity of the denial. How from Peter's heart hope must have fled. What could the resurrection bring to him (he must have thought) but doom and perpetual estrangement?

But, standing out from all the sad black background, shines the heart of Christ. With this very Peter, the Christ will appoint special and lonely meeting—lest in the presence of others Peter should be too much shamed. And Peter shall be reinstated in his apostleship (John xxi. 14-17).

The risen Lord's remedy for hopelessness is the Lord Himself.

## Some Great Facts Concerning the Risen Lord

MAY 14-20.

*Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained. —John xx. 19-23.*

1. *He Changed the Sabbath.* "That same day at evening, being the first day of the week."

How venerable and imperial was the Jewish Sabbath. It commemorated the Creation. The law concerning it was one of the ten great words thundered on Sinai. For more than fifteen centuries that seventh-day law had maintained supremacy. About that

th day had gathered the hoarliest and lest associations. But, in this first no- this first gathering of the disciples on first day of the week we get the first ecy of a most surprising change. The lay of the week has taken the place of venth day as the Lord's Sabbath almost really in Christendom, and for nineteen ries. There is no more phenomenal e in history. Why the change? Jesus n the first day. Jesus put emphasis on rst day by special resurrection appear-

Resurrection is a vaster matter than on. Jesus is mightier than Moses. l what proof of the veritable reality of resurrection is this change of day. ng but a mountainous reality could wrought the change. When the church rs for worship on the first day of the instead of on the seventh, the church, centuries-long insistence, has been prong the actual, literal, revolutionizing f the resurrection of her Lord.

*The presence of this risen Lord among cho are gathered in His name.* "Came and stood in the midst." Before His ection our Lord promised, "For where r three are gathered together in my there am I in the midst of them." g vanquished death in glorious resur- , the Lord is not forgetful of His se. He was with those first disciples. sen Lord is with those gathering in His to-day.

*He sends the world peace.* "And said them, Peace be unto you." And then, o that were not enough—"Then said to them again, Peace be unto you."

nk of the Peace of which the risen Lord se. 1. In the certainty of another life, lch His resurrection is triumphant dis- e. 2. In the certainty of the forgive- f sins. Our Lord's resurrection is the f the sufficiency and efficiency of His nent. 3. In the certainty that He has before us through death, and is victor . And in multitudes of other ways the tion of the risen Lord is Peace.

*He rose in the spiritual body* (1 Cor. ii. It was a body dowered with new powers. ng could hinder it. It could appear isappear. Shut doors could not baffle . could eat, as in this case, to assure the les that their risen Lord was not a wy ghost; but it did not need the sus- e of food. It belonged to another and

nobler realm. It was untethered. It is sym- bol and instance of the glory into which our own resurrection shall lift us.

### The Greatest Personal Affirmation

MAY 21-27.

*And he said, Lord, I believe. And he wor- shipped him.*—John ix. 38.

All suffering and disease are not the result of sin. Of this man born blind, Jesus de- clares, "Neither hath this man sinned, nor his parents." Do not blunderingly and unsym- pathetically interpret the misfortunes of an- other.

I. *Whom are we to believe?* This is the question of Jesus eliciting the affirmation—"Dost thou believe on the Son of God?" We are to believe then on the Person Christ, the Son of God, and on this divine human Person as *able*—for the forgiveness of sins—as this blind man was forgiven; for various help—as this blind man was helped.

II. How may we come to the *ability* of this greatest affirmation? By such *trusting obe- dience* as this blind man exercised in making the commanded journey from the Temple to the Pool of Siloam. And also, by such *brav- ery of confession* as this blind man manifested before the scowling Pharisees. Poverty of belief springs from scantiness of obedience to Jesus, and from grudging confession of Him.

III. *The result and test* of this affirmation of belief on Jesus must be worshipful devo- tion toward Him.

### An Instance of Devotion

MAY 28—JUNE 3.

*When she saw that she was steadfastly minded to go with her, then she left speaking unto her.*—Ruth i. 18.

An exquisite instance of devotion—this of Ruth. See the whole story.

I. This devotion springs out of a "*steadfast mind*."

1. The steadfast mind is the issue of a *de- cided will*. Exclaimed Ruth to Naomi, "Whither thou goes *will* I go," etc. The will is the deepest thing in us. We think our thoughts—nothing is more wonderful than the procession of the thoughts. We are con- scious of our feelings and emotions. But there is something in us which can arrange our thoughts and marshal them, which can



control our feelings. What? Our will. That is the hard and undermost substratum of our personal being; is the ultimate element in it. And this undermost will has the ability of free choice. 2. This steadfast mind is a mind that *will not be dissuaded*. Orpah might be, but not Ruth. 3. This steadfast mind is delivered from soliciting dissuasions. The steadfast mind has come out of the mists and pains of indecisions, and stands in the clear and invigorating light and air of a finished decision. Naomi "left speaking to her." 4. This steadfast mind is instantly and steadily *ready to act* along the line of its decision. How beautifully and sweetly Ruth thus did (see v. 23 and chap. ii. 1-8).

II. In the place of Naomi put the Lord

Jesus; and in the place of Ruth put a modern Christian. 1. Naomi was worthy Ruth's steadfast devotion. Surely Christ is worthier the devotion of a modern Christian. 2. Toward Jesus Christ a modern Christian ought as definitely to *decide*, as Ruth did toward Naomi. 3. A modern Christian ought to have toward Jesus Christ such steadfast mind as *will not be dissuaded* from Him, as Ruth had toward Naomi. 4. Toward Jesus Christ a modern Christian ought to have a mind so steadfast as to be *delivered* from dissuasions from Him, as Ruth had toward Naomi. 5. The modern Christian ought to have toward Jesus Christ a mind so steadfast as to be *gladly and instantly ready for any service* for Christ, as Ruth was ready, for Naomi's sake, to do her gleaning.

### SUGGESTIVE THEMES AND TEXTS

#### FOR MEMORIAL DAY.

Divine Revelations in National Experiences. "Stand still, that I may reason with you before the Lord of all the righteous acts of the Lord which he did to you and to your fathers."—1 Sam. xii. 7.

The Roll of Honor. "These be the names of the mighty men whom David had. . . . He arose and smote the Philistines until his hand was weary, and his hand clave unto the sword; and the Lord wrought a great victory that day."—2 Sam. xxiii. 8, 10.

A Nation's Noblest Sacrifice. "And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord."—Num. viii. 13.

Public Recognition of Divine Deliverances. "They that are delivered from the noise of archers, in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even his righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates."—Judges v. 11.

The Reward of Loyalty. "Be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 10.

The Inspiration of True Valor. "Be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."—Neh. iv. 14.

A Condition of National Enrichment. "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey."—Num. xiv. 7, 8.

Church-going Abolished. "And I saw no temple therein."—Rev. xxi. 22. William Y. Chapman, D.D., Buffalo, New York.

The Miserly Man. "Covetous" (literally, "a lover of silver").—3 Tim. iii. 2. The Rev. Charles Herald, Brooklyn.

Silent Hours. "A time to keep silence."—Eccles. iii. 1. "Be still, and know that I am God."—Psalms xiv. 10. L. H. Dorchester, D.D., St. Louis.

Just Enough. "He that gathered much had nothing over, and he that gathered little had no lack."—Ex. xvi. 18. The Rev. Charles H. Hess, Grand Island, New York.

Thinking, Turning, Obeying. "I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments."—Psalm cxix. 59, 60. J. D. Rankin, D.D., Denver.

The Thousandfold Man. "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he spake unto you."—Josh. xxiii. 10. The Rev. Frederick F. Shannon, Brooklyn.

The Changes of Time. "Behold the former things are come to pass, and new things do I declare."—Isa. xlii. 9. Frank G. Tyrrell, D.D., St. Louis.

The Man in the Background. "And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."—John i. 42. Pleasant Hunter, D.D., New York City.

The Risen Truth from the Fallen Tower of Sileam. "I tell you, Nay: but, except ye repent, ye shall all likewise perish."—Luke xiii. 5. The Rev. William J. Lockhart, Harrisburg, Pennsylvania.

The Divine Partnership. "We are God's fellow workers."—1 Cor. iii. 9. The Rev. W. S. Jerome, Northville, Michigan.

The Sins of Children Visited Upon Fathers. "I will judge his house forever for the iniquity which he knoweth: because his sons made themselves vile and he restrained them not."—1 Sam. iii. 13. The Rev. David J. Torrens, Friendship, New York.

The Paradox of David. "A man after his [God's] own heart."—1 Sam. xiii. 14. "But the thing David had done displeased the Lord."—2 Sam. vi. 27. A. C. Dixon, D.D., Boston.

## ILLUSTRATIONS FOR PULPIT USE

**Work.**—William Osler, M.D., the great American physician who has recently accepted the regius professorship of medicine in Oxford University (one of the very highest medical prizes in the world), and whose semi-jocular remarks about chloroforming men over sixty have occasioned innumerable newspaper paragraphs, has lately published a book of addresses, which is entitled "*Æquanamitas*." In an address to young physicians he refers to one of Kipling's "Jungle Stories," in which Mowgli, who wished to be avenged on the villagers, could get the help he needed only by sending the master-word. "This I propose to give you," says Dr. Osler. "It is the secret of life as I have seen the game played and as I have tried to play it myself." Then comes this passage:

"Tho a little one, the master-word looms large in meaning. It is the open-sesame to every portal, the great equalizer in the world, the true philosopher's stone which transmutes all the base metal of humanity into gold. The stupid man among you it will make bright, the bright man brilliant, and the brilliant student steady. With the magic word in your heart all things are possible, and without it all study is vanity and vexation. The miracles of life are with it; the blind see by touch, the deaf hear with eyes, the dumb speak with fingers. To the youth it brings hope, to the middle-aged confidence, to the aged repose. True balm of hurt minds, in its presence the heart of the sorrowful is lightened and consoled. It is directly responsible for all advances in medicine during the past twenty-five centuries. Laying hold upon it, Hippocrates made observation and science the warp and woof of our art. Galen so read its meaning that fifteen centuries stopped thinking and slept until awakened by the 'De Fabrica' of Vesalius, which is the very incarnation of the master-word. With its inspiration Harvey gave an impulse to a larger circulation than he wot of, an impulse which we feel to-day. Hunter sounded all its heights and depths, and stands out in our history as one of the great exemplars of its virtue. With it Virchow smote the rock, and the waters of progress gushed out; while in the hands of Pasteur it proved a very talisman, to open to us a new heaven in medicine and a new earth in surgery. Not only has it been the touchstone of progress, but it is the measure of success in every-day life. Not a man before you but is beholden to it for his position here, while he who addresses you has that honor directly in consequence of having had it graven on his heart when he was as you are to-day. And the master-word is *Work*—a little one, as I have

said, but fraught with momentous sequences if you can but write it on the tablets of your hearts and bind it upon your foreheads."

Work is not all there is to "the secret of life." There are other words that may dispute its claim to be the master-word; but it is a master-word without doubt.

**Opportunity.**—In his pamphlet on "The Revival in Wales," W. T. Stead makes use of an old story with an ever-new application. He writes:

"The old story of the man who was gathering eggs from the face of a precipitous cliff always recurs to me at such seasons of opportunity. The man, clinging to a rope, had lowered himself from the overhanging edge of a beetling cliff till he was opposite the ledge where the sea-birds laid their eggs. Owing to the extent to which the brow of the cliff overhung the sea, whose waves were dashing two hundred feet below, the egg-gatherer found himself some ten feet distant from the ledge of the nests. By swaying to and fro, he was able to make himself swing as a pendulum outward and inward, until at last the extreme inward swing of the rope brought him to the ledge, onto which he sprang. As he did so he lost hold of the rope. There he stood for one awful moment midway between sea and sky. The rope, swinging outward after he had quitted his hold, was returning like a pendulum. It came, but not so far as to enable him to clutch it from where he stood. Outward it swung again, and he realized with agony that at each time it swayed to and fro it would be further and further off, until at last it would hang stationary far out of his reach. When the rope began slowly to swing inward, he saw that the next time it would be out of his reach. Breathless, he waited until the rope was just about to pause before swinging back, then, knowing that it was now or never, he leaped into space, caught the rope, and was saved."

**Princes.**—"Put not your trust" in them seems to be the moral of recent events in St. Petersburg. Mark Twain, in *The North American Review*, quotes the following cablegram that appeared in the *New York Times*, July 27, 1904, embodying an extract from the *Petersburger Zeitung* describing the reception given the Czar at Novgorod:

"The blessing of the troops, who knelt devoutly before his Majesty, was a profoundly moving spectacle. His Majesty held the sacred ikon aloft and pronounced aloud a blessing in his own name and that of the Empress. Thousands wept with emotion and spirit."

ual ecstasy. Pupils of girls' schools scattered roses in the path of the monarch.

"People pressed up to the carriage, in order to carry away an indelible memory of the hallowed features of the Lord's Anointed. Many old people had spent the night in prayer and fasting, in order to be worthy to gaze at his countenance with pure, undefiled souls.

"The greatest enthusiasm prevails at the happiness thus vouchsafed to the people."

A few months later the Czar's subjects, seeking to place before him a petition for redress of intolerable wrongs, were shot down by scores, defenseless and unresisting. Adoration of human beings doesn't pay.

**A Saving Record.**—Prosecutors frequently remark upon the extreme difficulty of convicting in the courts an old soldier with a war record. *Per contra*, it was the general opinion of the lawyers of New York that Carlyle W. Harris was sent to the death-chair on utterly insufficient evidence because his former life had been execrable. A case indicating the value of a good record is told in "Nick of the Woods," an old-time Indian romance. The subject in this instance was a rather extravagant character, a horse thief named Ralph Stackpole. He was before the court for stealing some horses:

"Many an angry and un pitying eye was bent upon the unfortunate fellow, when his counsel rose to attempt a defense, which he did in the following terms: 'Gentlemen of the jury,' said the man of law, 'here is a man, Captain Ralph Stackpole, indicted before you on the charge of stealing a horse; and the affair is pretty considerable proved on him.' Here there was a murmur heard throughout the court, evincing much approbation at the counsel's frankness. 'Gentlemen of the jury,' continued the orator, elevating his voice, 'what I have to say in reply is, first, that that man thar', Captain Ralph Stackpole, did, in the year 1779, when this good State of Kentucky, and particularly those parts adjacent to Bear's Grass and the mouth thereof, where now stands the town of Louisville, were overrun with yelping Injun-savages—did, I say, gentlemen, meet two Injun-savages in the woods on Bear's Grass, and take their scalps, single-handed—a feat, gentlemen of the jury, that ain't to be performed every day, even in Kentucky!' Here there was considerable tumult in the court, and several persons began to swear. 'Secondly, gentlemen of the jury,' exclaimed the attorney-at-law, with a still louder voice, 'what I have to say secondly, gentlemen of the jury, is that this same identical prisoner at the bar, Captain Ralph Stackpole, did, on another occasion, in the year 1782, meet another Injun-savage in the woods—a savage armed with rifle, knife, and tomahawk—and met him

with—you suppose, gentlemen, with gun, ax, and scalper, in like manner? No, gentlemen of the jury! with his fists, and' (with a voice of thunder) 'licked him to death in the natural way! Gentlemen of the jury, pass upon the prisoner—guilty or not guilty?' The attorney resumed his seat. His arguments were irresistible. The jurors started up in their box, and roared out to a man: 'Not guilty!'"

**Shams.**—Mark Twain, in *The North American Review*, writes a fancied soliloquy of the Czar, which might be applied, in a way, to every other man whose reputation depends chiefly or wholly upon adventitious surroundings—his wealth, or worldly rank. We reproduce a part of this article:

"After the Czar's morning bath it is his habit to meditate an hour before dressing himself.—*London Times Correspondence.*"

"[Viewing himself in the pier-glass.] Naked, what am I? A lank, skinny, spider-legged libel on the image of God! Look at the waxwork head—the face, with the expression of a melon—the projecting ears—the knotted elbows—the dished breast—the knife-edged shins—and then the feet, all beads and joints and bone-sprays, an imitation X-ray photograph! There is nothing imperial about this, nothing imposing, impressive, nothing to invoke awe and reverence. Is it this that a hundred and forty million Russians kiss the dust before and worship? Manifestly not! No one could worship this spectacle, which is Me. Then who is it, what is it, that they worship? Privately, none knows better than I: it is my clothes. Without my clothes I should be as destitute of authority as any other naked person. Nobody could tell me from a parson, a barber, a dude. Then who is the real Emperor of Russia? My clothes. There is no other."

**The Inspiration of Grief.**—Leo Wheat, the author of a number of popular religious tunes, tells in the *Baltimore Sun* how the "Lost Chord" came to Sir Arthur Sullivan:

"Sir Arthur and I were up in my room, lounging over my bed with our pipes, just as we used to do in Leipsic, and he told me.

"Leo," he said, "it was when my brother was dying that the inspiration came. I stood beside his couch, and I saw the light of life fading out of his eye, and my own heart was breaking. And it faded and faded until he was dead. And I folded his hands across his breast, and, turning my brimming eyes away and up to God, went to the piano, and there, out of a broken heart, "The Lost Chord" was written."

Dr. Ecob says we "are not good for anything until our hearts are broken"; and it is the testimony of the wisest men that the highest and best things of life, as well as of

art and of literature, are generated from the soil of sorrow.

**Gratitude.**—The following passage is found in the recently published life of Florence Nightingale:

"A Highland soldier was about to undergo an amputation. Miss Nightingale asked that the operation might be delayed, as she thought that careful nursing might render it unnecessary. Through her unremitting care the man's arm was saved; and when asked what he felt toward his preserver, he said that the only mode he had of giving vent to his feelings was to kiss her shadow when it fell on his pillow as she passed through the wards on her nightly rounds."

All that devotion for a saved arm! How much for a *saved soul*?

**The Fruit of Affliction.**—Mr. Allen Sutherland, in *The Congregationalist*, gives the following account of the origin of the Florence Mission, which carries its own moral:

"Twenty years ago a prominent wholesale druggist, Mr. Charles N. Crittenton, of New York City, lost his little daughter Florence. For months his grief was almost unbearable, but he finally became reconciled, determining to live such a life as would insure meeting his little daughter again.

"One night he accompanied a missionary into the slums and visited saloons, where they found two young girls whom they exhorted to lead better lives and to whom they said in parting, 'God bless you; go and sin no more.' But as Mr. Crittenton was going home the practical questions arose in his mind: 'Where are they going?' 'Where can they go?' 'What doors are open to them except those that lead to sin and vice?'

"From the above reflection resulted the opening, on April 19, 1883, of the first Florence Home, 81 and 83 Bleeker Street, New York, since named the Mother Mission, from which have sprung sixty-four other homes in different cities throughout the United States, as well as abroad, where any unfortunate girl-mother may come and find friends.

"The first girl to enter the first Florence Mission was one of those to whom Mr. Crittenton talked that night he visited the slums with the missionary. The girl was Nellie Conroy, sold into sin at the age of twelve by a drunken mother, and who sank deeper and deeper, until Mr. Crittenton found her in a den of vice in Baxter Street, New York. She was converted in the Florence Home and lived there happily for two years until her death. No one who ever heard Nellie Conroy speak would ask, 'Can fallen girls be saved?' During the last year of her life she spoke in many of the largest churches in New York City, and one of the last places in which her voice was heard was the Cooper Union, where she addressed an audience of about five thousand people, who were spellbound by her elo-

quence. She died in St. Luke's Hospital. A few hours before her death she said: 'Tell Mr. Crittenton I expect to see little Florence to-night in heaven.'"

**Sacrifice.**—It often costs our most valued things to separate ourselves from evil and make consecration complete. *The Missionary Review of the World* records the case of a Chinese convert who gave a complete proof of his calling:

"At Lanchau, Kansu, is a farmer who has long been convinced of the truth, and none the less because it urged him to stop raising poppies whose opium brought him much money. This year, after he had planted his fields as usual, some strange power showed him what manner of man he is that will not surrender to Jesus because it costs to do so. Then one morning he took a grim determination that materialized in the form of a harrow and ripped up his opium fields. There is now one more happy Chinese church member at Lanchau."

**Guidance.**—The Italian farmer may know his native country well. He may be able to traverse the long peninsula without a query. But not one farmer in ten thousand could climb one of those gigantic peaks of the Alps without a guide. He knows his country well, except the part that is above his normal sphere; and when he does ascend and treads on glaciers with their crevices, and gazes down into terrible ravines, right glad he is to follow in the footsteps of the mountain guide, and when he loses sight and sound of him he's *lost*. He fears to step—he may drop through a crust of snow or slide a thousand feet.

The man who lives in the low, material commonplace of life may go on after a sort in his own strength and wisdom; but if he means to climb, to reach heights of character, to face the dangers and responsibilities of progress, he will need the Guide—the Wisdom that is not his own.—*Contributed by the Rev. A. J. Archibald, Digby, Nova Scotia.*

**Sin.**—It first allures, then stupefies, then destroys. The Philadelphia correspondent of the *Buffalo Express* thus describes an unusual "pitcher-plant," large enough to catch and hold a rat, which is in the University of Pennsylvania. It is one of a group called "nepenthes," because they "settle once and for all the troubles of any living thing that comes to drink from the pitcher-like structure that is suspended alluringly from each

leaf." Here is the description of the rat-catcher:

"The innocent-looking fluid with which the pitchers of this plant are filled is not water, but a stupefying liquid that numbs the senses of the rat, mouse, or roach that seeks to assuage its thirst. Having stupefied the intruder, the plant prevents its escape by closing the entrance to the pitcher. In the lid of this curious receptacle are two spikes, in appearance like the fangs of a rattlesnake raised to strike. These spikes close with a deadly effect on the neck of the rat who has inserted his head in the pitcher. Even if he does not succumb to the effect of the drug he has imbibed, he is unable to withdraw his head from the trap because of the spikes that have penetrated his neck. In time, according to those who are familiar with the habits of this strange plant, the prisoner is drawn into the interior of the pitcher. Juices are employed to dissolve the body, and in time the creature is absorbed, and goes to nourish the plant at whose cup the victim came to drink."

**Faithfulness.**—While engaged in a meeting at Rembert Hill, Alabama, a half-witted young man came every day and night, asking for prayer. The question of his uniting with the church came up. The members were much troubled. I advised them to take him if he came. The next day he applied for admission into the church upon profession of faith. He was received, and, as I was employing every one with something, the question came to me, "What can this young man do?" It occurred to me he might distribute the books and bring water for the stand. I assigned him his work, and morning and night he faithfully performed his duty. One evening, as I went to the sanctuary, some one overtook and passed me, running on foot. It was the faithful boy, trying to reach his post on time and discharge his duty. He went with me eight miles farther and did the same work in another meeting, then returned to his home, and continues to faithfully perform his duties.

There is a work each can do, and God expects unswerving loyalty under any condition.—*Contributed by the Rev. J. W. O'Hara.*

**Calvary.**—In a book of verse just published, entitled "Love Triumphant," Frederick Lawrence Knowles, one of our younger poets, has a short poem entitled "Golgotha":

"Our crosses are hewn from different trees,  
But we all must have our Calvaries;  
We may climb the height from a different side,  
But we each go up to be crucified.

As we scale the steep, another may share  
The dreadful load that our shoulders bear,  
But the costliest sorrow is all our own—  
For on the summit we bleed alone."

That was true even of Jesus: "My God, my God, why hast thou forsaken me?" There are times when our best friends, however near, are afar off.

**Hope.**—The "gospel of hope" does wonders for any man or woman. Of Jay Cooke, the great financier of Civil War times, who died recently, this story is told of his financial recuperation after disastrous failure:

"Great as was his financial fall, Mr. Cooke retrieved himself, paid his last cent of obligation in five years, and built up another fortune that enabled him to buy back his country seats, Ogontz, near Philadelphia, now a girls' school, and Gibraltar, the island in Lake Erie. Explaining how he did it, he said:

"That is simple enough. By never changing the temperament I derived from my father and mother. From my earliest experience in life I have always been of a hopeful temperament, never living in a cloud. I have always had a reasonable philosophy to think that men and times were better than harsh criticism would suppose. I believed that this American world of ours was full of wealth, and that it was only necessary to go to work and find it. That is the secret of my success in life. Always look on the sunny side."

**Light.**—There hangs before my residence an arc electric light. Within the mechanism are two carbons, black, opaque, cold, and lifeless. Judging by appearances, they are the last things in the world from which to expect light or heat. But one touch of the lower with the upper carbon when the power is turned on, and the city is aflame with electric glory. So man in his natural state is the last medium through which we would expect divine light to be conducted. But when the upper carbon of faith and the lower carbon of works are brought together, God supplies the power, and the life begins to shine.—*Contributed by the Rev. J. A. Burchett, Springfield, Illinois.*

**Purgation.**—Often the hardest part of the work of saving a man consists in the task of clearing his life of the vicious habits and practises to which he has become addicted. He is like certain Southern wells of which Andy Adams writes in *The Pilgrim*:

"In advance, in working in a well in the far South, we always lowered a man with a lantern and hatchet on the lookout for live snakes. Not a desirable task by any means,

but with a pump out of order and thousand suffering cattle lowing in their thirst, there was no alternative but to go down, kill out the reptiles, hoist the piping, and repair the machinery. In an arid country moisture attracts snakes, and many a fine well has been taken possession of by them, requiring a strenuous fight to recover it from its creeping possessors."

So, in Jesus' day, there were some out of whom He had first to drive the evil spirits before He could make them His followers.

**The Present.**—History is good for its lessons, prophecy may inspire us with hope, but action belongs solely to the present. To this effect are two little verses found in the *Chicago Tribune*:

"Make this a day. There is no gain  
In brooding over days to come;  
The message of to-day is plain,  
The future's lips are ever dumb.  
The work of yesterday is gone—  
For good or ill, let come what may;  
But now we face another dawn.  
Make this a day.

"The day is this; the time is now;  
No better hour was ever here—  
Who waits upon the when and how  
Remains forever in the rear.  
Thy yesterday were wasted stuff,  
Your feet may still seek out the way.  
To-morrow is not soon enough—  
Make this a day."

**Learning from Nature.**—It is a long time since Lord Bacon modestly acknowledged on behalf of science that many of her discoveries were the result, not of inductive reasoning, but of providential chance. The debt of due acknowledgment has largely increased since Bacon's day. The paper upon which every book and news-sheet is written is a dumb testimony of the fact that we owe our ability to produce the necessary supply of the world's paper, not to inductive reasoning, nor to any ingenuity of intellect, but to the instinct of a common insect.

Some twenty-eight years ago Mr. Blaine, a friend of Dr. Hill, of Augusta, Me., pointed out to him that "unless the problem of making paper without rags could be solved, one-half of the papers in the country would go to the wall." Some time after this the superintendent of a paper-mill in Oakland was surprised to see Dr. Hill walk into the office with a large hornet's nest in his hand. Hill exclaimed: "There, why can't you make paper like that?" The doctor had discovered, by closely watching the insects, that they first chewed up the wood into a fine pulp before

making it into the nest material. The question was, how did they get the fiber? This science has not yet been able to solve. Enough, however, was discovered to show that the hornet manufactured paper out of wood. And so the hornet and his nest of coarse paper made out of wood was the starting-point of the wood-pulp industry, which, as the writer to whom I am indebted for this fact says, "has revolutionized the paper trade of the world."—*Contributed by D. Davis Moore, Freemantle, Australia.*

**Conformity.**—"Be not conformed." A short command. Just a dozen Greek letters, and it was written. But how hard it is to observe! In 1840 the quiet people of Hawaii were startled by an awful roar. Turning, they beheld a river of red-hot lava forging out of its channel and coming swiftly down the side of Mount Kilauea. Fleeing to adjoining heights, they watched it run, tumbling at last into the great Pacific tide. Surely, they might have thought, it will heat the ocean and make the tropic sea a boiling caldron. But, no; the great ocean swallowed it up with just a little fuss, cooled it off, and buried it beneath a thousand feet of ocean tide.

Has it not been so in numberless human experiences? We came from the home-altar, glowing with the love of God and with aspirations for service, into the large city, out into the illimitable world. Surely we would warm it by our tremendous energy; but the world flowed round us and tried to take away our spiritual fire and leave us cold and dead. Fortunately, we are not like the lava; we can go back to the Source that faileth never, and keep in close touch with the central fires.—*Contributed by Rev. A. J. Archibald, Digby, Nova Scotia.*

**Gratitude.**—*The Baptist Missionary Review* tells the following incident:

"A missionary in India had rendered some kindly attentions to a sick and dying Hindu woman. Seeking in some way to express her gratitude, the poor woman said: 'I am soon to die, and I hope that I may be so favored that I shall be born again as a dog, that I may come back and follow you.'"

When Jesus calls men to follow Him, it is not in this way. His disciples indeed are "born again," but it is to the high estate of "friends," even of "kings and priests"; and we express our gratitude to Him not by becoming menial as dogs, but by proving ourselves royal in His likeness.

## A BULLETIN OF RECENT BOOKS

**THE HARMONIZED AND SUBJECT REFERENCE NEW TESTAMENT.** By James W. Shearer. Cloth, 16mo. The Subject Reference Company. Price, \$1.50.

An arrangement of the New Testament by subjects that makes this a great time-saver for busy men. By an ingenious system of reference, a complete harmony of the New Testament is given here without disturbing the order of the books and passages. It is a work that will be found of great value to Sunday-school teachers, ministers, and all Bible students who wish to bring the subjects of the New Testament together.

**THE WORLD AS INTENTION.** By L. P. Gratacap. Cloth, 12mo, 346 pp. Eaton & Mains. Price, \$1.25 net.

A somewhat ingenious attempt at the construction of a kind of moral teleology of the universe. The world, the Bible, conduct, and creed are considered as they are in intention rather than in accomplishment. The idea is somewhat original, but the language in which it is couched is considerably abstruse.

**SOCIAL LAW IN THE SPIRITUAL WORLD.** By Prof. Rufus M. Jones. 12mo, 272 pp. The John C. Winston Company. Price \$1.25 net.

The author of this book is a professor of philosophy in Haverford College. He writes as a philosopher, using many of the technical philosophical terms in his work as he develops from the standpoint of personality a psychological theory of the world. He makes personality in its essence to depend upon its social connections, implying at some points that the universe itself does not exist apart from the consciousness of the persons who interpret it. The work is acute and reverent and the conclusion wholly Christian.

**THE BLUE BOOK OF MISSIONS.** Edited by Henry Otis Dwight, D.D., LL.D. Cloth, 12mo, 242 pp. Funk & Wagnalls Company. Price, \$1.00 net.

It would be difficult to include a greater amount of missionary information in a compass so small as this little book. It covers, in three parts, "The Fields" and "The Societies" of all the missionary operations of the world, and a great amount of miscellaneous matter important to missionaries, ministers, and all who are interested in the work of world evangelization. For example, the miscellaneous portion gives us a *résumé* of all the recent books for missionary libraries, postage and telegraph rates to foreign countries, the orthography of geographical names,

abbreviation of names of missionary societies, and a great mass of such important miscellaneous information. It is a book which should be upon every minister's table.

**THE CHILD AS GOD'S CHILD.** By Charles W. Rishel. Cloth, 12mo, 181 pp. Eaton & Mains. Price, 75 cents.

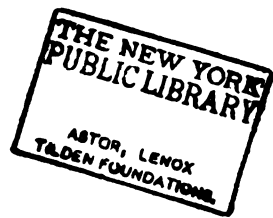
This is a plea for Christian nurture. The author takes the ground that conversion is an abnormal fact, and necessary only because of our lapse into sin, and he presents to us an ideal in which the child is not permitted to lapse into sin, but is trained from the beginning in the ways of holiness. This book is a symptom of the fashion in which our teachers are reconstructing psychology and theology.

**THE STUDENT'S CHRONOLOGICAL NEW TESTAMENT,** with Introductory Historical Notes and Outlines. By Archibald T. Robertson. Cloth, 12mo. Fleming H. Revell Company. Price, \$1.00 net.

This New Testament is a concrete example of the historical method actually applied to a rearrangement of the order of the books of the New Testament in chronological sequence. Each book is preceded by a critical note, giving the editor's theory of the date and authorship, and a brief outline of the contents. As instances of radical rearrangement, James follows immediately after the Acts of the Apostles; 1 Thessalonians comes before 1 Corinthians; and Mark precedes Matthew.

**THE ATONEMENT AND MODERN THOUGHT.** By Rev. Junius B. Remensnyder, D.D., LL.D. Cloth, 12mo, 223 pp. Lutheran Publication Society. Price, \$1.00.

This is a thorough-going plea for the traditional Lutheran theology of the atonement. It is developed from the Scriptures, interpreted in the language and by the thought-processes which usually characterize the theology that has always prevailed in the Calvinistic denominations. The scriptural basis, however, is chiefly Pauline. In the chapter upon Christ's teachings as to the atonement, there is but one pertinent quotation from the synoptic gospels and but very slight material exhibited from the Master's own sayings. There are a great many slants in the book at what the author deems to be modern heresies, but the tone of the book is not especially polemic. It will stand as a representative statement of some important parts of the old theology as distinguished from the new.



# THE HOMILETIC REVIEW

VOL. XLIX.—JUNE, 1905.—No. 6

## EDITORIAL COMMENT

A PROMINENT New York clergyman prophesies that "the next great revival held in this country will have as its dominant note the question of ethics," and sees in the controversy that is now raging in regard to the propriety or impropriety of accepting "tainted" money for religious purposes "the first sign of this revival." His words suggest a profitable train of thought. That the public conscience is roused, as never before, to a sense of the dishonesty practised by many great business corporations is apparent. Questions of industrial ethics are being discussed on every hand. Books by Henry D. Lloyd and Ida M. Tarbell have been taken from the shelves to furnish indictments of the Standard Oil Company. Mr. Lawson's astounding revelations of the methods of "frenzied finance" are being eagerly read, from month to month, and the quarrel that is rending the Equitable Life Assurance Society has supplied columns of newspaper material all the way across the continent.

The issues are complex, but there are outstanding facts. One fact, in particular, has impressed itself on the public mind. There is an insane individualism in American life to-day. Men act as if the accumulation of property were the only end of existence, and as

if any means were permissible in realizing that end. In too many cases there is a disposition on the part of political and social leaders to overlook entirely the sacredness of fiduciary responsibilities. Standard Oil magnates have won power and money by ruthlessly crushing out rivals, by trampling the law under foot, by claiming special privileges. Officers of insurance corporations have betrayed trust funds by using them to promote their own interests. In its fundamental aspect, the problem is simply one of old-fashioned selfishness—that is, the putting of the interests of *self* before the interests of the common weal.

In questions so clearly involving ethical issues, the pulpit can remain silent only at its peril. If it avoids the really vital problems of life, it abandons men when they need it most, and will in its turn be abandoned. It may rightly hesitate to pronounce verdicts on complicated industrial questions, but it can not renounce its moral mission. It can, and must, insist that the ethical standards which rule private life shall rule business life also.

One of the paradoxes of modern society is bound up in the fact that the collective conscience is so much duller



than the private conscience. We do as nations what we would never dream of doing as individuals. A man who could not be induced to kill his neighbor, whatever the provocation, marches out in war time, with a clear conscience, to kill somebody else's neighbor. A man who is a model of the virtues in his domestic life loses every restraining scruple in his business dealings. Mr. Rockefeller, when questioned recently as to how he reconciled his business transactions and his moral principles, is reported to have made the significant reply: "The Standard Oil Company is not a philanthropy. It is a business conducted along the lines that are laid down in the business world as being those of to-day." In these words he exposed the heart of the whole problem. And just because the standards of the "business world" are held to justify disregard for law and the rights of others, it is the imperative duty of the pulpit to indict those standards, and to use all its influence to supplant them with other and higher standards. It may be that an investigation of business conditions will lead to a realization of the fact that the dishonesty of our day is inherent in our competitive system. In that event, it will become the duty of the pulpit to accept the new alternative, and to turn men's faces toward a cooperative society, which, being itself ethical, will make it possible and practical for each individual to live out his highest ethical ideals in conformity with the whole social order.

In this year's edition of his "Social Progress" Dr. Josiah Strong makes a startling showing of the number of churches which reported last year not a single addition on confession of faith. Such was the fact, he says, with 2,024 Presbyterian churches, 2,046 Methodist Episcopal churches, and 2,306 Congregational churches. That is, judged by

this standard, 7.5 per cent. of the Methodist Episcopal churches, 25.5 of the Presbyterian, and 39.6 of the Congregational churches were barren. Of other denominations he does not report upon this point. Taking all religious denominations in the United States, the net gain of the average church last year—balancing losses with gains—was less than three members.

Comparing the percentages of increase during the last ten years in the eight denominations which furnish statistics necessary for such a comparison, the Protestant Episcopal Church has grown fastest, having increased its membership 34.6 per cent. in ten years; the Baptist Church comes next with an increase of 28.9 per cent.; and the Presbyterians third, with 24.8 per cent. These are the only three of the eight denominations whose increase has kept pace with or exceeded that of the population at large, which is estimated to have increased in the United States, 21.8 per cent. in the last ten years. The Congregational denomination has gained only 16.8 per cent. in ten years, the United Presbyterian Church 16.6, the Reformed Church 16.5, the Methodist Episcopal 16.1, and the United Brethren only 16 per cent.

Dr. Strong attempts no explanation of these facts, and they will be variously interpreted by various schools of thought. It is doubtful if they can be shown to favor any particular form of church government, since it would be hard to find three churches more diverse in government than the three which have increased the most. Nor is there more evidence of the figures having any theological significance, since these three denominations can not be said to be any more akin theologically than they are in church government. There is possibly some significance as to the dependence of modern Christianity upon fashion, wealth, and social

standing, since two of the denominations which have gained the most, the Protestant Episcopal and the Presbyterian churches, are undoubtedly, in proportion to their size, among the wealthiest of church bodies and high in their social standing, while the third body, the Baptist, tho as a whole not a wealthy denomination, does receive money in large amounts from at least one well-known source.

The church which undoubtedly more than any other has had recourse to revivalistic methods, the Methodist Episcopal Church, does not in the long run seem to have gained thereby in comparison with denominations that are less given to this form of activity, while the Congregational denomination, which has been perhaps more influenced by advanced theological discussion than any other, is not among the churches which have gained most. There seems to be evidence that the average church-goer in the United States is weary both of mere emotionalism and of theological discussion. He tends more and more to connect himself with those churches which, while giving large liberty, stand nevertheless for the simple, primal, fundamental principles of religion. Some significance also may be attached to the fact that the church which has gained the most, the Protestant Episcopal, is one that, in the utterances of its leading thinkers and in the efforts of its clergy and laity, has attempted most of what may be called advanced methods, as in institutional churches, settlements, and social efforts of every kind, particularly in our larger cities.

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MUCH discussion has resulted in Western Pennsylvania over a recent address delivered in Pittsburg by Rev. Dr. Daniel H. Martin, a well-known Presbyterian pastor in Newark, N. J.

The wording of Dr. Martin's subject was suggestive somewhat of the evil he was assailing—"yellow pulpitis," as he aptly styled it. His subject, as he announced it, was, "What Must the Preacher do to be Saved?" He held that many of the topics discussed to-day in the pulpit are entirely foreign to religious matters, declaring them to be akin to the cheapest class of melodramas and the trashiest kind of dime novels. He made a strong plea in favor of "straight out Biblical topics." Some of the clergymen, at whom his shaft seemed to have been aimed, have responded. A special despatch from Pittsburg says:

Among the most successful and prominent Presbyterian preachers in the city is the Rev. Dr. S. Edward Young, pastor of the Second Presbyterian Church. He uses the "yellow pulpitis" methods almost exclusively, and his congregations are so large that he has been compelled to hold his evening services in the largest theater in the city.

"The fact that the people attend my services," said Dr. Young, "is evidence that I am giving them what they want. So long as they continue to come so long will I continue my present methods. That people can be drawn into the churches by a discussion of timely topics and by good music is evidenced by the large attendance that such services command. Young people are to be seen at such services to-day who would otherwise be on the streets. I am satisfied with the result."

This is an old, old controversy. Mr. Beecher used to reply to this sort of criticism, "Better sensation than stagnation." There are still two sides to the subject, and we should be glad to hear the experience and judgment of some of our more level-headed readers touching the matter.

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THE words "simple life," as applied to all the teachings of Charles Wagner, are in some important respects a misnomer. Many readers, who have only a superficial and incomplete knowledge

of his writings, have been led to believe from this title that the French pastor has a contempt for strenuous work, and preaches a doctrine which would turn his followers away from all efforts to get along in the world. But this interpretation of his teachings is entirely wrong. Mr. Wagner does not really attack that restless energy of the American people which an increasing number of other writers think is excessive and should be subdued. He is in fact in his own way as much an advocate of the strenuous life as President Roosevelt is in his way. The simplicity that Wagner aims at does not mean that we are to lay down the shovel and the hoe, nor even to hang up the fiddle and the bow. The struggle to succeed and to enjoy all the fruits gained from the toil would probably go on under rules of the "simple life" as vigorously as it is going on to-day, but certainly with far more satisfying results.

Wagner in his last communication, called the "eleventh hour," cautions and advises all against losing the least fragment of time, no matter how old they may be; and as bright examples for encouragement to persistent and continuous endeavor, he cites incidents in the careers of Abraham, Columbus, Tolstoy, and Bernard Palissy, whose full and true rewards came at a comparatively late period of life.

Mr. Wagner is not an enemy to work, progress, and the pursuit of pleasure, provided they be intelligently directed and have a laudable or innocent object in view. What he does oppose is frivolity, aimlessness, and a wasteful expenditure of time, energy, or money in a way that brings no adequate returns. Perhaps a fair summing up of his precepts would be: Have care for the essentials, and let go the trivialities; work, but don't worry. Have a pur-

pose in life, and patiently and hopefully stick to it until the end, being resigned to whatever fortune befalls, and content with the pleasures that come unsought or from the consciousness of a duty well done. There is of course nothing new in this advice. It is as old as the hills. But nevertheless it is always listened to—even if it is not followed—when given at the right time by a person, like Wagner, who has a faculty of arousing the interest of the people and of holding their attention.

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MORE than thirty ministers, according to recent press announcements, have promised to cooperate in a "cart-tail" campaign of evangelism in New York City during the month of June. The chairman of the evangelistic committee having the work in charge, Dr. Charles L. Goodell, is to be assisted by such men as Dr. Newell Dwight Hillis, Plymouth Church; Dr. Henry Mottet, Church of the Holy Communion; Dr. Coffin, pastor-elect of the Madison Avenue Presbyterian Church; Dr. J. G. Fagg, Marble Collegiate Church; Dr. Charles Cuthbert Hall, President of the Union Theological Seminary; Dr. R. S. MacArthur, Calvary Baptist Church; Dr. W. C. Bitting, Mount Morris Baptist Church; Dr. J. F. Carson, Central Presbyterian Church of Brooklyn; Dr. E. S. Tipple, Grace Methodist Episcopal Church; Dr. McAfee, Lafayette Avenue Presbyterian Church, and others. These ministers are among the most notable of the preachers of the city. They are to preach at the noon hour between twelve and one o'clock in all the most crowded quarters, including Wall Street, at one extreme and the Bowery and the "Tenderloin" at the other. They plan to make these out-of-door meetings preliminary to a great tent campaign to be carried on during the entire summer. Dr. Goodell has stated as his opinion that

the most significant feature of this work is the interdenominational character of it. While we are talking about church federation, an actual federation is here illustrated. The experience of men in such spontaneous and practicable movements ought to serve as a guide for the Federation Convention that is to come together in New York next November. Indeed, the chief practical value of a society for promoting the federated work of the churches must be found in its ability to bring to pass just such movements as this one.

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MR. ANDREW CARNEGIE, on the eve of his departure for Europe, gave to the press the announcement that he had given ten millions as a fund for pensioning retired college professors. In connection with this gift he is credited with the statement that he had discovered that the average salary of college professors is only \$2,000 a year. No one has ventured to say that college professors are overpaid. It seems on the other hand to be generally conceded that in proportion to the service they render they are poorly compensated. What, then, should be said of the average salary of a Methodist minister, which is about \$400, or of a Congregational minister, which is about \$900 a year? True the denominations, or some of them, have established funds for aged and infirm members of their own faith, but in no instance is this adequate. It amounts, thus, far under the best conditions to a pittance rather than a pension. Between the professor and the minister, there is really as great a disparity as between the rich and the poor. The professor has a life position ordinarily; the preacher averages a move every few years. The professor is largely separated from calls for charity; nearly every solicitor of alms begins at the parsonage. The professor seldom needs to buy a private

library. His college is a center for all the important books that are issued, and because of that he is not involved in any expense. With the minister it is very different; he has to purchase his supply. The contrast might be greatly extended. Perhaps Mr. Carnegie will take the hint. The old age of many a faithful minister of God is a tragedy so pitiful that it may well appeal to the heart of the philanthropist.

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THERE are some strange things to be observed in these days—significant to those whose who have eyes to see, more significant than the noisy battles between Russia and Japan. The cable informs us that Emperor William on last Easter Sunday entered the pulpit in the chapel built in his yacht, chose a text from the Bible and preached a sermon—one that is pronounced “sound and good”; Balfour, premier of all the British Kingdom, now and again writes theological treatises, as did Gladstone, and our own strenuous President would scarcely wait for a second invitation to enter a pulpit and elucidate his principles of the simple, natural life and of strenuous living by help of scriptural texts, while the leading scientists of the day, as Richet of Paris, Sir Oliver Lodge, Sir William Crookes, and Alfred Russel Wallace go spiritualward so far as even to express a readiness to believe in the actuality of spirit communication with earth. Surely the pendulum is swinging far backward from the materialism of 1870, when the ideas of Darwin and Huxley, and Tyndal and Spencer and John Stuart Mill dominated scientific thinking. Jehovah still lives. If we will hush the noise of our much talking and take out of our ears a little of the cotton of carnality, we may still hear this voice of old, “Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.”

## THE KINSHIP OF POETRY AND RELIGION

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I HAVE often figured to myself the imagination that the spirit of poetry were subjected to the crucible of an interviewer. I think the first question he would ask would be: Who are you? I think he would call upon her as a preliminary process to draw aside her veil and reveal her features to the critic's eye. And if the spirit of poetry were to respond to this request, I think, if she could speak for herself, her definition of her own identity would be unique and original; and the words I should expect her to use would be these: "I am truth singing in disguise and unconscious of an audience."

This has always been my definition of poetry. It is a definition which seems to cover all the facts and exclude all the fallacies. I think we shall come to the definite conclusion that Poetry is the twin sister of Religion, a member of the same family, partaker of the same nature, subject to the same laws. The spirit of poetry and the spirit of religion have been often separated in the thoughts of men. The one has been called secular and the other sacred. The one has been located in Greece and the other referred to Israel. The one has been deemed the imagination of the carnal heart and the other identified with the restraint of that imagining. The one has been termed the beauty painted by the eye and the other the beauty mirrored in the soul. But what God has joined together let not man put asunder. I think the result of our analysis will bring back the union of this long-severed pair and restore to a single roof the most beautiful twin sisters in the world.

I have defined poetry to be, first of all, "truth singing." Do you object

to the vagueness of the definition? That is a part of its correctness. There is no special subject of poetry; her domain is truth universal. We speak familiarly of the world of poetry and the world of prose. There is no such material distinction. The difference between the prosaic man and the poetic man is not a difference of locality but a difference of locomotion. They travel along the same road, but they go in dissimilar vehicles; the one has a lumbering wagon, the other an Irish car. The same object may at one and the same moment be prose to me and poetry to you. Two men may be in the field; the one may be taken—captivated, and the other may be left. Why so? Because to the one the field may be simply a place of toil, to the other a nursery for the training of fruit and flower. Two women may be grinding at the mill; the one may be taken and the other may be left. Why so? Because the one may be listening only to the grinding of the mill, the other to the music of the mill; the one may hear a monotonous roar, the other may be conscious of a melodious rhythm.

In point of fact there has never been a department of human life which has been excluded from the sphere of poetry. She has embraced fields the most separate, spots the most diverse, scenes the most contrasted. If with Milton she sings of heaven, she speaks with Homer of the earth. If with Dante she is serious over coming judgment, she sports with Anacreon among the flowers. If with Morris she sees the world as a paradise, she recognizes it with Crabbe as a scene of pauperism. If with Byron she indulges in a vision of the vast and terrible, she luxuriates with Cowper in the autumn calm or

weeps with Burns over the death of a mountain daisy. If with Rogers she has praised "the pleasures of memory," she has lauded with Akenside "the pleasures of imagination" and with Campbell "the pleasures of hope." She lives in the parlor with Longfellow, in the study with Whitman, in the oratory with Whittier, in the upper rooms with Emerson. There has been no sphere or circumstance in which her voice has not been heard; her line is gone out through all the earth and her words unto the ends of the world.

Yet not all at once has poetry reached this goal of universal inheritance. Her empire over all things has been the result of a process. Her history is the history of those steps by which slowly yet surely she has appropriated each separate field. These steps have been steps downward. The common order of progress is an ascent from earth to heaven; the progress of poetry is a descent from heaven to earth. She has begun with the principalities and powers in high places. Her first walk has been among the lights of the firmament. She saw there in life's morning what the child sees in the evening fire, castles in the air. She figured the heavens in the likeness of the earth. She called the stars by human names; she clothed them in human dress; she attributed to them human deeds; she assigned to them the loves and hates found in human lives. Her earliest romance was in the sky. Her first story-book was there, her first picture-book was there; her primitive roll of heroes had its record in the stars. Then she descended the stair. She passed from the celestial to the human. She sought subjects for her art not in the wonders of heaven but in the wonders of earth. Her heroes ceased to be solar or stellar, they became men. But they were still abnormal men, men outside the common range, men exempt

from ordinary limits. She revered the gigantic, the invincible, the overwhelming, the crushing strength of a Samson, the portentous might of a Hercules, the all but invulnerable frame of an Achilles; her wreath was still reserved for the least earthly things. By and by she descended farther; she touched the step of human need; she built a temple to a human want, man's cry for God. It was a cry limited to the mountains, confined to the higher soul; yet it furnished to the spirit of poetry a theme genuinely human.

Step by step that spirit climbed down. Step by step she touched ever a lower meadow and "left the daisies rosy." From David to Dante and from Dante to Milton she glorified the mountain ranges. With Pope she struck out upon the plains of daily life. With Cowper she began her descent into the valley, that long and tortuous descent which, beginning with the admiration for wood and field, has typically culminated in the apotheosis of a little girl sitting on an humble village grave, knitting her stockings in the twilight and refusing to admit that death had made her household less than seven.

Now, is there anything in the universe which here resembles the spirit of poetry? I know of only one thing exactly like it, and that is religion. Religion, like poetry, has no special subject. Christianity, in so many words, claims to "fill all things." She never at any time has consented to a division between God and the world. She, like her sister Poetry, refuses to be confined to a particular sphere. She tells again the old parable of the two men sowing in the field, of the two women grinding at the mill. The difference between these men, the difference between these women, is not a difference of locality; Christ has ever declined to separate between the locality of the wheat and the tares. He wants these to grow togeth-

er. And why? Just to show that the ground has nothing to do with it, just to show that the field has nothing to do with it, just to show that the mill has nothing to do with it. He will not even allow you to distinguish between the pleasures of the world and the bearing of the cross. And why not? Because it is within the compass of His plan that worldly pleasure itself should be a scene of sacrifice. Christianity has recognized that there may be as much self-repression in a ballroom as in a desert, as much sacrifice in the whirl of the dance as in the whirlwind of sorrow.

I am going to say something which may be deemed a wild paradox, but which is yet strictly true. It is that Christianity's tendency to embrace all life is nowhere more evident than in what seems her declining influence. We hear a great deal in our day about the relaxation of Christian bonds. We are told that the Sabbath is less strictly kept, that the churches are less regularly attended, that family worship is less systematically observed. I defend none of these delinquencies. But I wish to point out that they do not indicate what they are supposed to indicate, a decline of Christianity. It is not that the Sabbath is less sacred, but that Monday, Tuesday, and Wednesday have begun to share in its sacredness. It is not that the walls of the church are less solemn, but that the fields of nature have begun to share in their solemnity and that men are saying, under the stars of night: "*This* is none other than the house of God; *this* is the very gate of heaven." It is not that the family altar is less consecrated, but that another divine fire has been found besides the fire of prayer, that fire of domestic love which ever brings the household into unity. Our age may have overestimated its ripeness for this departure from old landmarks; I think

to some extent it has. But if so, it has erred by defect in judgment, not defect in reverence. What it contemplates is not the relaxation but the extension of religious bonds. It has not fled like Jonah from the presence of the Lord; it has fled from the curtailment of that presence. It has longed to see Him in a wider environment. It has begun to realize that to worship Him nowhere but on the hilltop is to worship Him inadequately. It has begun to feel, with Goethe, that there are three subjects for reverence: the things above, the things around, and the things beneath. It has seen the spirit of religion, as it has seen the spirit of poetry, climbing down this great stair. It has seen her adoring God in the stars. It has beheld her adoring God as He shines in great souls. But it has begun to ask, Should there not be temples in places where He does not shine, places where His light is veiled, the places of the humble? It has seen sacrilege in harshness to a child, irreverence in cruelty to an animal, impiety in wantonness to a flower. It has considered the divine rights of sorrow, the divine claims of poverty, the divine charter of bodily defect or mental weakness. It has recognized the sacrificial possibility that lies in common things, the heroism of self-restraint, the courage of refusing to die, the strength of passive endurance, the holiness of waiting, the Christianity of simple kindness, the godliness of human love. In all this claim to universality, in all this protest against a special sphere, the poet and the pietist are one.

Neither poetry nor religion has a special subject. The sphere of both is universal truth set to a particular tune; they are "truth singing." Any words may be the subject of poetry if they are adapted to the poet's song; any words may be the subject of religion if they are adapted to the saint's song. What,

then, is the poet's song, what is the saint's song? This brings me to the second clause of my definition of poetry: it is truth singing "in disguise." I have always felt that this is the essential difference not only between poetry and prose, but between poetry and verse. You may get the most eloquent verse in the world, the most rhythmic, the most flowing, the most thoughtful, even the most pathetic, yet I for my part would never call it poetry if there were absent from it the one element of "truth disguised." A stanza may be elegant, musical, suggestive, touching, spirited, and yet not be poetical. It may say, "All these have I kept from my youth up," and may say it with sincerity. But I would reply to that stanza: "One quality thou hast failed to enumerate. Hast thou clothed one thing in the likeness of another thing? Hast thou made any object sing in the attire of its neighbor? Hast thou invested any being with attributes not its own? If not, then thou lackest the treasure, the gold, and the glory; thou hast not yet entered into the kingdom of poetry."

The essential element of the poet's song is disguise. Each object assumes an incognito—the mask of something else. It is this mask which makes the song a poet's song. Without it the stanza might be very fine music, but it would not be poetry. The mask is to my mind the boundary line between this art and every other art. Painting wears no mask; it displays to the eye just what it intends the eye to see. Sculpture wears no mask; it reveals to the sight precisely what it desires the sight to know. Music wears no mask; it spreads before the ear just what it means the ear to understand. But poetry veils herself, and she veils herself in the likeness of another. This is her sign manual, this is the token of her genuineness. She does not give her

message direct. She puts her letter into an envelope with the wrong address. She leaves it to the reader to readjust the address and send the message to the proper quarter. She has a truth to proclaim to the world; but she sings it in disguise. Let me illustrate what I mean.

Tennyson wishes to tell the world that gain may come out of loss. It is a noble and comforting message. But it is not in itself poetry. It might be the sentiment of a very prosaic man. To make it poetry Tennyson must put it into a foreign envelope, must transmit it in a dress not its own. He has done so. He has expressed his message thus: "Men may rise on stepping-stones of their dead selves to higher things." Presented to the eye, this message is a fiction. The eye says: "I never saw a dead man rise up from the grave on steps made from his buried body; this is sheer nonsense." Yet, without this "nonsense," the line would not be poetry. It is the disguise in which a fact hides itself. All poetry is such a hiding. Each object rests in the secret place of another's pavilion. Wordsworth clothes the immortal soul in the likeness of a setting and rising star. Longfellow depicts the decay of the physical heart in the beating of a funeral drum. Burns paints life's fleeting pleasures in the evanescent forms of the snowflakes. Byron describes a thunder-storm as the dialogue of two mountains. Landor makes the murmur of the shell its memory of an ocean home. Shelley sees human existence figured in a dome of many-colored glass which "stains the white bosom of eternity." Always and everywhere the theme of the poet has been dressed in borrowed robes; his message has come in disguise.

Now, here again religion is the sister of the muse. All religion comes in a disguise; even primitive religion does.



The savage thinks he is giving to his fetich what he is really yielding to his sense of a higher principle. The early worshiper mistakes the thing he is sacrificing; he thinks it is an animal; it is himself. But it is when we come to the flower of religion—Christianity—that we get a full view of this analogy between poetry and piety. We are accustomed to speak of Christianity as the doctrine of Incarnation; it is so in a deeper sense than we intend. What is that doctrine called the Cross? It is essentially a declaration that the service of God is to take the form of the service of man. The glorification of the Father is identified with the redemption of His creatures. This is the root idea of Christianity. It runs from cover to cover of the gospel narrative—from Bethlehem to Calvary, from the shepherds' song to the shout of triumph, "It is finished!" From the note which identifies the glory of God with "peace on earth and good-will to men" to the note which proclaims that the Good Shepherd must lay down His life for the sheep, there is no variation in the strain of gospel music. The burden of its message is ever the same: to do the will of God is to compass the good of man.

There is one passage of the gospel in which this thought is expressed with striking, even dramatic emphasis. Christ is giving a portrait of the judgment-day. He is speaking to the men on the right hand of the throne, the ranks of the blessed. He tells them how faithfully they have served Him, how carefully they have guarded His interests, how devotedly they have maintained His cause. They are genuinely astonished; they cry: "Lord, when did we serve thee; all our service has been to our humble brethren!" But the answer comes from the throne: "Inasmuch as ye did it unto these, ye have done it unto me." You will observe, the whole point of the description

lies in the disguise assumed by the service of God. These men thought they were secularists. They thought they were doing purely mundane work. Probably they would have called themselves disciples of Frederick Harrison, men who did not concern themselves about divine things. But Christ says: "You have taken a wrong estimate of yourselves. You have been, unknown to yourselves, true servants of God. You have all the time been doing His work, fulfilling His plan, promoting His glory. You have been building a structure in the night which you deemed only a house for human entertainment; and lo! in the morning you find it to be a magnificent temple devoted to the worship of the living God!"

I come now to the third clause of my definition of poetry; it is this, that in her singing she is "unconscious of an audience." This distinguishes the poet from all other writers. Every other writer should keep his audience before him. The essayist should consider the effect of his argument. The historian should remember that the personages he is putting on the canvas are to appear before the eyes of the world. Even the preacher should contemplate in his study the influence of the sermon upon the hearer, and whether it is calculated to send the arrow home. But poetry is unconscious of her audience. I do not say, "unconscious of the multitude." It is often compassion for the multitude that sets the harp in movement; it was so with Isaiah, with Jeremiah, with Ezekiel. But, however present the multitude may be to the poet's sight, they must not be present as an audience. He may plead for their feeding in the wilderness, but he must not wish them to hear him. The poet's song must be the bird's song, spontaneous, irrepressible, free. He must sing because he can not help it, because singing is as necessary to him as breath-

ing. He must not count the number of his own stars nor tell the names of them. His stars must be more visible to all eyes than to his own. It is written of Moses after he had ascended the mount, "He wist not that the skin of his face shone." It is ever so with poetic genius. He who ascends the heights of Parnassus becomes oblivious of his own identity. He recks not of his beauty, he dreams not of his shining. He has a veil over his face, not to hide him from the multitude, but to hide him from the looking-glass. The men on Mount Parnassus receive ever as the first of all beatitudes the words, "Blessed are the poor in spirit!" The prosaic mind is taught humility by treading the valley of the shadow; but the man of poetic genius learns it by standing on the top of the hill.

And here once more the spirit of poetry has found a twin sister in the spirit of religion. The crown of all religion is spiritual unconsciousness. It is for this that she has been striving and straining all through the years. It is for this that the hermit has buried himself. It is for this that the ascetic has starved himself. It is for this that the mystic has closed his eyes to earth. Yet each of these has erred in his seeking. Spiritual unconsciousness is the opposite of bodily unconsciousness. Bodily unconsciousness is energy diminished; spiritual unconsciousness is energy expanded. Bodily unconsciousness is passiveness; spiritual unconsciousness is passion. Bodily unconsciousness is sleep; spiritual unconsciousness is the waking of love. Love is that poverty of spirit which occupies the foreground on Christ's mount of beatitudes. It is neither spiritually poor nor poor-spirited; it is simply self-forgetting. Poverty of spirit in Christ's sense is no negative quality. It is not an expulsion of something from the soul; it is a surrender of the soul with

all that is in it into the keeping of another. There is no process of emptying. It is given up with all its riches, and the richer it is the more perfect is the offering. It is not a feeling of self-depreciation; it is the absence of all feeling about self whatever. It does not say, "I am a poor creature; I am dead in trespasses and in sin." It would repudiate self-blame as vehemently as it would abjure self-praise. It expresses all its poverty in two words, "I love." It declares in that confession that it has parted with self, that it has begun to throb with another life, a higher life. Love is the great impoverisher; it robs me of my own identity. To love is to live in the life of another. The poet's love and the pietist's love are here at one. Emerson says if you want to paint a tree it is not enough to see the tree; you must be the tree. He is right. The poet must become unconscious of himself in the life of nature; he must sing with the brook, bloom with the flower, sweep with the wind, glitter with the sunbeam, sparkle with the fountain, soar with the lark at dawn. The man of religion, too, must be unconscious of himself, must lose himself in the life of God. He must drop his mantle as he ascends—the mantle of self-thought, of self-interest, of self-care. He, like the poet, must reach a new identity. The stream of his own being must vanish, not by drying up its waters, but by expanding its waters. The river of his life must not empty itself to the dimensions of a brook, but must widen into the fulness of a sea. His must be the impoverishment not of exhaustion but of enrichment. He must lose sight of the banks which once hemmed him in and whose confining influence he dignified with the name of "self"; but it will be only because his life has found the vaster outlet on the ocean of a common humanity and the bosom of an infinite love.

## THE PRESENT RELIGIOUS CRISIS IN FRANCE

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OUR French liner sails solemnly over the calm sea. On the right, facing England, a crowd speaking in low voices; on a bench ten nuns in black gowns are reciting their beads; on an other bench twelve other nuns, in white gowns, are writing, and from time to time one of them utters a sob and wipes her eyes. Several groups of men are scattered over the large deck conversing together. They wear a uniform dress and hat, and a mustache not very old. An old man, in the middle of one of the groups, wears a golden cross on his breast. At first glance one surmises that, on his side of the ship, are the routed members of the Congregations in France; they are flying away to escape "persecution."

The bell rings for dinner. I am placed at the table near two priests with mysterious countenances. One of them proves to be a friend of Father X—, my best Jesuit friend; the other has been the chaplain of the convent where my wife was brought up. We have many common acquaintances. After dinner, on the deck, I am introduced to the old gentleman with the golden cross. He is a Benedictine abbot and is returning to his monastery in Arizona, having attended the general chapter of his order in Citeaux.

The next day was Sunday. The abbot celebrated mass in the saloon and the staff attended the service, while brothers and sisters sang popular Catholic hymns. The mass had been announced by a placard posted in the stairway. On the placard somebody had secretly written: "*A bas la cor-lotte!*" (Down with the skull-cap!) which is the war-motto of unbelievers in France. Even on a ship taking them to exile monks and nuns were

hunted by a cry of hatred, and they were afraid of disorder during the ceremony. The following days I had interesting conversations with my pious fellow passengers, and what follows is a résumé of our talks. These discussions, always very amiable, will throw some light on many questions unfamiliar to Americans. I shall give a personal point of view of the religious crisis in France. Cardinal Manning and, later on, Pope Leo XIII., admitted that religious history ought to report the errors, the failures, and even the cries of Catholic personages. It seems to me that a church which is conscious of possessing the truth has, and must have, nothing to conceal. I can respect my church, her dogmas, her moral teachings, and at the same time admit that, however venerable and well-intentioned the Pope may be, there have been in Rome and elsewhere, in Catholic offices intruders who for centuries have been trading in sacred things—men clad in religious garbs who have always been successful in impressing upon Catholic minds that a man trespassing against them attacks God Himself.

My first question to my interlocutors on the French liner was this: "How is it possible that you are expelled from France and your colleges and schools closed without an outcry from the whole population, who are for the most part Catholics?"

I received this answer: "The free-thinkers and free-masons have the mastery, and they persecute us."

"Well," I said, "I ask again how is it possible that the free-thinkers and free-masons, who are relatively in small numbers in France, feel themselves strong enough to treat you like that

without an indignant protest from the people?"

"Because," I was answered, "there is a lack of energy among our Catholics."

"But," I replied, "who brought up those weak Catholics? During almost a century the Jesuits, Dominicans, etc., have educated the sons of the nobility. The brothers of eleven congregations have taught the boys of the middle classes and of the working classes. The sisters of the *Sacré-Cœur*, des 'Oiseaux,' etc., have educated aristocratic girls. The nuns of the innumerable orders have prepared for life the daughters of the other classes. There were nuns even in the remotest mountain villages."

"Moreover, the 'loi Falloux' of March 15, 1850, placed all the schools of the laity—public schools—under the control and tutelage of the clergy. Therefore the Catholic Church was enabled to mold the minds of several generations of men and women. How do you explain her dreadful failure? Nobody can conceive a doubt of the heroic devotedness of so many priests, brothers and sisters, and then . . ."

They looked at me silently, as if they were afraid of hearing further incisive questions. Out of delicacy I refrained from insisting on too point blank an answer; but I have not here the same reasons for silence nor the fear of being misunderstood by American readers, so I will try to answer these questions adequately myself. But, first, we must take a short glance over the religious history of France during the last century.

Suppose, if you please, that we are in April, 1802. For ten years all Catholic worship has been abolished in France; but now bishops and priests have returned from exile or from their prisons. Out of 36,000 parishes, public services are celebrated in 32,000.

The First Consul (Bonaparte) is, in fact, a dictator. Tho being and calling himself a revolutionist ("*Je suis la Révolution, moi!*") he knows perfectly well that he can not establish a government on a Jacobin party; that, for the most part, France is a Catholic country, and desires Catholic churches and convents to be opened again. At the same moment he tries to tame the Jacobins and to attract to himself the old nobility; he is perfectly aware that the Catholic priests are in favor among the people, who consider them as heroes and martyrs. The man who is already resolved to become a Cæsar is too astute to neglect the influence of the always living church, and, consequently, he negotiates the Concordat with the Holy See.

I was brought up in the reign of Napoleon III., and my Catholic teachers imbued my whole infancy with the idea that Napoleon I. was a pious man, a new Constantine, who had reopened the churches and saved the faith in France. That idea of the Christian sentiments of Napoleon I. grew with the Napoleonic legend. All our French children read in their books preparatory to their first communion a dramatic story on this subject. Napoleon is in his tent on the evening after a battle. Every one congratulates him on the victory. The Emperor is calm and absorbed in his thoughts. Abruptly he asks his staff: "Which was the happiest day in my life?" One says Marengo, another Jena, another Tilsit, and Napoleon answers, No! Then General Drouot says: "Sire, the happiest day in your life was the day of your first communion!" "You understand me, Drouot," replies the emperor. That dramatic story was invented by Cardinal Donnet, of Bordeaux, whose imagination was fertile in such inventions. I knew of this falsehood even before Cardinal Mathieu, now in Rome,

denounced it in recent articles in the *Correspondant*.

In my opinion, the great mistake—a political one—of the papacy at the time was to show itself too anxious, too greedy to obtain the protection of the consul. Cardinals Caprara and Consalvi went to Paris and were treated with the vilest contempt. The Concordat had been discussed, article by article, and was to be signed on a certain day. When Consalvi read the deed, before signing it, he discovered that the text had been altered in many passages, and Bonaparte, furious at the discovery of his base cheat, burst out angrily: "Go back to Rome, Monsieur le Cardinal!" Timidly the Pope obtained certain concessions and accepted the Concordat, to which the First Consul added the "Articles Organiques," that are mere fetters and an awful intrusion of police surveillance into the spiritual domain.

Now in France we hear the cry: "The Concordat has permitted the church and the state to live in peace for a century!" Yes, as the iron grates in the Jardin des Plantes permit the visitors and the wild beasts to live in peace! For a whole century the state has been able to choose bishops, to interfere in religious affairs, to suppress the salary of the priests, and to debase them to the rank of mere public officials; and the church, now claiming her necessary liberties, then accepting the insolent protection of a dictator, never has been satisfied with her lot. She has been at the mercy of ministers who could give her well-qualified bishops or could make scandalous appointments. Instead of devoting herself to her pious works, as she does in Protestant countries, the Catholic Church in France has tried again and again to obtain her old political influence. Under the restoration of the Bourbons (1815-30), zealots tried to

protect the most fanatical preachers with the bayonets of the soldiers, as if truth were ever in need of that shameful protection. During the reign of Louis Philippe (1830-48) we see the church always at war with the state in order to obtain free schools; in 1848 the priests approve the revolution of February and bless the liberty trees. In 1851 the clergy send their parishioners in processions to the ballot-boxes in order to approve the *coup d'état*; after some years of peace between the two Powers, war is again declared because of the hypocritical behavior of the Emperor in Italian affairs. That war lasts until the fall of the second empire; after the Franco-Prussian war the Catholics look toward Frohsdorff and Henry V.; the republic triumphs and the Catholics lose day by day their influence. In 1880 J. Ferry secularizes the public schools and expels the monks, who before long reenter their convents, at which the Government winks cautiously. Some days after, General Boulanger, a corrupt comedian, flirts with the church and promises everything to become a dictator; the Catholics have such pretty smiles for that sycophant and his followers! The "hero," Boulanger, commits suicide in Brussels, whither he has fled for fear of being separated from his mistress, tho he had a noble wife and two admirable daughters. When "Georges et Marguerite" are buried in the Ixelles cemetery, the French Catholics are almost adrift. Finally, in 1891, Pope Leo XIII.—or Cardinal Rampolla—orders the submission and acceptance of the heretofore abhorred republic.

Then begins that objectionable attempt of the papacy to interfere in our political affairs and to curb all the reluctant prominent Catholics. Monsieur de Mun, who for the last twenty years has proclaimed himself an irreconcilable royalist, declares that he is now a

*sincere* Republican. Monsieur Chesnelong, the leader of the Catholic party, refuses to act in De Mun's fashion. Rome scoffs at him and he dies of sorrow. The Bishop of Auch—among many others—orders his diocesans to vote against Paul de Cassagnac, a Bonapartist, who had fought so bravely for the cause of religion, but will not become a Republican. That attempt of Rome—or of Cardinal Rampolla—lasts ten years and succeeds in partly demoralizing all Catholic organizations in France. In order to please the Government, the Pope—or Cardinal Rampolla—appointed bishops who were generally unworthy. This new attitude of the Church of France drew upon her the contemptuous laughter of her enemies and discouraged her most devoted and sincere believers. I prefer to say nothing of the papal nuncios sent to France: Czacki, Ferratta, Lorenzelli. Our papers have reported their words and deeds; if the Holy See wishes to keep its influence over the eldest daughter of the church, it must be represented among us by serious priests and not—I deplore to say it—by Italian conjurors. For more than half a century the French Catholics, instead of being united, were divided into two camps, the liberals and the ultramontanes, and fought many battles among themselves. We remember the uncalled-for epithets that Louis Venillot, the greatest Catholic writer of the time, used to cast at Bishop Dupanloup, Count de Falloux, and many other excellent and prominent churchmen and laymen who were not on his side.

Now, what is to be seen in our dear country? In many provinces there is no more religious spirit; men never go to church; the Bible and even the New Testament is an unknown or closed book. The bishops are generally considered incapable and several have a very bad reputation; the best priests

are put aside; the insignificant ones swarm in the bishop's palaces and are appointed to the best situations. Study, in the seminary, is woefully incomplete; in many provinces the curates have nothing to do and lead a life of greediness and laziness; religious ignorance grows deeper every year; consequently in France the new generations will be generations of free-thinkers and materialists.

The present nuncio in Paris, Monsignor Lorenzelli, said on one occasion that the American Catholic clergy are merely a "national guard." He meant a militia lacking in energy and in the virtues necessary for going to the front. In Europe this idea prevails generally. For that reason I have been astonished at what I have already seen. The few Catholic parishes which I have seen here may be compared with the best ones that I know in France.

I have heard many times the exclamation in France: "Oh, we wish we had an American pope!" There is a vague but deeply rooted feeling that some day that young church of the United States will save the mother church, when red-clad Italian diplomats will have driven her once more to terrible emergencies. Many good Catholics think that it is a sacred duty not to send to Rome a single cent until those exasperating abuses are attacked and suppressed. According to all visitors there are in Rome priests by hundreds who live only on alms, who do nothing, are useful to nobody, and live on the offerings of the world.

A love of display and the spirit of covetousness have contaminated too large a number of priests and religious orders. Certainly there are numbers of French prelates and priests devoted and disinterested; but the evil caused by the others is incalculable, and nothing perhaps more embitters the rural population than their greediness for money.

**HAS THE CHRISTIAN MINISTRY A PERMANENT SOCIAL BASIS?**

BY JOHN BASCOM, D.D., LL.D., WILLIAMSTOWN, MASSACHUSETTS.

CHRISTIAN faith, in common with other forms of belief, has a ministry set apart to maintain its ordinances, to develop and enforce its principles. This ministry differs from the priesthood with which the world is familiar, in making exposition and instruction a primary purpose, and in enforcing both creed and ritual on their disciplinary and practical side.

Tho the Christian ministry more than the servants of other forms of faith have been called on to justify themselves to the thoughts and feelings of those who sustain them, and to prove the value of their ministrations in the ordinary events of life, they have yet, in part as the fruit of this appeal to the general sense of fitness, been compelled to meet a skepticism as to the need of any class set apart to the maintenance of religious belief. The question is raised whether the Christian ministry has any sufficient and permanent occasion for existence in the wants of men; whether society, in its highest construction, will furnish any demand for a class of educated persons whose office it is to watch over religious belief and discharge the services instituted in its name.

Those who regard our Christian faith as a thing of authority, set up and enforced by revelation, will readily brush aside an appeal to reason as to the fitness of its ministry; for them, belief and the servants of belief alike rest on the divine will. When, however, our faith is called on to defend against assault both creed and ritual on grounds of intrinsic merit, the defense immediately extends to the usefulness of the ministry to whom the watch and ward of our churches are committed, for those who deny the claim to revelation and

look upon the creed as an admixture of error and superstition can not view with patience the large resources expended on Christian institutions. A more conservative class, who think that the defenses of religious belief are to be constantly reshaped, can not regard otherwise than with interest any inquiry which pushes to its ultimate principles either the creed or our action under it. Christian institutions may be looked on by them as properly subject to great modification and as liable to be superseded by the progress of knowledge. Society, it is thought, may have less occasion for this intervention of the servants of religion as men come to understand their own real interests.

This opinion is a hasty deduction from the doctrine of evolution, which is brought to its support. Evolution implies greater coherence in events, a closer connection in the steps of progress, than are embraced in such a sweeping conclusion. Absolute error, simple superstition in a universal form, can find no place in an evolutionary process. The growth of the plant, while constantly displacing earlier stages, involves them all in succeeding ones. If the masses of men are and always have been religious, then religion stands for deep constitutional tendencies, and can not be an abortion. Such a supposition strikes at the roots of growth and brings to nothing the evolutionary process.

The profound and sudden changes which men expect to induce in the race as a consequence of their own altered opinions are sure to fail them. The general mind is the common soil, in which all seed is cast and from which growth is to proceed. While this is true in all directions, it is preeminently true in spiritual phenomena. The ser-

timents which men cherish toward each other are the very substance of spiritual relations, and are constantly developed in connection with religious faith. Faith and social activity will spring up together in the future as in the past and present. The skepticism by which a man abandons the views of his fellow men makes him at once a meteor whose motions are no great concernment. The difficulties of extreme orthodoxy and extreme skepticism are the same: they both break up development—the one by cutting off faith from the future, the other by cutting off the future from faith. The one denies the need of religious growth, the other casts away the germs of that growth.

The inquiry with which we are concerned, the social basis of the ministry, can only be discussed in connection with social growth, the part which the ministry plays in that growth, and the constant coherence of religious and social life.

Every stage of development has been associated with a priesthood or a ministry, in whom its forces have gotten expression and by whom they have been gathered up and kept in play. The lower phases of development, in which great masses of men are united under customs, creeds, and rituals, are as manifestly dependent on leaders as is an army on its officers. It is these organizations which especially call out the contempt of skeptics, as harmful breeding-points of credulity. We need not wholly deny this opinion, yet it is certainly superficial and inconsistent with any adequate notion of the growth of society. Our economic, political, and social life is associated with our spiritual life—the life which defines the feelings which we cherish toward our fellow men. The most stringent forces involved in progress, those which most frequently modify other forces and harmonize them in a coherent social state,

are the spiritual ones. It is in this region of our deeper experiences that we discuss our relations to our fellow men, and come to feel their claims upon us. Political and social life will not be unfolded along lines of liberty and good will, economic action will not take on fitting limitations in the presence of the interests of others, without some sense of the ties which unite men as partakers in one spiritual system. The fly-wheel, in all restrained and regulated action, is composed of the spiritual susceptibilities which go with such action. It is as futile to object to the errors and inadequacies which attend on religious faith and make them a ground of entire unbelief, as it would be to abandon government because of the false theories and derelictions of duty associated with it. We reach that which is better only by means of that which is inferior. The disposition to thrust aside faith because of its defective forms involves two mistakes. It implies, first, the interpretation of a religious system by its relation to our feelings. Doctrines and rituals which we regard as superstitions may inspire others with very different sentiments. Forms of worship are capable of very manifold impressions. They may awaken in different minds distinct and even opposed feelings, and it is by their interior spiritual service that they are primarily to be judged. The logical sequences of faith are not the only, and frequently not the most important, consequences associated with them. The things we need to consider are the attitude of devotees, the changes in action induced by belief, and the lines of growth most congenial to existing conditions.

A second error of summary unbelief is that it misapprehends the priesthood to whom it applies. One may feel that the ministers of a given faith are dishonest in their presentations and governed by interested motives. What the



skeptic could not do without a sense of deception, he infers can not be done by others without a like impression. This is far from being true. Men are not the victims of humbug to the degree of building great institutions upon it.

In Protestant churches the skepticism incident to progress is apt to disparage the old before it is prepared to displace it with the new. The creed and the ritual lose ground, and the ground so vacated is not at once occupied with more spiritual tendencies. The house is left empty, swept, and garnished. A lesson that is but partially learned and not immediately applied soon loses its value. Christian churches are called on to verify their faith in a fresh possession of life. Skepticism drives them to this task before they can shape the methods and acquire the experience necessary for it. Men are compelled to leap before they see where they are to land. The conservative church has the comparatively easy rôle of throwing itself back on the underlying temper of its institutions; the progressive church must undertake the labor of uniting itself more immediately and obviously to the wants of men.

This transition, by which customs are materially altered, is embarrassing to the ministry. They can not continue to enforce the creed, nor do they see distinctly with what to replace it of equal authority and interest. This shifting of emphasis has given rise to the institutional church—a church which surrounds itself with various social appliances by which its membership acts more directly on the community. The religious life readily congeals into rigid forms, and requires to be constantly warmed afresh by human sympathy in order that it may flow out in genial action. This demand the institutional church strives to meet. It carries the reverence and love of God forward into the love of men, into those kindly sen-

timents and persuasive acts by which men are knit together in mutual aidfulness. Christian faith thus passes as a vigorous life into insensible propagation, and is rounded out more fully in its personal qualities.

This change can not take place without wise leadership. The men must be both large-minded and large-hearted who are to carry delicate, yet ruling, spiritual sympathies into the ordinary contacts and collisions of society, and enrich a community by the common hopes of a common faith. This phase of Christianity is less frequent because of this difficulty of presentation. Few have that large, generous sense of humanity by which they can move among their fellow men and awaken none of those feelings of repulsion which classes set up against each other as invisible barriers of defense. These methods of social influence are unmanageable without wise counsel and restrained action. The men who are to meet these conditions must possess rare personal endowments, a steadfast purpose, and large experience. The moment Christian faith is made progressive as a living thing, we need, and are aware that we need, men endowed with the temper of Christ and with something of the same stimulating power—men whom the people hear gladly. The difficulty of fulfilling this mission is enhanced at the present time by the many social problems which lie unsettled between classes. Fair-mindedness and, above all, charity must be brought to these social questions. In this region of conflicting interests we become, if destitute of charity, a tinkling cymbal and sounding brass. Nowhere is wisdom more the wisdom of the heart than here.

This demand does not divorce itself from the conventional ordinances of habitual forms of worship, but goes beyond them, rises above them, and returns to them, that they may be put to

lier and more vital service. In these secondary measures can be instituted or sustained without some solid core of creed and ritual, the root from which they spring and which they are nourished.

It is the sympathies of the Christian minister, while they rise above all routine of religious action, do not reach to the very depths of our faith. The minister, in its rare forms of power, has a nobler and more divine mission. The ministered lives, so far as it lives, by a sense of the reality of spiritual things and of spiritual evolution at work in them. The world perishes, in the ignominy of its decay, so far as it grasps at sensuous pleasures separated from the divine life which fills the soul with visions of the kingdom of heaven. These words, "kingdom of heaven," more than any other words, tax the pure spirit to its utter apprehension and enforcement. The minister who can look upward and inward in the growth of the individual and of the community and see the heavenly vision realized in them becomes thereby the pre-eminent, the most distinguished and the most devoted servant, of his fellow men, so that he is stumbling in darkness. He has no occasion to seek influence; men find him out and flock to him. He can command and guide the human household as no other man, simply because he sees the light we all wish to see, because he shines in his face, turned whither we are all looking.

We may study the history of the church in its dark places and in its light, its retreats and in its advances, and we shall find elsewhere no such depth of personal power as that which has been given to those who have had a spiritual message. An article published in a recent journal some time since on giving the ministry made mention of an increasing sense of the inadequacy of guidance in the pulpit, and suggested the possibility of finding an uplift for

men in those sages well versed in human law. Without disparaging inspiration derived from any source, we are still disposed to look for it chiefly to those spiritual forces which are struggling to shape conduct and character to higher types. Human law, with its frequent failures, its long delays, its vacillating hold on principles, is, in spite of all, a grand development; yet, compared with religious insight, it is but a cold, remote trickle from a fountain which, looked on directly, gives us a glorious vision of the kingdom of heaven. The minister may sink into commonplace and be frequently balked by his own narrow sensibilities, but there forever remains open to him the most comprehensive lesson of the world, the only insight which can sustain all labor, console all sorrow, and fill the soul with guidance.

Even amid the humdrum of faith there comes, as in a dark and cloudy morning, light percolating down from the great beyond. In an extension of human sympathies outward, feeble as it may seem to be, there is an occasional parting of the clouds and a sudden burst of sunlight. When the eye comes to see the spiritual trend of events, the day clears, the magnificence of the world is cast abroad on all sides, and doubt and fear are forgotten. The social service of the ministry is as commonplace and as transcendent as the life we are leading. The ethical principles and spiritual inspirations of Christianity may be obscurely with us in dogma and ritual, they may light our steps as we walk with our fellow men, or they may fill us and them with joy as we become aware of the rush of events heavenward. It has cost priest, prophet, psalmist, saint, diligent searching to find out God, but every ray of illumination helps to bring on the perfect day. This travail of soul will not cease till that day arrives.

## THE PROBLEM OF "TAINTED" MONEY

BY JOSIAH STRONG, D.D., NEW YORK CITY.

SOME years ago, the late mayor of Toledo, who was known as "Golden Rule Jones," contended in a correspondence with the writer that as all the money in circulation must, at some time, have passed through dishonest hands, it was all tainted; and as all money was equally bad, we must accept it all without discrimination.

On the other hand, it has been urged in the discussions of the past few weeks that as money is impersonal and can have no moral character, there can be no such thing as tainted money; and that it is, therefore, right to accept for religious and philanthropic uses all money to which the donor has a legal claim.

When good men who are equally able, equally conscientious, and perhaps equally disinterested, and who moreover have equal opportunities to know the facts in the case—when such men, in the discussion of a moral issue, come to contradictory conclusions, there is evidently a serious failure either to apprehend or to apply fundamental ethical principles. Let us undertake to point out such principles and to apply them to the solution of the problem of "tainted" money.

It must be observed at the outset that a legal title and a moral title are two entirely different things, and should never be confounded. They are as essentially different as a legal obligation and a moral obligation, which may coincide or may be in direct conflict. Many have suffered martyrdom rather than obey the law of the land which required them to offer incense to idols. Some of our forefathers, believing that they ought to obey God rather than man, violated the fugitive slave law by helping runaway slaves to liberty. Thus the same act may violate a legal obligation and fulfil a moral obligation.

No less distinct are moral and legal rights. They rest on different grounds, they have different sanctions, and are entirely different in their nature. Men very commonly have both a legal and a moral right to their property; but it is not at all uncommon to hold a perfect legal title to property to which its possessor has not the remotest moral right.

Many men have amassed wealth by means of gambling, prostitution, or "graft," and have invested their ill-gotten gains in real

estate, their legal title to which is absolutely without a flaw, but they do not possess one shred of moral right to such holdings.

We are now in a position to define tainted money, which, so far as the writer has observed, has not been attempted in the public discussions of the past few weeks.

Evidently, money to which a man has both a moral and a legal right, no one would call tainted. On the other hand, money or property, in the possession of a man who has neither a moral nor a legal right to it, is not called "tainted" money or property, but "stolen goods," concerning which there is no debate, and to receive which is a recognized crime. *Tainted money, then, is that to which a man possesses a legal, but lacks a moral, title.* Whether money is tainted or not does not depend on the essential character of the money, because of course it can have no moral character. Nor does it depend on the moral character of the man who holds it. A thoroughly bad man may have a thoroughly good title, both moral and legal, to a given property; for instance, he may have inherited it from an honest father; and if he can be persuaded to give that property to a good cause, there is no objection ordinarily to accepting it, because he can convey both a moral and legal title to it. One can conceive of circumstances under which it would be improper to be placed under obligations to such a man; in which case his gift should be declined, not, however, on the ground that it is tainted, but for wholly different reasons.

Whether or not money is tainted depends on the way in which it was secured. If the methods were such as to acquire no moral title, notwithstanding a good legal title is secured, the money is tainted.

Money which is tainted in the hands of one man may become perfectly clean in the hands of another, because the latter earns it. Here is a man who has become rich by methods which were utterly unscrupulous and yet not illegal. He needs a physician. The physician may not refuse his professional services, nor is he under any obligation to treat his patient gratuitously on the ground that his money is tainted and must not be touched. The physician takes the money, and in his hands it becomes clean, because he has earned

d thus acquired a moral as well as legal title to it.

men, however, this possessor of tainted money gives it away, it does not become clean by virtue of passing into honest hands. This is precisely the point where so great concern has arisen for lack of the distinction, above, between a legal and a moral

must be observed that a man can not convey a title which he does not possess. If a writer should make out a deed in due form, conveying Central Park, New York, to Columbia University or to the American Board, for obvious reasons the university or board would be none the richer for it. A man can not give that which is not his; and just as impossible to convey a moral title which one does not possess as it is to convey a legal title which one does not possess.

Again, a man has no right to accept a gift which the donor has no right to give. The acceptance of such a gift does not invest the recipient with any title, either legal or moral, if indeed the giver had no title, legal or moral, to convey. If the giver has a legal title but no moral title, to what he gives (as in the case of tainted money), then the recipient gains a legal, but no moral, title to the gift; that is, tainted money remains tainted even after it has been accepted as a gift by honest men.

Now, we are asked, how in regard to inheriting property which was unscrupulously acquired? Is the taint transmitted with the property? Let us suppose that one finds in the street a valuable purse. He makes every possible effort to discover the owner, but in vain. At length the question arises, What is he to do with it? He certainly ought not to throw it away or bury it. Evidently it is his duty to make the wisest possible use of it; and if it is his duty to make some use of it, he certainly has a right to make that use of it. The owner of the purse has conferred on him no right, either legal or moral, but ample right has been conferred by circumstances, or, if you prefer, by Providence. In like manner, the owner of a tainted estate has had this property placed in his hands without any will of his. He is not responsible for its acquisition or for his present possession of it. His father has conveyed to him a legal title but no moral title. What shall he do with the property? He can not return it to his father, and presumably it is equally impos-

sible to return it to its rightful owners. It is evidently his duty to make the wisest possible use of it; and if that is his moral obligation, it is certainly his moral right, so that circumstances have conferred on him a moral title which his father could not give because he did not possess it. The property then is no longer tainted, and may be accepted by organizations or individuals without, in any measure, condoning the methods by which it was originally acquired. The present holder of the property may become a true philanthropist, which his unrepentant father could never be.

The possessor of tainted money has no moral right to it. He, therefore, has no moral right to assume the rôle of a benefactor, dispensing gifts. His one insistent duty, as stern and unyielding as the moral law which he has outraged, is to make restitution as a penitent; and when he undertakes to discharge this obligation, we may righteously help him, without condoning in any measure the methods which he has now forsaken and condemns. But so long as he justifies himself, and offers his gift as a benefaction or a thank-offering, we can not accept it without tacitly acknowledging his claims. By accepting his gift and claiming that we have acquired a moral title to it, we declare that he had a moral title to convey, which is to affirm that the money was not tainted, that the methods by which it was acquired were not immoral.

It is quite true that those who accept tainted money or who approve the acceptance of it are sometimes careful to disclaim all responsibility for the character of the gift and to declare that its acceptance does not condone the methods of the giver, but all such disclaimers are utterly vain. Emerson once said something like this: "Your acts scream so loud that I can't hear what you say."

But while the principles, laid down above, are clear and conclusive in regard to the morality of accepting tainted money, whether by pastors, missionary secretaries, college presidents, or any one else, the question arises, How are we to know whether or not proffered money is tainted? It is declared that an attempt to discriminate would transform our churches and boards into inquisitorial tribunals. The Prudential committee of the American Board and those who defend its acceptance of Mr. Rockefeller's gift of \$100,000 simply cut the Gordian knot by declaring

that "It is not the business of a church, charitable organization, or missionary society to sit in judgment on the character of the contributions to its work," and they approve the acceptance of all money to which the donor has a legal right. But all such declarations simply beg the question at issue.

Doubtless the application of ethical principles to the problem of tainted money would involve perplexities. Duty is often difficult, but none the less sacred. Generally speaking, the more difficult it is to do a duty, the more important is it that it be done, and the more disastrous the results of not doing it.

But the demand that the problem of tainted money be solved, not by a dogmatic disclaimer of all responsibility, but by the application of ethical principles, is no impossible counsel of perfection. If the American Board had accepted the views of the protestants, it would not have been compelled to undertake an investigation of Mr. Rockefeller or of his methods.

A offers a piece of property to B. Reasonable doubt is cast on A's title to the property. So long as that doubt remains, B has no right to accept and use the property. To decline it is not to pass judgment on A's claim; it simply leaves that claim in doubt. But to accept it is to judge that A had a right to convey the title, and that his title was therefore good. If the board had returned Mr. Rockefeller's gift, it would not thereby have pronounced him guilty; but by accepting his money, it did adjudge him innocent.

It is safe to say that the great majority of gifts which come to all missionary boards are sent not by individuals but by churches. The ethical principles, urged above, permit the acceptance of all such money without question. But whenever a *reasonable doubt* exists, whether the check of an individual giver represents tainted money, that check should be returned unless that reasonable doubt can be removed; and as a refusal to accept the check would be simply a recognition of the existing doubt, and not the expression of an adverse judgment, the society would be under no obligation to undertake an investigation before returning the money.

Let our missionary boards announce that they can not accept contributions of a doubtful character, and one does not venture much in saying that they would not long be pestered with tainted checks.

No doubt the churches would find it much

more difficult to adopt a high ethical standard and to abide by it, because they deal with individuals, and because men's business methods are apt to be well known in the communities where they live.

Some who decline to apply ethical principles to tainted money are asking those who protested against the acceptance of Mr. Rockefeller's gift to consider whereunto this thing may grow. They tell us that Mr. Rockefeller should not be singled out from all the officers of the Standard Oil Company for condemnation, which is true enough. There is condemnation in plenty for them all; let each have his due share. Let no guilty man escape. Nor is the Standard Oil Company to be singled out from all offending companies. Let no guilty company escape. By all means apply the straight edge of ethical principles to individuals and corporations everywhere throughout the business world, and especially to members of our churches. It is devoutly to be hoped that the agitation now begun may be continued until it makes trouble in every church in the land where the holders of tainted money are harbored. What business have churches of Jesus Christ to receive into their membership, or to permit to remain in it, men whose money is tainted? The more men and money of that character a church has, the weaker is the church. We are told that Pope Innocent IV. was once counting a large sum of money in coin when St. Thomas Aquinas was ushered in. His Holiness remarked: "You see the church can no longer say with St. Peter, 'Silver and gold have I none.'" To which the angelic doctor replied: "Neither can she any longer say with him, 'In the name of Jesus Christ of Nazareth, rise up and walk.'"

The church of Christ to-day has grown rich and has lost her power to reach the multitude. Taking all religious organizations in the United States together, the net gain of the average church during 1904 was less than three members. In three of the leading denominations there were 6,876 churches which did not report a single addition on confession of faith last year.

For more than twenty years we have deplored the fact that workmen as a class refuse to attend church. When asked why, the habitual reply is that the churches belong to the capitalistic class, which is not dealing justly by labor. When men who have kept back the laborer's hire contribute largely to

religious objects and their gifts are accepted, workingmen believe that the church condones injustice, and are embittered toward her. Nothing would so arrest the attention of the non-churchgoing multitude, nothing would so attract them to the churches, nothing would so convince them of the reality of religion and of its power over men's lives, nothing would so surely bring the great national revival of genuine religion, for which we are longing, as to see professed Christians come into right relations to wealth.

If we turn to the benevolences of the churches during 1904 we find the facts no more creditable than those relating to the churches' growth. It is estimated that the wealth of the whole country has increased about forty-four per cent. in ten years. The churches have undoubtedly had their full proportion of this increase, and yet many of them gave less to benevolences last year than they gave in 1894. The average Congregational church gave \$100.19 less in 1904 than it gave ten years earlier. The average Baptist church gave only a little more than half as much last year as it gave in 1894. If the denomination had increased its benevolences forty-four per cent., it would only have kept pace with its increasing ability; but instead of increasing forty-four per cent., its benevolences decreased forty-seven per cent. And these figures include all the money that Mr. Rockefeller has given through the regular denominational channels. A prominent Baptist clergyman told the writer that this immense falling-off was, in his judgment, due to the paralyzing effect which Mr. Rockefeller's gifts had had upon the conscience of the denomination.

If the conscience of the churches were properly educated, tainted money would be rejected, but the benevolences of the churches would be greatly increased. Some are asking, What are the heathen going to do for salvation if we don't send them any more tainted money? The greatest hindrances to the conversion of the heathen world come from nominally Christian lands. If America were thoroughly Christian, it would not take long for such an object-lesson to work the conviction and conversion of all heathen peoples. If our American Christianity can not purify our politics and elevate our ethical standards of business, and establish just relations between races and classes in our own midst, with our increased facility of commu-

nication, which is making the whole world a neighborhood and publishing our national sins on the heathen housetop this failure will soon paralyze our missionary efforts in all the world, and subject our missionaries to the taunt: "Go back to America, and first cast the beam out of the eyes of your own countrymen and then come and cast the mote out of ours."

In the new civilization which has developed suddenly, human relationships and men's interdependence have increased a hundredfold. And as men become more and more dependent on each other, they should become correspondingly more dependable, perception of the rights of others should grow clearer, the sense of justice stronger, judgment should be more nicely balanced, and conscience should become more sensitive and more intelligent; or, in one word, ethical standards should be elevated. But it is greatly to be feared that under the temptations of prodigiously increasing wealth and luxury, those standards are being sensibly degraded. Commercialism has become an all-pervading atmosphere. It has bribed legislatures; it has organized graft to betray public trusts; it has debauched a large section of the press; it has bred political corruption, which John Morley says "For the moment obscures the great democratic experiment"; it has polluted business and tainted much of our wealth; and, most lamentable and perilous of all, this spirit is permeating and paralyzing the church.

Prominent representatives of our churches, men ordained to teach the people righteousness, and leading religious journals declare that tainted money may be accepted for religious and philanthropic uses. This comes perilously near the doctrine that the end sanctifies the means. There be some who say, "Let us do evil that good may come, whose damnation is just," according to St. Paul.

It is always true that the most serious obstacles to moral progress are not the obviously bad men, but the really good men who range themselves on the wrong side.

One of the supreme needs of our times and of our country is preachers, editors, and men at the head of colleges, of philanthropic, charitable, and missionary organizations, who can not be hired directly or indirectly, consciously or unconsciously to shut either their eyes or their mouths—men who can recognize and denounce and reject the "cankered heaps of strange-achieved gold."

## SERMONIC CRITICISM AND SUGGESTION

### THE ORGANIZATION OF A GOSPEL TENT CAMPAIGN\*

SUMMER tent campaigns, such as those conducted in recent years at Philadelphia, are important instruments of revivalism in populous centers. There are in our greater cities thousands, nay, hundreds of thousands, belonging to the unchurched masses. Many of them are prejudiced against religion or religious organizations, and no matter how attractive the inducements offered to draw them to the churches, they will not come. A summer tent and out-of-door evangelistic campaign takes Christianity to people outside the churches.

Organized tent work on an extended scale commenced in Philadelphia in 1899, when three tents were used in nine different locations, and an aggregate attendance of 15,000 was recorded for the season. In the next season five tents were used in fifteen different places; and in 1901 there were seven tents, sixteen locations, and the attendance had grown to 200,000. Since then the number of tents has varied from seven to ten, and the total attendance at about 1,500 separate meetings of all descriptions has been over 450,000. The tent-meetings generally begin in the middle of June and last until the middle of September. The work in Philadelphia was originally commenced by the Presbyterian Summer Evangelistic Committee, but as the work progressed, workers were drawn from all the evangelistic churches, and the work became, and continues to be, strictly interdenominational. The subcommittees are generally interdenominational, and are composed of ministers, laymen, or both.

The planning of a summer campaign involves two lines of initial activity: securing the cooperation of ministers, and inducing interest among church-members. Effort springs from the center to the circumference. Experience has suggested several lines of least resistance. Among these is the organization of preparatory union prayer-meetings, assembling in turn at each of the churches that manifests an interest in the campaign. At these meetings short addresses are given, followed by prayer and testimony. Then follows a regularly organized union meeting of

pastors and church-workers, the general public being also invited. This meeting, which announces the initiation of the campaign as an accomplished fact, should be held in a public hall or theater, with a platform for a choir and possibly instrumentalists. Such a hall, if centrally located, can be used from time to time for union rally meetings. Arrangements should be made so that the workers at this meeting are fairly well distributed at strategic points throughout the hall, where they may hand out leaflets, tickets for future meetings, and decision cards, and also answer inquirers. The workers use their personal influence among their own church-members, especially in connection with such regular meetings as those of Christian Endeavor Societies. The object aimed at is to get together as large a body of workers as possible for the coming campaign.

Concurrent with the organization of these meetings, efforts are made to prepare the community. The evangelist in charge of the work writes a letter which is sent to every pastor, with a request that the latter will pass on the communication to the members of his church, and if possible supplement it with a pastoral letter urging individual cooperation.

Immediately following the inaugural meetings the regular tent-meetings are commenced. The committee on tents and places of meeting attends to all the necessary details. The Philadelphia committee owns five tents, rents three or four others, and borrows another free of charge. The tents best adapted for campaign purposes measure about forty by eighty feet and seat from four to five hundred persons. They can be purchased new for about \$175 to \$200. The cost of renting a tent varies from \$30 to \$50 a month, the rental usually including the cost of removal from point to point. The tent committee is responsible for compliance with local fire and police regulations. Proper arrangements should be made for seats and lighting. Benches accommodating four persons each can be purchased at the rate of \$11.50 a dozen, and chairs can be rented for \$7.50 per month

\* Reported by our staff correspondent.

per hundred. The tents may be lit either by means of large oil lamps or in some cases by electricity. At Philadelphia a contract was made for a supply of Kitson vapor lamps, and the contractors kept them in working order. A rough board platform about twenty feet by eight should be provided for each tent, so constructed that it can be taken apart for removal.

A tent equipment includes a speaker, singers, workers, janitor, precentor, song-books, organ or piano. The janitor should be an old sailor, or some one who knows how to manipulate a tent. The service comprises short prayers, simple and familiar hymns, a gospel sermon, the distribution of good literature, and from time to time a lantern lecture. Occasionally the audience may be asked to rise for prayers. Tent-meetings are held each evening, at noon (in factory districts), and at other convenient times. In determining the times local conditions must be considered, but on an average there should be twelve meetings in a tent each week. Those in charge of a tent will have to deal with unusual incidents, such as the malicious cutting of a rope or other wilful disturbance.

Directly connected with the tent organization are various subsidiary agencies. At Philadelphia the city authorities granted the use of the recreation piers for lantern services, and such services were held in a district in advance of the arrival of the tent. Stereopticons were found to be more effective in some districts than in others. They can be bought, rented, or borrowed, and in many cases are provided by the lecturer himself. Suitable lantern slides of Biblical subjects, hymns, etc., can be purchased or rented cheaply, and slides exhibiting special announcements can be prepared by means of a typewriter and a mimeograph.

At a lantern service there should be a portable platform and a band of singers. The slides shown at one time should not exceed twenty-five or thirty in number, and six of these should be hymns. The pictures in all cases should be subordinated to the address, and should only be used to attract attention. On auspicious occasions a lantern service can be held in the open air.

Occasional Sunday services can also be organized, with permission of the city authorities, in public parks. Experience shows that such meetings should never be attempted unless the best possible equipment is obtainable.

Such services should be in every respect similar to indoor church services. No novices should take part in these gatherings, but the speakers should be experienced, earnest, and impressive men. The music also must be good, and if possible instruments should be used. Every possible endeavor should be made to represent the Christian church in a worthy manner, and nothing whatever should be done to come down to the level of a worldly place.

All this public endeavor is supplemented by visits to homes, and in this the workers cooperate with any existing agencies. The home visitation precedes the arrival of the tent. In other districts students from the Princeton and Union Seminaries and from the New York Bible Teachers' Training-School conducted home Bible classes. Many home prayer-meetings were also organized. If the numbers present at a home prayer-meeting exceeded six, it was arranged to hold the next meeting at two separate homes. In short, every practicable method was utilized to prepare the community, and to hold the community when prepared. Advantage was taken of Y. M. C. A. camps, Sunday-school picnics, and so forth, to give addresses on the work of the campaign.

The work in the colored districts of Philadelphia was found to be a little difficult until the problem was met by assigning a tent for the greater part of the season under a colored pastor exclusively for colored people. The Colored Y. M. C. A. also cooperated. All kinds of people were attracted to the different meetings. Rich and poor, old and young, men in their shirt-sleeves, and women with infants in their arms. Even Roman Catholics visited some of the tents. The committee felt that the foreign-born population of Philadelphia was an especial responsibility, and accordingly for some years work has been concentrated in the Italian sections not only in Philadelphia but also in the surrounding towns. Colporteur work was found to be effective. The result of all this effort has been seen in the establishment of a regularly organized Italian church of one hundred and fifty members, now housed in a \$8,000 building erected on a lot owned by the trustees of the Presbytery of Philadelphia. Another church, under the direction of the Calvin Presbyterian Church, is also claimed to be the direct outcome of the tent missions of recent years.



At the proper stage of the preliminary organization officers and an executive committee are appointed. The officers should be the chairman, vice-chairman, secretary, and treasurer, and there should be subcommittees variously designated as workers', speakers', ushers', music, advertisement, etc. All officers and subcommitteemen should be members of the general executive committee. The executive committee appoints a general superintendent, who should be a man with an organizing mind and a capacity for detail.

Collections should never be taken at any of the evangelistic meetings, altho it has been found at Philadelphia that in many localities voluntary offerings have been forthcoming toward local expenses. At Philadelphia a subscription blank was provided on which supporters of the movement promised to pay so much on the first of each of the summer months. The details of the expenditures at Philadelphia for 1904 were: Office expenses (including salaries), \$2,327.57; speakers, \$4,170.88; helpers, \$1,253.89; tents and maintenance, \$2,586.70; music, \$2,316.59; advertising, \$799.88; children's meetings, \$966.21; making a total of \$14,421.22. The average money cost of each of the fifteen hundred meetings was therefore something less than \$10.

The workers' committee is made of earnest men and women gathered from the membership of the various churches, and at Philadelphia it was mainly the individual efforts of the members of this committee that laid the foundation of the work. Under the workers' committee is the publicity department, known as the announcement or advertising committee, with which is merged the committee on literature. The publicity committee sends delegates to the local editors to arrange for the amount of space available for news items and descriptive articles concerning the campaign. The aim of the committee is so to arrange matters that no issue of a paper appears without containing something about the work. The same committee also prepares advertisements, bulletin boards for tents, and attends to the distribution of window-cards and posters. In 1904 the committee distributed nearly 270,000 pieces of printed matter, and also handled a number of Bibles, Testaments, and hymn-books. The committee was helped by free grants of literature from the Presbyterian Board of Publication, the Pennsylvania Bible Society, the American Tract Society, the American Sunday-School Union,

the First Day Society, and by a number of private individuals. The Philadelphia evangelistic committee, whose offices are at Witherspoon Building, offers to give the benefit of its experience toward tent work in other places, and will supply samples of advertising matter, etc., as well as copies of a booklet entitled "How to Organize an Evangelistic Campaign," written by the Rev. J. B. Ely.

At Philadelphia it was found desirable to organize an ushers' committee whose services were mainly utilized at the larger meetings in public buildings.

The music committee arranged for the supply of vocal and instrumental music. The permanent musical equipment of the tents consisted of organists, cornetists, precentors, vocalists, and singing evangelists. Thirty-six of these were compensated for their time and talent at the rate of about \$1 a service. There were in addition a large number of voluntary vocal and instrumental helpers selected from the audiences and led by the precentor. A fifteen-minute song service usually preceded each tent-meeting. Organs or pianos were rented at low rates or loaned gratuitously. Experience showed that the people and especially the children like to sing. The hymnal used was "Gospel Tent Songs," published by a Philadelphia house and costing \$8 a hundred. Last year also the committee received for free distribution fifteen thousand copies of a new gospel song from a local music publisher.

Children's meetings were conducted under the direction of a special subcommittee and a separate superintendent, assisted by a large number of voluntary helpers. Choirs of children were organized during the school vacations. The children's noonday rallies were particularly successful.

As a result of last year's campaign there were a large number of professed conversions, but in all cases the question of church affiliation was left to the convert. Many ministers have testified to recruited membership as a result of the tent work. The Philadelphia efforts have also attracted the attention of other cities. Its methods have been copied on a larger or a smaller scale at Pittsburg, Chicago, and even in Bombay; and during the present summer New York is to have a comprehensive campaign for Manhattan and an extension of the tent work begun in Brooklyn a few years ago under Dr. N. Dwight Hillis and the Congregational committee.

## THE EXPERIENCES OF A SERMON REPORTER

SERMON reporting is an art within an art. Something more than stenographic ability is needed. A sermon reporter has to know the Bible from Genesis to Revelation. To avoid controversial points he has to be familiar with every brand of theology. Newspaper editors will not publish Presbyterian sermons, however good, but they will publish good sermons by Presbyterians. The reporter, in order to hand in a good report, carefully eliminates such portions as are peculiarly doctrinal, or which would offend the members of individual congregations. This editorial requirement is a matter of self-defense in a city where there are perhaps churches of a dozen different denominations. An editor would be criticized if he printed a sermon suffused with Baptist dogma on one occasion, and on another did not extend a like consideration to the Methodists. The editorial rough-and-ready motto is, "All the dogma that's fit to print," and in the majority of cases the printable amount of dogma is a negligible quantity.

Reporters are invariably welcomed to American churches, for American preachers seem fully alive to the value of the advertisement obtainable through newspaper notices. Some preachers even maintain their own "press agents," in order to secure the utmost publicity for the occasionally brilliant and it may be eccentric statements which they deliver. In English churches the reporter is only admitted on sufferance. Under an ancient law which has never been repealed the taking of shorthand notes of sermons is a misdemeanor characterized as "brawling," and punishable by imprisonment. In a few American churches special desks are available for reporters. They are, in any case, treated with the utmost courtesy by the ushers and provided with seats immediately below the pulpit. On a rare occasion, in a crowded church, a reporter has been allowed to seat himself on the pulpit steps; and on one extraordinary occasion it is recorded that a stenographer was concealed within the pulpit itself.

A sermon reporter has no particular preference as to the length of sermons if the sermon is really good. The remuneration for sermon reports is often calculated according to space, and, moreover, there is a real pleasure in recording the glowing words of an

eloquent orator. But no compensation seems to the reporter to be an adequate reward for the dreary task of transcribing a dreary sermon. As an outside limit, in the reporter's opinion, no sermon should exceed an hour's duration; for what a man can not say in sixty minutes he never will say in sixty years. The late Bishop Phillips Brooks, preaching in Westminster Abbey, spoke for thirty-seven minutes, at the rate of two hundred and thirteen words a minute; and stenographers recall with pride that every word of this discourse was published on the following morning from the notes of a single stenographer. The average speed, however, of American preachers is one hundred and thirty words a minute. The people in the back row of a large church can not hear or comprehend a sermon preached at a much higher rate than this; and a man who preaches at the rate of more than one hundred and fifty words a minute has to be particularly lucid if he wishes both his words and his thoughts to reach the mind of the average hearer.

Preachers who realize the psychologic sense of a congregation will never speak very fast. If, in the inspiration of the moment, they exceed a convenient limit, they will make frequent and impressive pauses. These pauses are much appreciated by the stenographer. They give him time to relax his fingers, and an opportunity to catch up with the preacher if he happens to be behind. Quotations from Scripture are welcome for similar reasons; for, if the stenographer is armed with a concordance, he has only to record a few words at the beginning and at the end of a quotation. It is customary in all cases to verify scriptural texts, for preachers frequently quote them incorrectly.

Reports in England are ordinarily written to fill a certain space. This applies especially to reports of speeches, and every newspaper keeps a schedule of "three-column" men, or "two-column" men, gradually diminishing until the speakers of least reputation have to be condensed into a "stick"—a variable measure signifying about ten lines of type. From an editor's point of view the best preacher in the world is not worth more than a column, and, indeed, hardly any preacher can effectively deliver more than two thousand words. If a preacher were only to give forth his choicest thoughts, clothed in his choicest

phrases, he probably would not speak more than half a column, or a thousand words; but since most sermons extend to about four thousand words, the reporter supplies the preacher's deficiencies in the way of condensation. The writer has never heard a sermon which was worth a column, altho there are preachers who deliver lectures that are worth quite as much space as they will fill.

These condensed reports are usually written in the third person. They are not so much a record of the preacher's words as an interpretation of his thoughts. A reporter can be generally relied upon to be fair to the preacher, and he will never arbitrarily select a few striking phrases from a sermon to the detriment of the preacher's theme. Reporters are, for the most part, not theologians. They record such a variety of opinion that they have none of their own, and a reporter is at least as impartial in reporting a sermon as he would be in describing a football match.

The present Archbishop of Canterbury, Dr. Randall T. Davidson, who visited the United States last year, is extremely easy to report, with the exception that he sometimes drops into Latin. All of the archbishop's words and paragraphs are printable. The archbishop indeed seems to think in paragraphs—an extremely rare accomplishment. Every sentence is smooth and flowing, and the words are in grammatical and intellectual sequence. Dr. Davidson, however, can not be called an orator. It is necessary to be near the pulpit to catch his words. There is an absence of or, at any rate, a restraint of dramatic delivery. It is just possible that His Grace might on some rare occasion inspire even the phlegmatic stenographer; but this occasion never seems to happen.

No speaker perhaps is so impressive to a mixed audience as Gen. William Booth. At his meetings at Exeter Hall the general has a unique method of delivery. In this building there is a platform fifty feet long, and the general paces up and down its length, repeating his phrases from either end. This practise is by no means monotonous, for every word is vital and the repeated phrase is always uttered with a greater intensity of inflexion. The general is a master of his emotions, and this is the secret of his power. The most callous listener is moved by his striking phrases. The most stolid will laugh, or the most careless weep, when they hear his plea. A sermon by the general is very good reading

when the reporter eliminates the interjections and repetitions; for the general, unlike the majority of emotional preachers, has always an intellectual theme. General Booth borrows the method of an advertiser who puts the greatest possible variety of appeal into his advertisement with the object of meeting divergent tastes.

Some of the best sermons are those preached by college presidents. Dr. Francis L. Patton, of Princeton Theological Seminary, preaches with peculiar power and with a large grasp of the trend of modern thought. He has a way of aptly illustrating scriptural events by modern circumstance, as, for example, when he says that it was the "popular vote" which occasioned Christ's crucifixion. His sermons are full of references to the latest investigations in history and literature, but he looks at modern learning objectively. "We live in an interesting time," he says, "when scientific men have parceled out knowledge and cut it up into bits, and come to the solution of this and that question, and we think we have got a great deal of knowledge; but the scientist is only like a worm on the outermost leaf of a spreading elm. He is so intent upon the knowledge that is immediately within his purview that he never sees the tree entire." And he seems to describe his own large outlook when he goes on to say that "what is wanted is some one gifted with comprehensiveness enough to look these things over from root to branch."

Dr. W. H. P. Faunce, president of Brown University, is another type of college man whose utterances are tinged with intellectuality. He has large and broad sympathies with human nature, and he understands how to present American ideals to American audiences. He has also, it might be said, the "historical mind." He interprets the past by the present and the present by the past. His illustrations cover the whole field of man's activity, from a pyramid to a skyscraper, from Plato to Kipling, from a patriarch to a president. He clings tenaciously and understandingly to what Dr. Lyman Abbott has termed the ideals of "Puritan democracy," and he protests against the modern tendency "to place the cosmical order above the moral order, to exalt the processes of nature above those of human nature, or to set the physical order of the world above the affirmations of conscience or the ideals of religion."

Another type of the intellectual preacher is

the Rev. G. Campbell Morgan, but his merit consists in wit rather than in scholarship. He is of the type of man who has gleaned all kinds of knowledge and experience, and having plundered all times and nations, he produces rich gems from his literary treasure-house. Here are a few of his typical sentences: "Men naturally resist the fact of the Unknown." "Anything that a man can discover he has a right to discover." "Humanity on the whole can not say that it knows

fully or perfectly anything." "There has been no discovery on the larger side of life which was not a revelation." "It is the secret things which demonstrate God." Mr. Morgan preaches with quiet earnestness, and altho he uses unusual words and phrases which can only be fully followed by the educated, yet his voice is so clear, so pleasant, and so penetrating and every syllable is so clearly cut, that he can hold a large congregation with rapt attention.

### A DEFECT IN DR. HILLIS'S PREACHING

*To the Editor:*

I AM an admirer of Dr. Newell Dwight Hillis, and often drop into his church to hear him preach.

There is a little fly in this excellent box of ointment that I wish could be removed. I never listen to the eloquent doctor without a degree of dissatisfaction, and I have been trying to analyze the occasion of this, and have about concluded that the following is a proper diagnosis. The minor key dominates in his voice to a marked degree. It nearly always suggests to me the near presence of a tear or a suppressed half-cry.

I now and then take a friend with me to hear him. He usually impresses my friends the same way that he does me, altho all admire his wonderfully resourceful mind, mar-

velous memory, and command of words. On several occasions I have taken with me a young man of more than ordinary ability and refinement of mind. This young man frequently comes from church strangely depressed. When asked for a reason a few weeks ago he told me: "It awakens in me a curious morbid sensitiveness. The doctor makes me heart- and brain-tired. There seems to be in him a lack of restful poise, yet, notwithstanding, I greatly admire his preaching."

For a similar reason a nervous friend of mine often stays away from his church. The doctor is always at high tension, at concert pitch, as it were, and this seems to produce in him a kind of "hypersensitiveness," which tends to depress some, possibly many hearers.

AN OCCASIONAL PREACHER.

### IS THE ATTITUDE OF THE CHURCH TOWARD THE THEATER CHANGING FOR THE BETTER?

On this subject we would like to have an exchange of views from our clergymen readers who have given the subject thought. The letters should be brief, not more than three hundred words each. Kindly give us the pith of your thinking, without an "How do you do?" or a "Good-by."

This "exchange" is suggested by the many appreciative words in pulpits called forth recently by the death of Joseph Jefferson, the famous actor, whose great fame rests largely on his portraiture of the character of Rip Van Winkle, a play that has been called a masterful temperance sermon. Rev. Dr. George H. Houghton, rector of "The Little Church Around the Corner," so named by Jefferson, delivered an appreciative sermon in memory of the actor, on Sunday, April 30, in which he said:

"In the evening of his earthly day the rest of sleep has come to our friend beloved, Joseph Jefferson, foremost among the successful toilers of his day; and it is the peaceful sleep whose waking will bring refreshment and a greater strength to begin the tireless life which waits beyond. We who have come together this day are tuned in perfect sympathy with the burial office on that New-England shore where his mortal remains are to-day committed to mother earth, and in fullest sympathy for the bereaved family gathered around his bier, and with the lamentation of those unnumbered ones, far and near, who may never look upon his like again."

Fifty years ago words like these in memory of a dead actor would have greatly scandalized the pulpit—now they seem to be a matter of course. Is the change in the church or in the theater? Is it a change for the better? What say our clergymen readers?

## STUDIES IN BIBLE THEMES

### OUTLINE STUDIES OF OBSCURER PROPHETS—THE UNNAMED PROPHET OF JUDGES VI. 7-10.

BY PROF. LEWIS BAYLES PATON, PH.D., HARTFORD THEOLOGICAL SEMINARY.

THE sin which this prophet charges upon the nation is worship of the Baalim of Canaan. That this was the chief evil of the period of the Judges is attested by many passages in the Book of Judges and by the statements of Hosea ii. 16 *f.*, ix. 10; Jer. ii. 10. It was inevitable that this should be the case under the historical conditions that existed in the period of the Judges. Hebrews and Canaanites were mingled in all parts of the land. Agriculture could not be learned by the Hebrews without learning the religious ceremonies that the Canaanites observed when they planted or harvested the grain. Friendly association with the Canaanites involved a borrowing of their religious ideas, and inter-marriage necessitated a recognition of their beliefs.

In order to understand the attitude of this prophet and of all the other prophets in the early history who attacked the Baalim, we must have a clear conception of the kind of apostasy that was involved in Baal worship. It was not a conscious and deliberate rejection of the God of Israel and the substitution of another god called Baal in his place, but it was a confusion of the God of Israel with the local divinities of Canaan. Jehovah was not consciously forsaken, but He was conceived as similar in character to the Baalim. It was the process that went on for so many centuries in the Christian church of absorbing heathen ideas and institutions and blending them with the doctrines of primitive Christianity. A striking evidence of this is seen in the use of Baal as a synonym of Jehovah in proper names of the period of the Judges and early kingdom. Gideon received the name of Jerub-Baal, "Baal strives"; but Gideon was a zealous worshiper of Jehovah, and there is no reason to doubt that the Baal who forms a part of his name is any other than the God of Israel. Saul had a son, Ish-Baal, "Man-of-Baal"; Jonathan a son, Merib-Baal, "Baal-contendeth"; and David a son, Baal-yada, "Baal-knows." There is no doubt that by Baal Saul, Jonathan, and David meant

Jehovah. The Baal-berith, "Lord of the covenant," at Shechem (Judges ix. 4) is Jehovah, who made His covenant with Israel at Sinai. In Hosea ii. 11-13 the feasts of Jehovah are identified by the people with the "days of the Baalim," and the prophet demands (vs. 16-17) that the name Baal shall no longer be applied to Jehovah.

The result of this confusion of Jehovah with the Baalim was a forgetting of those distinctive features that made Jehovah the true God. Jehovah, whom Moses proclaimed, was a God transcending nature, who was Himself righteous and who demanded righteousness of men. The Baalim of Canaan were local divinities with strongly unethical traits. They were worshiped "on every high hill and under every green tree," in caves, by springs, and in all the other holy places of Semitic antiquity. They were conceived as sexually related to one another. The Baal, or "owner," was the male genius of a particular shrine and the Ashtart (Astarte, Ash-toreth) was its female genius. They personified the life-giving water and the fruitful earth. Their worship was characterized by extreme licentiousness, and drunkenness was regarded as a religious act in honor of the god who gave the fruit of the vine. The confusion of Jehovah with the Baalim, accordingly, meant the loss of the moral element in the idea of God and the substitution in its place of an immoral, naturalistic idea that was characteristic of the Baalim.

From this point of view the war of the prophets against Baal-worship takes on a new significance. It is no mere incident of ancient history, but is part of the battle of the ages between the natural and the moral conception of God. None of us are in danger of deliberately rejecting the God of the Bible and worshiping in His stead a heathen divinity, but we are all in danger of substituting in the place of the Biblical idea of God a lower conception. It makes no difference by what name we call God, but the idea that we hold of God is all important. Baal-worship has

et died out, altho Jehovah is nominally ed in our midst. Modern pantheistic sphy, with its identification of God nature, its denial of personality and of nsibility, is Baal-worship in a new form. rn scientific naturalism, which acknowl- no God but the Unknowable, and finds bjective basis for righteousness, is an- form of Baal-worship. Still more com- is that moral indifference in the com- ty and in the church which practically es righteousness as a fundamental ele- in the divine character. Those who ve that the natural impulses of the heart be freely indulged, that the aim of life is joy ourselves as much as possible, and when we leave this world an indulgent will welcome us to eternal bliss irrespec- of our character, are practical Baal-wor-

shippers even tho they may call God by the name of Jehovah.

It behooves us, therefore, to ask ourselves often, how do we think of the God that we worship. Do we believe that He is infinitely holy, and that without holiness no man shall see His face? Do we know that we have sinned and come short of the glory of God? Do we recognize that without repentance and faith in the pardoning grace that He has revealed there is no salvation? If so, then we know Jehovah, the God of Moses, and of the Prophets, and of Christ, the God of holiness, who demands holiness in us, and who purposes to realize holiness in the world. But if we do not believe this, the God whom we are worshiping is not Jehovah but a Baal of our own imagining.

### CHRIST'S METHOD OF ANSWERING QUESTIONS

ROF. HERRICK JOHNSON, D.D., LL.D., MCCORMICK THEOLOGICAL SEMINARY, CHICAGO.

E art of questioning is of acknowledged rtance. It has had wide attention and r. The art of answering questions is y less important. But comparatively thought has been given to it. It has ad the attention it deserves. The Word d tells us "a soft answer turneth away h." It also commands us to "answer a cording to his folly." And yet "not to er a fool according to his folly." Evi- y there is need of wide and wise judg- in the replies we make to questioners. heart of the wise studieth to answer"; aught with a question, there is often no for study. And hence the word spoken ply is not "right" or "in due season." wise man says: "A man hath joy by the er of his mouth"; but every minister s that that is a way of sorrow as well.

preacher, worth anything, will start ions. A live parish will fairly bristle interrogation points. There are mental enges in every pew, and these often find ce. Honest doubt has its inquiring mood. dishonest doubt puts on one. Ignorance expectantly for knowledge; and cap- , caviling self-conceit wants to know, know. Questions speculative, doctrinal, ical—questions of Christian casuistry, igion, politics, future life—these crowd e door of the lips and press for answer. e are all concerned to know how to make r.

Manifestly the replies Christ made to those who came to Him with one or another word of inquiry should prove an interesting and illuminating study. The thorough consid- eration of the nexus of the questions asked him, of the spirit or incident that gave birth to them, of their grouping or classification, and of the reach and profound significance of Christ's answers, ought to yield a large profit.

For the pastor in the frequent and inevi- table questionings of his parish; for the par- ent brought often face to face with the difficulties raised by an inquiring child; for the teacher before his class where the spirit of inquiry has been stimulated by his guidance as he has led them into the mysteries of Scrip- ture; for the Christian before gainsayers seek- ing to entrap him, and shame or silence him by their cunning interrogatives—this field of study ought to have special and peculiar in- terest.

In looking over the principal occasions when Christ was approached by an inquirer, some suggestions have occurred to me that seem worthy of consideration and emphasis.

This, first, that Christ often wrapped His answer in a parable. He replied by a story. In this respect (I say it reverently) our mar- tyred Lincoln was greatly like Him. How Lincoln sometimes shot a man through with an anecdote! How he laughed another out of his absurdity by a story! This silent, sad man, with his marvelous intuition, parried

many a dagger of interrogation thrust at him by this method of reply. His stories were often rough and crude; they smacked of the farm, and the frontier, and the county courthouse; but there was always an irresistible point to them, and now and then an almost infinite pathos. Men went away from him rebuked, confounded, captured. Men who could batter down argument with argument, men who could listen to and resist his logic, who could fling back challenging questions and keep up a running fire of hot discussion, could not stand before one of his irresistible stories. Into these were often crowded argument, illustration, tenderness, appeal; and they frequently silenced where they did not convince. What Lincoln's method was in a crude, crass, but often effective way, Christ's method was in a finely fibered and flawless way. "Who is my neighbor?" asked a lawyer. Jesus did not pick him out. He told the parable of the Good Samaritan. He did not define the limits of neighborhood. But his story made each one of us kin to any one in need, and showed that the question savored of narrowness and ought never to be asked. Men have known ever since that if they found anywhere a man with the blood of the human race in his veins and in need of help, no matter of what race or sect or caste or color, they were to be a *neighbor* to him after the deed and the spirit of the Good Samaritan. All the moral dissertations of the centuries have not put that lesson in the world's heart like this gospel story.

Again, the question of Peter, "Lo, we have left all and followed thee; what, then, shall we have?" brought out the story of the laborers, all hired for a penny a day, tho at different hours, and each getting simply his penny; thus teaching that it is *acceptance of a condition and not amount of toil* that secures us heaven.

"Is it lawful to heal on the Sabbath?" they asked Him. And seizing a common incident of Eastern life, He answered: "Is it lawful to help an ass out of the pit on the Sabbath, and wicked to help a man out?"

Incidents, anecdotes, word-scenes, — they are better than arguments. They illuminate, they translate truth into life, they take abstractions and put flesh and blood on them. They do not antagonize. They never fight. They *win* their way. Logic cudgels. Parables exhibit. We ought to have more of them, and have them handy, and learn to

grow facile in their use. Many a question can best be answered by a story.

Another feature in Christ's method of answering questions was this: His answer embodied a *principle* rather than a *rule*. The letter was nothing much to Him; the *spirit* was everything. Tithing of mint He by *no* means condemned; but upon the *weightier* matters He threw the infinite emphasis. Men came to Him asking questions in arithmetic. And their figures seemed impertinences in the spirit and sweep of His answers. They asked for some technical and formal rule. He gave them a great principle. One of the scribes inquired, "Master, which is the first commandment of all?" Christ did not begin to weigh the commandments, one by one, to see which was greatest. He did not pick out the first, or the third, or the tenth, and say, "For reasons this is the greatest." He said: "The first commandment is, Thou shalt love the Lord thy God with all thy heart. And the second is like unto it, Thou shalt love thy neighbor as thyself." That is, the second is also first. And there is no first, no second. *Love is all!* Love is the fulfillment of the whole law. Be not concerned about which commandment is greatest, lest you thereby miss the spirit that alone makes it possible to obey at all.

So when Peter asks the Lord, "How oft shall my brother sin against me, and I forgive him? Till seven times?" Jesus replies, "Not until seven times, but until seventy times seven"; that is, an unlimited number of times; that is, make no count of forgivenesses in the possession of the spirit of forgiveness. Forgiveness is not a sum in addition or multiplication. "How many times!" When a man begins to count the times he has pardoned, the true spirit of forgiveness is dead in him.

"Who is my neighbor?" Does Christ answer this question by describing a neighbor, pointing him out and naming his characteristic? No. That is mechanical, artificial, arithmetic again. He exhibits and illustrates the neighborly spirit. And the Good Samaritan makes the whole world kin.

Have we not here a very wholesome lesson as to the method of dealing with a very large class of inquirers? A good deal of fog in the field of Christian casuistry would be dissipated if we answered inquirers with an illuminating principle rather than a formal rule. None the less, but rather the more, would there be abstention from matters of doubtful ex-

pediency, if questions concerning them were answered after this method of the Master.

Another feature of Christ's method of meeting inquiry was this: *He made much of the Word of God.* He sent the questioner to the Scriptures. One would think He might have drawn upon His own resources. He had unsearchable riches of wisdom and knowledge. And the use of these would have helped to establish His claims, and could certainly have been made overwhelming in every case of inquiry. But He met question of friend and foe, of wavering faith and caviling unbelief, with the Scriptures. "To the law and the testimony," was His constant word. You ask for my credentials, He said to the unbelieving Jews. "Search the Scriptures; they testify of me." And to answer the wondering query of doubting disciples, "beginning from Moses, he interpreted to them in all the Scriptures the things concerning himself." Whose wife shall she be? asked the skeptical Sadducees. And Christ's reply was: "Ye do err, *not knowing the Scriptures.* Have ye not read that which was spoken unto you by God?" "What shall I do, to inherit eternal life?" said the lawyer, tempting Him. "What is written *in the law?*" was the prompt reply. "How readest thou?" And when the lawyer read the law, Jesus said, "This do, and thou shalt live." "Why do the disciples that which is not lawful on the Sabbath?" was the challenging question of the Jews, as the disciples plucked ears of corn. "Have ye never read what David did?" was the ready answer; and back they were sent to the oracles. "Is it lawful for a man to put away his wife for any cause?" asked His enemies, tempting Him. And He answered, "Have ye not read?" To the Scriptures! What is written? Did ye never read?" How commonly did He thus reply. Not much reasoning; little theological discussion; and no philosophy. *What saith the Word?*

Here, as often elsewhere, Moody was right. In this respect at least he followed Christ's method. The positively best answer to any question is an "It is written." In our replies to inquirers let us have less of human opinion and speculation and more of "Thus saith the Lord." Let us open the Book and find the page and read the words!

This cursory study of Christ's method of answering questions has disclosed another feature: that *He looked at the spirit of the questioner even more than at the letter of the question.*

He could. Often we can not. His omniscient eye swept the field of motive. He knew all that was in every man that came to Him. How little we know. But how desirable that we *should* know—know something, at least, of the posture of the questioner's mind. Hence the need of turning inquirer and ascertaining the occasion of the question, the motive behind it, the attitude toward truth, whether doubt is born of fear that a thing may be false, or of a *wish* that it were false, before we make answer. Diagnosis before prescription is as good in caustriety as in therapeutics.

See, now, how Christ devoted His answer to the spirit of the man who asked Him a question, meeting the real need of the inquirer first, and making the letter of the inquiry second and subordinate.

Some came to Him with idle curiosity. "Are there few that be saved?" asked one. Did Christ go into a calculation, counting up infants and covering centuries? No! The inquirer seemed more interested in a matter of arithmetic than of conscience. And to loose him of his folly, Jesus said, in substance, in answer to the question, Are there few that be saved? *See that you are.* "Strive to enter in at the strait gate," is His searching, solemn word; "for many, I say unto you, shall seek to enter in and shall not be able." Which was as if He had said: It is amazing folly to be paltering and pothering with a question of statistics in connection with salvation, when so many miss the way, and *you may be among them!* And yet Christ meets the letter of the inquiry before He gets through, and clearly implies that a great multitude shall be saved when He says: "They shall come from the east and from the west, and from the north and from the south, and shall sit down in the Kingdom of God." Again they question Him, and now it is the disciples who are the inquirers, saying, "Who is the greatest in the kingdom of heaven?" Did He speak of Moses, or Elijah, or John the Baptist? He takes a little child, sets him in the midst of them, and makes answer: "Except ye become as little children ye shall in no wise enter into the kingdom of heaven." And they were shot through with the shame and sin of their pride. And yet the letter of their inquiry gets answer; for Christ's reply is as if He had said, "The humblest; he is the greatest."



"When shall these things be?" asked the disciples, as they heard Christ speak of the coming of the Son of Man, and of the end of the world. And Christ's answer substantially is, "Dates, times, seasons, the day and the hour—what are these? *Be ye ready.* That is the vital matter."

"What shall this man do?" is another question of idle curiosity that is met with "What is that to thee? Follow thou me."

"Lo, we have left all. What shall we have?" Still it is speculation and surmise as to matters of no eternal moment. And while Christ answers that they shall have a hundredfold, He adds, "*But many that are first shall be last, and the last first*"—that is, "Have a care! Be not too eager about what ye shall have. The heavenly riches are not for those who are thinking more of what they have given up and what they are to get, than of what they were, and are, and ought to be."

So the Master always sought to meet the deeper need betrayed in the spirit of the questioner rather than the surface need indicated by the question. This should be our way.

Still further, in considering Christ's method of reply, it will be found that He often answered one question by asking another. But almost invariably this was when the question was in the line of challenge or rebuke.

"Why do thy disciples transgress the traditions of the elders?" they loftily asked. And the answer came, "Why do ye transgress the commandment of God by your tradition?" They had assumed there was something wrong in Christ's deed or speech. His reply showed them that they were guilty of a deeper wrong. "Is it lawful to give tribute to Cæsar?" they questioned. Jesus perceived their wickedness and said: "Why tempt ye me, ye hypocrites?" And holding up a penny, he asked, "Whose is this image and superscription?" And compelled to answer: "Cæsar's." Christ's swift reply was: "Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And seeking to entangle Him, they themselves got enmeshed.

Still another method of Christ's reply to questioners was by silence. He sometimes answered nothing.

"Hearest thou not how many things they witness against thee?" asked Pilate. "And he gave him no answer, not even to one word." "What! Carest thou not what is said of

thee? Hast thou no defense?" And the lips that could blast those perjurers were still.

Again, at the cross, they rail on Him, wagging their heads, saying, "He saved others; himself he can not save." And amidst that questioning and challenging Babel of hell the Son of God is silent; He answers nothing.

The disciple is not above his Master. There may be times in *our* lives when a challenging question will best be met by silence. We may suffer thereby. The unspoken answer, if uttered, might free from suspicion, rid us of calumny, vindicate us before an on-looking crowd, save us from the shame of seeming to be weak and false; yet it may be better that the word be left unspoken. Doubtless this is one of the bitterest acids that can be applied to the coin of Christian integrity. It may cut to the quick to be thus questioned and answer not a word; but the spirit of glory and of God is on us then. So the Master walked on silently, when they thrust their sneering, jeering questions at Him. But it was the way to His crown and kingdom!

And now the question of questions, What shall I do to be saved? How did Christ answer that? Not by labored reasoning, not by metaphysical and abstract terms, not in the exhibition of profound philosophic or scientific research. "Come unto me," He replied. "Believe in me." "Follow me." "I am the way." "No man cometh to the Father but by me." Marvelous simplicity! And how every answer points with unmistakable directness just one way—to the feet of Jesus!

"What shall I do to be saved?" The answers to this question may be varied and yet scriptural. The answer ought to depend on the posture of the inquirer's mind. Paul replied to the jailer's question, What shall I do to be saved? "Believe on the Lord Jesus Christ." But Jesus did not answer the rich young man that way when He came running and kneeling to Him, and asked that question. He said: "Go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven." He struck at the root of the difficulty. And our answer must likewise have regard to the posture of the questioner's mind. But any answer that does not send the inquirer straight to Jesus Christ is big with possibilities of false guidance and disaster.

"THE HEART OF THE WISE STUDENTS TO ANSWER."

## THE SAINTS AS "DEAR CHILDREN"

BY THOMAS P. HUGHES, D.D., LL.D., BROOKLYN.

*Be ye therefore followers of God as dear children, and walk in love.*—Ephes. v. 1-2.

THERE are some instances in Holy Scripture where the old English version seems to convey to the average English mind a more correct conception of the "inspired thought" than the original Greek. As, for instance, the word "charity" in 1 Cor. xiii. In Ephes. v. 1, *ὡς τέκνα ἀγαπητά*, "as children beloved," is more intelligently expressed by our ordinary English term "dear children," because it has reference not only to that great affection which a parent has for his favorite child, but also to that sweet and loving disposition which the dear child manifests in daily life.

The restoration of the child heart in man is the foundation of the "simple life" as taught by Jesus Christ. To "receive the Kingdom of God as a little child" (Luke xviii. 17) was a new revelation, and when the apostle writes of a "dear child" or a "child beloved," as rendered in the Revised Version, he means a child of God who is tractable and yielding to the teachings of his heavenly Father.

1. A "dear child" is ready to learn of his father, and so is the child of God. "That which I see not, teach thou me" (Job xxxiv. 32). "Teach me thy way, O Lord, and lead me in a plain path" (Ps. xxvii. 11).

2. A "dear child" is not stubborn or conceited. The child of God is humble and meek. "Learn of me," said our divine Master, "for I am meek and lowly of heart; and ye shall find rest for your souls" (Matt. xi. 29). Edmund Burke said, "True humility is the basis of the Christian system"; and Fenelon that "the most essential point in Christ's religion is lowliness of mind." "Put ye on, therefore, as the elect of God, holy and beloved, . . . humbleness of mind, meekness" (Col. iii. 12).

3. A "dear child" is obedient. With the child of God it is the "obedience of faith" (Rom. xvi. 26). "Even Christ learned obedience by the things which he suffered" (Heb. v. 8). The merit of obedience to God very largely consists in giving up an inclination.

4. A "dear child" is of a peaceable disposition. "Blessed are the peacemakers, for

they shall be called the children of God" (Matt. v. 9). "As on the Sea of Galilee, Christ is whispering peace" (Whittier) in the soul of the child of God. "Endeavoring to keep the unity of the spirit in the bond of peace" (Ephes. iv. 8).

5. A "dear child" greatly loves his father, and the child of God loves his heavenly Father. The first and great commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. xxii. 37).

6. A "dear child" is zealous for the honor of his father, and the child of God is sorely troubled when he hears the name of God reproached and blasphemed and His laws despised. The Psalmist said: "Rivers of water run down mine eyes, because they keep not thy law" (Ps. cxix. 136). When Jesus saw the Temple of God defiled He drove forth the offenders, and "his disciples remembered that it was written, The zeal of thine house hath eaten me up" (John ii. 17, Ps. lxi. 9).

7. A "dear child" loves his father's house, and the children of God, like the psalmist of old, would rather be a doorkeeper in the house of his God "than to dwell in the tents of wickedness" (Ps. lxxxiv. 10). "I have loved the habitation of thy house" (Ps. xxvi. 8).

8. A "dear child" is trustful and has confidence in his father; and with the child of God "there is no fear in love, but perfect love casteth out fear" (1 John iv. 18).

9. A "dear child" is grieved when he has displeased his father, and so is the child of God grieved when he has offended his heavenly Father. "Thou hidest thy face. They are troubled" (Ps. civ. 29). David had committed a great sin against his fellow man, but it was his sin against his heavenly Father that troubled him most. "Against thee only have I sinned" (Ps. li. 4).

10. A "dear child" strives to imitate his father and walk in his steps. This is especially the thought in the mind of the apostle in the opening verse of the fifth chapter of the Ephesians, as will be seen on reference to the Greek. "Be ye therefore *μιμηταί τοῦ θεοῦ*—imitators of God as dear children.

\* These outlines were originally suggested by an old book, now out of print, compiled by Benjamin Keach, on Scripture metaphors; but other available sources have been used, and the present compilation is in many respects original.

## PASTORAL HELPS AND HINTS

### DOES IMMORALITY IN GETTING AFFECT THE GIFT?

THE first of the articles appearing below was sent to a number of prominent persons for comment. The reply of the Hon. William J. Bryan appeared in our May number under the title "Hush Money"; other replies are given below.

By the Rev. Epiphanius Wilson, A.M., Episcopalian, New York City

Has the church of Christ a right to refuse the alms and offerings of any Christian man, simply because the authorities of the church suspect the rectitude of the methods by which he who offers the gift has acquired the means of making it?

If the church of to-day claims the right of investigating the source of every member's fortune, and pronouncing on the methods of every one who drops a quarter into the plate, the church of to-day will be taking upon it an inquisitorial prerogative as tyrannical as it is unhistoric. The church in this case must become bank examiner and auditor to the whole business world; it must initiate a detective bureau and secret-service corps, for money that is not earned or acquired according to ecclesiastical ideas of honesty can only be condemned and refused after thorough investigation; and to take money without inquiry must, in accordance with the new ethics, make of the church a possible receiver of stolen goods. For where once the church begins to pass judgment on one man's right to the privilege of almsgiving, she must pursue the same course with all; she must refuse the dollar of the man who is well known as a gambler or a fraudulent bankrupt, and the dime of the laborer who is notorious as neglecting to support his family. Every member of the congregation before he or she is permitted to make an offering to the support of the ministrations and work of the church will have to appear before the trustees and receive a certificate of fitness as a contributor.

This is the logical outcome of the newly claimed prerogative of ecclesiastical bodies, for in the light of religion it is required of a man according to that he hath, not according to that he hath not; and the dime of the poor man is as great a gift and sacrifice as the ten-thousand-dollar check of the millionaire. But why is the offering of the man suspected of

dishonorable or oppressive business methods to be discriminated against? In any case no one would pretend to say that a multi-millionaire has acquired all of his fortune by double dealing. Some of his money, at least the comparative morsel which he offers, must have been come by lawfully. Christian charity might be permitted to presume that he is offering what is justly acquired property. But suppose he is intending to give to the church something which came to him as the profits of a nefarious transaction. Would it harm the church to receive the gift? The money in the eyes of the Christian religion is offered to God. It is actually the property of the man who offers it; the law of a Christian land protects that property and the possession of it is in no wise invalidated by the ethical standard of the man's business life. The money will pass current in doing the church's work, and the church can not and does not make herself responsible for the rich man's character. The church has not even cast him out from her communion, but he may possibly be welcomed as a lay helper. In no known instance have his lesser contributions, made during public worship, been refused.

But the refusal to receive the rich man's gift seems open to still graver objections.

All offerings made to support the work of religion are theoretically made to God. There is no other way that the rich man can make an offering to God, in the ecclesiastical sense, than by pouring his wealth into the treasury of the temple, from whose funds investments are made the return for which can only be expected in another world. It seems a monstrous piece of presumption for priest or preacher to put forth his hand and say: "You shall not make this offering to your Creator and Savior. I forbid you to approach the throne of your Father which is in heaven. This command of mine may hinder the work of God on earth, and deprive some of His sons of food and shelter, or keep some poor heathen in the darkness of idolatry—but—"

individual thus treated is undoubtedly victim of interdict and oppression unleaded in the history of the church.

The Christian church has in every age welled the alms even of the wicked. According to a passage in apocryphal Scriptures: "is put away sin." This is a somewhat round way of saying that every opportunity should be given to the unjust man to make restitution, and the offering even of the basest should be accepted by the authorities of religion as a more or less partial restitution. It is no less than profanity to say to the donor: "I deny you the opportunity of making restitution to God for the wrong you have done in past years. If I can not prevent your prayers, your confession of sins, your praises from going up for a memorial to God, I will at least hold back your money."

There are censorious people who will deprecate when the church acts in this way, simply reviving the ancient spirit of legalism; or is striking an attitude of admiration and applause of people with whom the rich man is unpopular; or is struggling after notice and doing something that advertises its apparent self-denial for show's sake. To interfere between one who comes to God with an offering is on the face of it an act of audacity. Such an interference can have no other excuse than that of haste, while it lays itself open to the charge of being actuated by sheer spite and violence.

Henry A. Stimson, D.D., Congregational,  
New York City

I have read the article on the Rockefeller contribution with interest. I think it states the position. I would like to refer you to my communication on the editorial page of the *New York Times* of March 28, if you want for a statement of the case as applied to the past history of the American Board. The matter was thoroughly thrashed out by the Board in regard to contributions from donors fifty years ago, and its policy has been persistent and uniform ever since. Madden's appeal to the Board to make its capital by an act which is at least questionable and in the minds of many utterly indefensible, is as near to being in itself immoral as reasonable argument can be. The essential part of *The Times* letter, to which Dr. Stimson refers us, is as follows:

"The duty of the Board is simply to accept the gift and dispose of it according to the purpose for which it was made. This is the Board's duty, for the simple reason that the Board is not the recipient or beneficiary of the gift, but merely the agent to effect a transfer for parties wishing to make gifts for charity. It has no more of a moral problem than an express company, when it undertakes to carry a package from one address to another.

"Moreover, from still another point of view, the Board has no moral question to consider in accepting money for charitable purposes, whatever its origin. For the Board is only the trustee for the poor or the heathen for whom the money is intended. That the Board is only the trustee would be upheld by the common law in court. As trustee, then, the Board has no right at all to refuse to accept or manage money already, by the act of the donor, belonging to the beneficiaries. The Board itself is not a beneficiary. Only one or two per cent. of the gifts goes to it, in order to pay the expense of maintenance and the disposition of the money.

"All the rest goes to the foreign heathen. They alone are the beneficiaries, and it is for them alone, and not for the Board, to refuse to accept the money, if they feel any moral scruples as to the method by which it was acquired.

"It would be preposterous, obviously, to require credentials as to the business straightness of every one wishing to make a gift for charity. You simply can not tell how money has been earned. If you attempted to find out, you would bring to a standstill the machinery of good things. Charities would stop. As I say, it is only the beneficiaries who have the right to refuse a gift. The trustees, in case they object to taking charge of a certain gift, have only the option of resigning their positions."

By William W. McLane, Ph.D., D.D., Congregational, New Haven, Connecticut

The American Board of Commissioners for Foreign Missions is a corporation composed, at present, of three hundred and fifty persons, and self-perpetuating as a legal body. Formerly it nominated and elected new members to fill vacancies occasioned by resignation or death. Latterly, nominations to fill vacancies have been made by state conferences of Congregational churches, but elections are wholly in the power of the Board. Originally, the American Board was the missionary agency of several denominations. From time to time as denominational societies were organized some constituents, like the Presbyterians, withdrew until at length the Board became practically the agency of the Congregational churches. As the oldest foreign missionary society in the United States, and as unde-

nominal in its charter, it has been broadly representative of the missionary spirit, principles, and practises of the churches of America.

By its charter, the American Board is a society whose purpose and whose practise is the dissemination of information concerning the religious needs of the non-Christian portion of the world, the acceptance of money offered for the support of missionaries, and the appointment and support of missionaries who may be teachers, physicians, or preachers with the maintenance of such institutions as they may need in order to do their work.

Obviously, there are certain things which the American Board is not and by its charter cannot be. (a) The American Board is not a church with power to pass upon the fitness of individuals for church-membership, or with any call to pass judgment upon the character of individuals such as a church may pass in the exercise of lawful church discipline. (b) It is not a college existing for ordinary educational purposes with power to give instruction in economics and to publish opinions upon methods of business. (c) It is not a court with power to prefer charges, subpoena witnesses, and try individuals who may be, privately or by public rumor, accused of violation of either the spirit or the form of law.

Aside from appointing missionaries, the American Board is simply an agency whose function is to receive gifts from societies and from individuals, and to apply such gifts to missionary purposes, and to missionary purposes alone. This function is committed by the society to the Prudential Committee—a small company of men elected for a period of years by the Board at its annual meeting.

There are always some good men with a zeal for righteousness who fail to recognize the limitations of a corporation, and who would encourage any company of men who officially may act together to express an opinion officially upon questions which do not properly come before them. An example of this has recently occurred in connection with the Prudential Committee of the American Board. A few weeks since Mr. John D. Rockefeller gave \$100,000 to the American Board, to be used for certain schools under the care of the Board. The gift was practically unconditional. The only requirement was that the money should not be used to

support schools in a community where another denomination was doing the same work.

Certain persons claiming to be governed by the most conscientious motives protested against accepting this gift, and petitioned its return to the donor on the ground that the money had been made wrongfully and did not properly belong to the donor, and that its acceptance would somehow identify the Board with the donor and with his business. The Prudential Committee, after carefully considering the facts in the case, declined to accede to the request of the protestants. The question may be asked by many persons, Were they right in this declination?

The four following propositions cover the principles involved in the case:

1. A man may make money by moral means, and may use that money in immoral ways. A man may make money by immoral means and may use that money in moral ways. The fact that a man has made his money righteously does not justify his unrighteous use of it. The fact that a man has made his money unrighteously does not prohibit his righteous use of it.

2. Any man who is the legal possessor and the sole disposer of money has both a moral and a legal right to give that money for good purposes and beneficent uses, and no man and no company of men has either a moral or a legal right to forbid him. Neither the church nor the state hitherto has assumed the prerogative to forbid a man to do good with money which is legally his.

3. The decision and action of the official of a society in a matter where principle is involved should be determined by principle and not by policy, by what seems to him to be right and not by what others may think of his action, by a rule of conduct applicable to all cases, and not by an arbitrary judgment in a concrete case.

4. The directors of any charitable society—missionary or other—who should constitute themselves a court and appoint themselves prosecuting attorney, jury, and judge, and try, convict, condemn, and publicly brand any man unheard, would transcend the functions of their office and would be guilty of an immoral act.

The decision of the Prudential Committee of the Board is in full accord with these principles. There are some, however, who still assert that they should have taken the oppo-

site course and should have refused that gift of Mr. Rockefeller. It is true that newspaper items in abundance, and magazine articles which have been widely read, have charged the Standard Oil Company with methods of business now generally condemned. It should not be forgotten, however, that methods of business now condemned were permitted a generation ago, and it should always be remembered that an individual man under our laws is not condemned as an outlaw or deprived of his property or citizenship or liberty by newspaper items. It is principles, however, and not persons which are now under consideration, and the violation of a good principle of common action in order to strike an individual, even if he deserves public condemnation, would be not only bad policy, but also a violation of the principles of justice which are essential for the protection of men and of institutions.

Suppose the Prudential Committee had declined Mr. Rockefeller's gift, in compliance with the request of the protestants, and on the alleged ground that the money is not his, and that he is the holder, properly speaking, of stolen goods, the reception of which by a missionary society would be the acceptance of property which would make the society *particeps criminis*, what would such a declination involve?

1. The American Board thereby would sit in judgment as a court and condemn as a criminal and a legal outcast a man who, under our laws, is uncondemned, and who has the liberty and rights of any other uncondemned citizen.

2. The American Board would assume the functions of a church and try and condemn as unworthy of Christian fellowship a man who at present is a member in good standing in a church of a sister denomination.

3. The American Board by such action would practically condemn the action of every other missionary society and school which has or which may accept gifts from this same man.

4. The American Board would assume to express itself on economic questions, and to teach the methods of business which ought to prevail in the commercial world.

Perhaps now if the protestants and all who sympathize with them—whatever may be their individual opinions of the methods of business which have prevailed in past years—will calmly consider the gravity and the

greatness of the action requested by them in declining Mr. Rockefeller's gift, they will not condemn the Prudential Committee in declining to take such action.

Most certainly if missionary societies and other charitable organizations were to assume such prerogatives, and to proceed at their option to investigate the business methods and to pass judgment on the moral character and the legal standing of the donors of gifts, many men who now give largely to such societies would withhold their donations. Men may not fear investigation, but the American sense of justice and fair play would make many men unwilling to support a charitable society which should assume the prerogative to constitute itself a detective bureau or a court to discover business methods and to pass sentence on the moral and legal character of donors.

By James H. Ecob, D.D., Unitarian,  
Philadelphia

Money has no character apart from a man. It has no value even apart from a man. It is always representative of human qualities. We not only may, but we must, look into the nature of the money which comes into our hands. If we find a sum of money we have no sense of ownership in it. It carries on its face but one demand, to discover, if possible, the real owner. If we know money to have been acquired in some illegal method, we have no moral right to ownership in it. We can not divide with the burglar, the sneak thief, the perjurer, the blackmailer, the bribe-taker, the assassin. If the burglar bring to us the jewelry, watches, and silverware from the house of a fellow citizen and divide with us, instantly the common law classes us with the thief. If he convert the stolen goods into money, the money carries the original taint, and the partaker is as bad as the thief.

Now the conscience of the community is educated and alert respecting these lower forms of property rights. For that reason we get a direct and satisfactory moral judgment. As we extend the education of conscience we increase its sensitivity and range. New territory is constantly added to its domain. The Christian world is just coming to understand the scope and significance of a social conscience. We are beginning to see that society is simply "a huge individual." As the social conscience gains in clearness of vision and comprehensiveness of grasp, it ap-

plies to social problems, one after another, the moral judgments which are so direct and decisive in the smaller questions of individual rights and responsibilities. The very fact that we are in the midst of such debate and sincere public interest respecting this proposed gift of dubious money is striking evidence that the larger social conscience has arrived, and is engaged in its normal, practical work. Now that the community and the Government recognize distinctly that financial methods may be piratical, but one verdict is open to us, if we propose to be honest, to say nothing of being Christian. It is as impossible for us to share with honor in the spoils of such business as to divide with the pirate who brings his unlawful prizes in from the high seas. For such a body as the American Board to ignore this growing social conscience, or to confuse its judgments, would be a serious blow to the broadening education of public morals. We Americans especially ought to be exceedingly jealous at this point. We, above all other people, can more easily get our moral judgments uttered in legal enactment. We must, therefore, not only sustain our Government in every attempt at higher moral adjustment, but inspire it with the same energy of conviction and breadth of discernment as are characteristic of the private conscience.

By Bishop Henry C. Potter, D.D., Episcopal-  
ian, New York

Dr. Wilson is quite right in saying that the question which Mr. Rockefeller's gift raises is most difficult; but the one point which I think he misses is, that while undoubtedly it is quite impossible to distinguish as to the sources from which a great many gifts of beneficent intention are derived, yet the church, philanthropy, beneficence, may well hesitate where their proportions or their history make them conspicuous illustrations of doubtful methods.

My own difficulty in the Rockefeller case is the difficulty of securing evidence of a conclusive character; and I should be disposed, in your place, to make more of that principle of the law which gives to the accused "the benefit of a doubt." But the church needs always to remember that benefits derived from doubtful sources may very gravely invade the fundamental principles of common honesty; and about this surely no Christian man ought to be silent.

By Philip S. Moxom, D.D., Congregational,  
Springfield, Massachusetts

Dr. Wilson's article so entirely misconceives the case now before the members and friends of the American Board, and so misstates the issue that it is difficult to discuss it. There is no question of a censorship on Christian benevolence, or of a system of espionage and scrutiny of giving for religious purposes. No suggestion of any such thing has come from the "protestants." The Standard Oil trust represents the worst type of social spoliation and of unscrupulousness in crushing out competition in a great field of production. It is under indictment for gross and persistent violation of the laws. It is conspicuous as the embodiment of the worst tendencies of modern commercialism. The offer of \$100,000 at this particular time to a religious organization like the American Board at once raises the question as to the duty of the Board with respect to the vital matter of economic righteousness. The acceptance of this gift will be considered by many as a clear condoning of colossal iniquity; it will tend to stop the mouths of men who, in the name of Christ, would utter warning and rebuke against an obvious and growing evil; it will confuse the minds of many simple Christians who suppose that the church is not a mere administrator of charity, but a teacher of righteousness.

Dr. Wilson raises a question which no one seriously thinks of considering. The tendency of his article will be to obscure the real issue. Let me ask him: Suppose the American Board were offered \$100,000 by a keeper of a notorious gambling-house, or by a bank president who had stolen a million dollars from his bank, should it unquestioningly accept the gift? Has it no responsibility as to the source of its income? Is not the acceptance of gifts like the one under consideration an encouragement to men who have made money in iniquitous ways to compound for their sins by bestowing a largess on the church, as of old the robber barons compounded for their robberies by sharing the plunder with some religious house?

A few days ago the principal of a Mechanic Arts High School, at the opening of the day's session, dispassionately told the students of the matter which was attracting attention far and wide. He said that there were two sides, and with judicial fairness stated the two sides.

The youths listened attentively. When the principal gave the side of the protestants, the whole student body burst into a prolonged round of applause. This incident is suggestive of the unsophisticated moral judgment of the people.

The issue between social and economic unrighteousness and the moral principles of Jesus is up, and it will not down. The protestants may be outvoted, but they stand for the very right of the church to exist and

justify its claim to the name "Christian." The spontaneous judgments expressed everywhere—in the shops, on the streets, in the newspapers—are significant of the moral advance which has been made by the people. The old question, "Who is on the Lord's side?" is asked with new meaning. Let the church seek to follow the prophet's injunction: "Wash you; make you clean; put away the evil of your doings from before mine eyes."

### HOW TO CONDUCT A BOYS' BRIGADE

BY H. G. MENDENHALL, D.D., NEW YORK CITY.

A boys' brigade is one of the very best ways to catch and hold the boys and lead them into the church. That the latter is the object of such an organization we take for granted; indeed, the church should have no society connected with it that does not seek to bring its members into companionship with Jesus Christ and deepen Christian character. Every pastor realizes how hard it is to keep his boys in the Sunday-school or find them in the pews on Sunday morning, and consequently to make them active and aggressive church-workers. The boys' brigade has in very many places met this need and successfully solved the problem.

The pastor is the ruling spirit and director of the organization, and with him should be associated the Sunday-school superintendent, for the brigade is really a society that is directly connected with this important branch of the church. It would be well if the pastor could lead the exercises which are not of a military character. His presence will not only safely direct whatever studies the young people may have, but he comes into closer contact with the members than in any other way. They become attached to him and he knows them, and a very tender and close relationship is at once formed. If neither the pastor nor Sunday-school superintendent can do the work, then a young man of tact and enthusiasm, who is a good teacher and who has the time to interest himself in the brigade, should be chosen. He must be able to enter into the life of the boys, but not be boyish himself. If undignified and too familiar all discipline will be lost; and when this occurs, the boys become disorganized and the days of the brigade are numbered.

Then there must be a good drill-master.

He can be found in nearly every community; for if there is not a retired army officer at hand, some one who has served in or is now a member of the National Guard may be called upon for the work. The manual of arms is different from that in use during our civil war, so that a veteran of that period is unable to carry on the drill.

The members of the brigade range in age from ten to twenty-one years. It is not a good thing, however, to combine these two extremes in one company. The younger boys can not keep step with the older ones, neither are they able to handle the guns carried by the young men. They may form two companies to be designated as Company A and Company B with sixteen years as the dividing age. Membership is conditioned either on membership in the Sunday-school or attendance at one service of the church. Boys may be admitted from other churches on certificate of the pastor or superintendent of that particular church, but I have found it better to confine the organization to members of the congregation in which the brigade is formed.

A boy or young man who desires to enroll himself makes application by filling in an application blank similar to the following:

I hereby make application to become a member of the ..... cadets of the ..... church of the city of .....

If received I promise to obey all the rules of the organization and be faithful in attending both the religious services and drills of the brigade.

I also promise not to use tobacco in any form.

My age is .....

My residence is .....

Name .....

We, the parents of ....., approve this application.



This paper then goes either to the governing board of the church or the pastor and officers of the brigade who act upon it. If this action is favorable, the applicant takes his place in the ranks.

The organization is of a twofold character—spiritual and military. The members come together at an appointed hour under the leadership of the pastor, or some one who acts for him. Prayer opens the services and a subject previously assigned is studied. The learning of the books of the Bible is a good topic; or the history in outline of the denomination, or missionary or Biblical heroes. Sometimes the lesson in the Sunday-school is made an equivalent for this work, and the leader then directs his class as they study civics through the medium of a debating society. Following these exercises, which occupy about thirty minutes, comes the military drill. Besides the manual of arms and marching the cadets are put through an exercise in callisthenics, which is both interesting and healthful.

A uniform is generally worn, the khaki

being the most serviceable. Wooden or "dummy" guns are used, which have the regulation stock and bayonet but with a wooden barrel.

The routine of the armory is varied by attendance once or twice a year in uniform at a Sunday church service; an anniversary in a public place with a varied program and an address by some distinguished man; a week or two in camp during the summer; marching in public parades, and excursions to places of interest in or near to a large city.

An objection made to the brigade is that it creates a warlike spirit in the minds of the young which is foreign to the Christian ideal. My experience has been, on the other hand, that it makes for peace; through its influence the most obstreperous boys are subdued and made to grow into manly fellows. The members learn obedience, neatness in dress, and respect for authority; a high standard of morals is always before the young soldier; his body is made strong and his spiritual nature enlisted under the banner of the Captain of his salvation.

#### VACATIONS—A SYMPOSIUM

By Charles M. Sheldon, D.D., Author "In His Steps," etc., Topeka, Kansas

It is a good thing for the *people* to have the minister take a vacation. They do not tire of him so soon if he goes away regularly. The more a man loves his work in the ministry the more exhausted he may become. Jesus grew weary and said to His disciples, "Come and rest a while." If Jesus needed rest, I think His example a better one to follow than that of a man like Russell Sage. I can do more real work in my parish in ten months than I can in twelve. The test of any habit, "vacation" or other, is in its results. My own experience proves conclusively that my vacation habit helps me and my people to better service in the kingdom here on earth.

By Joseph Newton Hallock, D.D., Editor of *Christian Work*, New York City

I think that it is in the main correct that a pastor can do more work in ten months, taking a vacation of two months, than by working twelve months in a year consecutively. For instance, Dr. Cadman takes a two-months' vacation, and during the other

ten months nearly works himself to death. He undoubtedly does much more work and better work during these ten months than if he had not taken this rest during the summer.

In taking a vacation myself I prefer the sea to the mountains; and for the reason that I get a stronger and fresher air, and perhaps I might say for another reason, that I was born on the shore of the ocean. Starr King oscillated for years between the sea and mountains, but finally took wholly to the mountains.

As to the advisability of a minister taking in summer assemblies and taking part in them during his vacation, with rare exceptions I think he should make his vacation a perfect rest for himself. Of course there may be exceptions to this, where he may be called upon to preach, and may be able to use his own material in such a way as not materially to detract from his vacation.

How long for the good of the church and his own good the vacation should extend is for the metropolitan pastor an important question. If the church is a large one, and he has no assistant, even three months in some cases would not be too much; but

where the church is not large, or where the pastor has one or two assistants, one or two months would be sufficient.

As to the care of city churches during the summer season: of course some one should be left to visit the sick and take charge of the funerals. This duty, however, would naturally devolve upon the assistant pastor where there is one. In cases where there is no assistant pastor, an arrangement could be made between pastors so that each would take care of the other's flock during his vacation. In regard to the question as to whether services should be continued regularly and the church remain open during the summer months, I judge that in most cases it would be better that the church remained open and at least one service each Sunday be held during the summer season, tho there may be cases where nearly all of the people are away and even one service might not be advisable.

**By A. F. Schauffler, D.D., Sec'y International S. S. Committee, New York City**

The whole question of summer vacations depends largely upon the speed which the minister has to maintain during the major part of the year. The pastor of a large city congregation must keep up for ten months such a head of steam that he needs prolonged summer rest. It must be remembered that ministers have no Sundays in which to rest, and many of them can not take one rest day a week; hence the need of prolonged relaxation at some time in the year. There are doubtless advantages peculiar to the seashore, but personally I prefer the mountains, especially those of Switzerland, the air at 6,000 feet elevation is more tonic than can possibly be enjoyed lower down. The effect on a church of a minister's vacation may depend in part on whether he has an assistant; if he has, the work can go on without injury; but even if he has no assistant, the average man would break down soon if he worked twelve months in the year at great speed. This would be worse for the church than his taking a vacation. All our city mission pastorates take one month's vacation, and in every case a capable ordained man has charge of the church during their absence. A city pastor, who constantly meets with men and has large opportunities to attend lectures, does not need summer assemblies for his own benefit, and ought not to take part in them,

since by doing so he expends strength when he ought to be resting. Country clergymen, on the other hand, who mourn over their isolation, may be much profited by attending summer assemblies. It is impossible to say what the desirable length of vacations should be for the metropolitan pastor. Circumstances alter cases. In the city, there is no other season so favorable for vacations and its effect on the churches as the summer season.

**By the Rev. Robert M. Aylsworth, Methodist Episcopal, Jersey City**

I believe that the highest good both to the church and the minister is conserved by the annual vacation. The preparation of two sermons a week for the same congregation of weary, overwrought people, who are abreast the thought of the day and challenge the best there is in their pastor both of heart and head; the multifarious details of the numerous organizations of the twentieth-century church; the financial problems and responsibilities to be met; and, above all, the nervous exhaustion that falls to the lot of the man that loves his people and is devoted to their interests, as he shares their troubles, anxieties, and griefs, can be appreciated only by those who have passed through the experience. A prince of the American pulpit once said to a ministerial friend in Brooklyn that he consumed more nervous energy in one visit to a sick and suffering parishioner than in the preaching of two sermons. He is by no means alone in this experience. I am personally acquainted with ministers, some in obscure pulpits and others in the large metropolitan pulpits, who frequently approach their vacation almost in a state of collapse; and were it not for this period of relaxation would become nervous wrecks. The observing members of his congregation readily note the freshness, vigor, and enthusiasm of the pastor returning from his vacation and appreciate it.

The length of ministerial vacation can not be determined in an arbitrary manner; so many elements enter into it. With some ministers it is the habit to do the hardest studying of the year at this time. They are then undisturbed by the multifarious duties that are so exacting at home. They also take the opportunity to outline the course of their pulpit ministrations and the policy of their pastoral activity for the ensuing year. This is

all the more readily done when they are divested of their home church atmosphere and separated from its influence. It is at such a time that they are enabled to see the ruts into which they have fallen and plan to avoid them. Vacation with such men is not idling, and should not be curtailed. Again, complete suspension of all intellectual employment is positively essential to the highest usefulness of others.

A man may become weary in his work, but not of it. Our Lord himself illustrates this when he said to His disciples: "Come ye yourselves apart into the desert place and rest a while." A minister's work can not be confined to office hours, 9 A.M. to 3 P.M., and his responsibilities left behind him as he leaves for home. Those of us who know the responsibilities laid upon the pastors of to-day, especially in the city parish, realize that his hours are longer and his duties more exacting than those of professional men in public life.

That he should avail himself of the period when so large a number of his people are from home, and the orderly process of church work is necessarily suspended, to "rest a while" is but reasonable, tho this should never be the cause for closing his church, as pulpit supplies are always accessible to those who desire them.

By the Rev. J. S. McCormack, Presbyterian,  
Owatonna, Minnesota.

The time for the vacation and its duration are determined by the man and his work. This is especially true of the men in the ministry. The man in the country parish will probably not experience the physical need for the rest so keenly as will the man in the large city charge. In the country there are many interruptions which will take a man away from the confining exactions of the study and the nervous strain of newness that is demanded of the leader of a great city church. The city pastor under the constant nervous and mental tension of the city's strife and hurry is benefited by the peace and quiet of a period of retirement away from the centers of activity. The country brother, on the other hand, limited in means, buying few books, unaided by public libraries, is in need of the uplift and the broadened view that will come with the meeting of men and the considering of problems outside of his limited field of labor.

The vacation affords an opportunity for a change of experience. It is the *sameness* that makes a man long for a vacation. A man should take a pride in his work in order to do his best, and he can meet the difficult problems with energy and determination, and keep at it with surprising persistence, and then easily give up in despair before the endless routine and sameness day after day. Some time ago a college professor, one who adorned his profession and put his very being into his work if any man ever did, said to me: "There is one thing about the work of the ministry that I can not comprehend. How is it that you can remain in one church and face the same congregation year after year, up to thirty and forty years, as some do, and not become sick and tired of your work? Now, in my work there is the constant repetition of the same work year after year, and but for the long vacations and the new faces each year we would be compelled to give up in despair at the very monotony of the work." While I believe that the work of the ministry affords compensations for tired brains and nerves such as is not found in any other task to which men may devote themselves, yet the professor voiced the real need for a minister's vacation. In this work it is not so much the hard work or the vexatious annoyances as it is the constant repetition of the same task that makes men discontented. A change of short duration is the relief that gives strength and endurance to service in any occupation.

The vacation period will help a man to realize that he is a free and independent being. We must do away with the idea that a man is necessarily an idler and improvident because he may choose to spend a part of his time in ways that are not directly productive of dollars and cents. This is eminently true of the clergyman or the teacher. Anything that tends to make the clergyman a man strong and superior to the commercial considerations that enter into his profession will help him, through his work, to make others better and stronger in their work. For this reason I believe in the principle of the vacation, even tho we can not measure its value in the money market.

HARDNESS of heart is a dreadful quality, but it is doubtful whether, in the long run, it works more damage than softness of head.—*Theodore Roosevelt*, in "The Roosevelt Doctrine."

## SERMONS AND ADDRESSES

### THE LAW OF INCREASE \*

BY NEWELL DWIGHT HILLIS, D.D., CONGREGATIONAL, BROOKLYN.

*Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again.*—Luke vi. 38.

SOME scholars speak of this as a dark saying, an enigma, at best a half truth. For others, the words "Give, and it shall be given unto you," are simple as sunshine. I can best state my own interpretation of them by recalling an incident in the life of Agassiz. When he was a boy of ten years he went with his mother to Grindelwald. One day the woman and the child visited the Echo Valley. Knowing that the boy had never heard the echo, the mother told the child that for men there was an old man in the mountain; that for boys there was a boy who dwelt in the mountain, who would answer any one who spoke to him. So the boy lifted up his voice and cried aloud. At once the mountain echoed back the greeting. Surprised, the child called out, "Who are you?" And the mountain answered, "Who are you?" Irritated, Louis Agassiz cried out, "I don't like you!" Straightway the voice answered, "I don't like you!" The reply was too much. The child's lips began to quiver and his eyes filled with tears. "I think that is a very disagreeable boy!" Then the mother took a part in the controversy. She advised the child to give kind words to the unseen stranger. But when he sent a kindly greeting the stranger echoed the overture of friendship. When the child offered to show his things to his new friend, the mountain echoed, "I will show you my things." The boy gave one call, one cry, but the mountain echoed it several times, in voices that grew ever fainter and sweeter. For this is the way of God and nature. Give kindness and kindness is received. Give disobedience and nature answers with antagonism. But there is this difference,

"Nature's echoes die in yon rich sky,  
They faint on hill and field and river,  
Our echoes roll from soul to soul,  
And grow forever and forever."

In these words, "Give, and it shall be given unto you," Christ states the law of spiritual increase. All deeds are seeds. Give them time, they will bear fruit. If the work is good work the harvest will be happiness; if bad, the reward is penalty. The farmer gives his seed and nature returns a sheaf. The woodsman gives his ax and arm, and the forest returns the mast and beam. The inventor gives his genius to the ore, and the hot ore gives itself in return and takes on the form of the tool, the loom, the engine. The scholar gives his thought to pages of rock and the rock returns a science. One goes into the forest and returns with a picture of the red gleam shining through the trees, setting forth the embers of a dying day. Another man goes into the forest and returns with his song:

"Into the woods my Master went,  
And He was clean forspent.  
Out of the woods my Master came  
O'erwhelmed with grief and shame."

The mystic loves the forest also, but lingering there he hears only the going of God in the tree-tops. It was the same forest, the men are different. Each gave his gift, and nature returned in kind. For there is nothing magical about God's gifts to men. Everything is controlled by His laws. The good, the evil, the selfish, the self-sacrificing, all give and all receive in like quality, but in quadruple quantity. This is the law of the spiritual harvest. Would you know the scholar's joy? You must pay the price of midnight study, weary days, unceasing prayers, while you harvest in every field. Would you have the inventor's reward? You must be willing to endure poverty, eat crusts, wear rags, labor on and on, without recognition or reward. But the more you give, once the time of harvest comes, the more you shall receive; for he who sows sparingly shall reap sparingly; he who sows bountifully shall reap bountifully. He who goes forth weeping, bearing his seed with him, shall come again, bringing his sheaves. For he who

gives to God shall receive good measure, pressed down and shaken together.

Every universal law is best studied in concrete form. This law of increase in influence is best illustrated in the life of Christ. Jesus gave, pouring forth His treasure in unstinted tides, and the world in return hath given treasure back. For example, here is the mountain—at the voice of wind and rain and root it gives itself as food to the moss, and the moss in return gives beauty to the rock that fed it. Here is the soil; it gives itself to the roots of the tree, and in October the tree in return gives its leaves to make the soil still richer than before. The seed gives itself to the stalk of corn. The stalk ripens a thousand seeds, giving them back in return, until in a generation nature would return to that single grain, seed corn with which to sow the world. Not otherwise was it with Christ. He looked upon the poor and gave Himself to industry. He told no lies in His work, He made an honest yoke, an honest door. He rose above all His limitations. Never for one moment did He forget His fellows and spent all His treasure of mind and heart in service, giving and still giving to the common people. In return the common people hear Him gladly, and in an abandon of love give themselves back to Him. Jesus gave Himself to childhood and took the children in His arms and gave them His wisdom as a teacher, and to-day, in return, there are fifteen millions of children and youth who will linger over Christ's story, and give Him their songs and their love and their lives. Jesus gave Himself to Peter, in the hour of his recreancy, and Peter gave his years in return. Jesus gave Himself in affection to John, the beloved disciple, the youngest of the band, and John returned the treasure that is found in the greatest of all the gospels. How glorious Christ's life, its beauty, how wondrous! Because Jesus had given beauty to every phase of childhood and youth the artist, in return, gives the beauty of a nativity, gives the transfiguration, gives the majesty of a cathedral; in return for His cross gives the sweetness of the song, the solemnity of the Gloria, the penitence of the Miserere, until civilization itself is a great pouring forth of gifts, that men are measuring back to Him who gave Himself to them. "He, being rich, for our sakes made himself poor." And in return the whole world is to make Him rich with glorious offerings of mind and heart.

But the law works also on the retributive side. He who gives disobedience, receives penalty. The evil, not less than the good, have their reward. Whatsoever a man soweth, that shall he reap. If he sows gluttony, he reaps pain and the deadness of palate. If he sows lies, he reaps dishonor. If he sows laziness and sloth, he reaps poverty and want. Bad men think they can plant thorns and later pluck grapes. But thistles do not ripen into a bunch of figs. What the man sows, that he reaps. Sometimes the law of penalty is written large in the story of a nation. Turn your eyes toward the Eastern sky. For a century it has been the policy of the autocracy and the nobles to hold back all knowledge from the peasants. Years ago, at the banquet at the World's Fair at Chicago, I heard the Russian Minister of Education say that a hundred and ten millions of his people were still to be reached by the schools. And even now, it is said that there are ninety millions out of one hundred and forty who can not read nor write. Men have been exiled to Siberia for daring to teach the peasants how to read. At that time the Government did not realize that the hour might come when they would give anything to have the peasant class able to read. Now comes a sudden emergency, as set forth in a London journal. A noble fled from his serfs, who were burning his buildings and devastating his vast estates. Arriving at the capital, he assembled the men of authority, and foretold a universal agrarian uprising; he said that the march of the Reds who marched from Lyons to Paris, burning and pillaging everything that was in their track, was to be repeated by a movement that would make Russia a vast desolation. But he had a plan. Who suffered after the French Revolution? Surely the peasants quite as much as the land-owners. What was to be done? Write the story of the French Revolution, and then let the Government publish it and distribute millions of copies among the peasants. That would show them the folly of destroying the land. Ah! but the noble has forgotten one thing. Sixty years ago, after the Persian Shah had visited the general post-office in London, he started a messenger that night across Europe, ordering the establishment of a post-office in every village of Persia. The next morning he chanced to remember that there was not a man in Persia that could read and no one that could write. And not other-

wise, when the Russian noble wished to send out millions of pamphlets setting forth the sorrows of the peasant class after the French Revolution, he had forgotten that he had made it impossible for his peasants to read. He gave ignorance, and they gave him the firebrand and the flaming torch. He gave them harshness and cruelty—now they are giving hatred in return. The autocracy gave the horrors of the convict prison, and the serfs are giving the horrors of revolution. Will the peasants measure back to the autocracy carts filled with human heads, as in the days of the French Revolution? No man knoweth. But all good men will hope and pray that the march of the millions will not have burning towns as the pillar of cloud by day and the pillar of fire by night. Nevertheless, the judgments of the Lord are true and righteous altogether. For what Russia has sown, now she reaps, in defeat and universal shame.

Sometimes this law of increase has pathetic and tragic illustration. Long ago it was said that the sins of the fathers are visited upon the children to the third and fourth generation, and the virtues of the fathers unto thousands of generations. The whole genius of the common-school system, of home instruction and the family life lies here. Happy is the city that hath great teachers, and blessed the youth who comes under the influence of some Mark Hopkins or Arnold of Rugby. But if any nation neglects its occasional gifted boy and allows him to grow up in ignorance, or gives him harshness and cruelty, then the children, having eaten sour grapes, find that the teeth are set on edge. Just now men are expressing their sorrow that Maxim Gorki has written pages that hold many black and lurid marks, and that there is mud mingled with his gold. The youth has genius, the note of distinction is on his pages, these chapters are big with life, men of blood march through these pages. But you put these books down with keen sorrow. Last week I went through all his pages. Would you have his secret? It is here. "Give and it shall be given unto you." God gave Russia the boy's genius. He was homeless while he was almost a babe. He was a common tramp, familiar with the grog-shops, and every vice was an old story, grown familiar and stale through custom, while still he was beardless. He slept in stables, stole rides on the train and boat, lay on the open ground, picked up crusts that he

might make friends with two or three dogs, and sleep with them to gather warmth on the cold night. Oh, it is a piteous tale of neglect and poverty, hunger and cold and heart-break. Then, little by little, the good triumphed over the evil. The lily drew whiteness out of the slough. Idealism began to rise to be victorious over the realism. The great, divine, and eternal things that abide emerged for Maxim Gorki, as the mountains of this continent once emerged out of the mist and the sea of a cooling earth. And now men criticize the noble author. They say: "Oh, if his pages had only been like the pages of Scott and Thackeray, he might, single-handed, yet save Russia." But can a boy who has lived in Fagin's den until he is twenty years of age react and clothe himself with the knowledge of literatures, as with a garment? The world gave the boy neglect and burned in, as with a red-hot iron, the pictures of evil men and women, who sold all the sweet sanctities of affection. What the world gave the child in the way of bitter experience has been returned to the world in the way of dark and bitter pages. And when you think how much of the evil was given, and how much of good he has returned, where shall you find a better illustration of the law of increase and investment? The generation is receiving again good measure, pressed down and shaken together.

This principle explains why different men have such different ideas of God. The scientist tells us that from the single bone found he can reproduce the entire skeleton. Not otherwise, if you will tell me what faculty you give to God, I can tell you what conception of God will be given you in return. If you are a physicist and give three hundred and sixty-five days a year in the chemical laboratory, and starve the spiritual faculty, you will in old age, having given yourself to the study of matter, probably define God as Force, and spell Him with a capital F. If you give yourself entirely to philosophy, never pray, never sing, never worship, and put God out of your thoughts, what you give you shall receive, and at the end of your career you will speak of Him, if by any chance you should happen to speak of Him, as the Great Unknown. If you are like Solomon and break all His laws of body and mind, until an exhausted body begins to punish you, and friends to desert you, and conscience to torment you, you will probably define God

as "a consuming fire," for what you give you shall receive. If you are a psychologist, analyzing everything, interested in skeletons, loving to make maps of the mind, you will develop a theological system and spend your time determining how God elects some and rejects others, for having psychology you will receive theology. If you give Him purity you shall receive a vision of righteousness. If you give the making of peace you will receive the rewards of peace. If you give your thoughts to His beauty, in sunrise or sunset, more and more you shall receive the vision of His beauty, that shall clothe your spirit. You have many faculties—which one are you giving to Him? Jesus Christ gave all His faculties of body and mind and heart, and God gave the full tides of His Spirit in return. And we speak of Him as the divine Christ. Do you come to Him as a sinner, with penitence? Then He will give Himself to you as a Savior. Do you give your tears? Then His hand of pity will wipe the tears away. Have you surrendered your will? Then God will return to you the kingdom of heaven, set up in man's soul. But this is why every man paints his own portrait of God. Experience is the palette, events furnish the colors, deeds furnish the tints, the faculty used is the brush, but what we give that we receive. For this is the explanation of the words, "Now we see through a glass darkly," our ignorance and sins dimming the vision and darkening the portrait.

This law of giving and receiving again explains the wonderful influence of some and the lack of influence in others who ought to have been immortal in their work. Here is that boy of the village of Assisi who gives his beauty, his strong body, his splendid eloquence, to leper and beggar, and little child. When he has been dead scarce thirty years, lo, sixty thousand men have given themselves to the ideas of St. Francis, and are going abroad every whither to serve the poor and weak. And here also is that Oxford boy who goes up to the Whitechapel district and lives in the crowded tenements and founds his little settlement, and lo four hundred settlements give themselves back to him. Many a rich youth, many a noble and educated and wealthy girl, are now giving themselves to the amelioration of the condition of their fellows. When they are gone, the world will give itself to them, lend them an undying name, and borrow hope and inspiration from

their deeds. But now and then a man refuses to give himself, and then the world refuses to give itself. Witness a certain building that I have recently seen. It is a little town of not more than a score of thousands, but there is a beautiful building in a square. The architecture is perfect, the pictures are beautiful, the decorations beyond criticism, the books even richly bound, the rooms are free to the citizens. But, there is no bronze to recall the giver, no marble that makes his face immortal, nothing to recall the man. Not understanding I made inquiry. This is the story: The banker, his father, died fifty years ago. The youth who fell heir to the treasure was a miser. He made loans, not to build up young men, but to destroy men. Avarice was a consuming flame. He gained possession of one large factory in the town. When profits fell off, because the tools were out of date, he kept his profits up, not by putting in new tools, but by cutting down wages. He ground the face of his workers. His wife left him, and died. Then his friends deserted him. Apparently not a business man nor a workingman nor a little child remained his lover. One day, death drew nigh, and he began to make a will. He willed a part of his money to the town authorities, and died before he could dispose of the rest, over which his distant relatives assembled to quarrel and fight. Now the town authorities built the library, but what the man gave the town, the town gives to him. He gave the poor contempt, they give him hate. He gave them harshness, they give him neglect. He gave them nothing, they have nothing in return of love to give him. No orator ever mentions his name as that of a benefactor. No school-teacher tells his story as an inspiration to young hearts. No moral teacher can light a torch of inspiration for the guidance of the people through the dark night. What he gave, that he received. He is buried in hopeless obscurity and neglect because he neglected those whom he ought to have loved, and who hungered for the chance to love him in return. What he gave he received!

This law of increase and influence throws light on the obligation of strength to weakness. The genius of Christianity is the genius of service. God is a Father, who has all resources of happiness and wisdom and holiness and love, and who gives these resources to those who have them not. Jesus's whole career is the career of One who, being rich,

for our sakes made Himself poor. The great ones of earth, from Paul down, have been those who have held their talents and their gold, their office, and all their gifts as trust funds, in the interest of Christ's little ones. The great man, also, with unusual gifts is raised up as a leader of the people. The occasional man of wealth, of wisdom, of inventive skill, is the successor of Moses who brought the multitude out of the wilderness into the Promised Land. And because wealth is the almoner of bounty, and because without property that makes leisure possible, you can have no scholarship, no poetry, no art, no reform, no education, and no liberty, it is to the last degree important that men who have wealth shall be sound teachers, conservative, prudent, regarding the sanctity not only of person, but the sanctity of property. When, then, those who have large wealth attack the very foundations of property and become radical destroyers thereof, good men are troubled. For that reason I count a recent statement made before the faculty and students of Brown University as one of the most dangerous and painful statements that has been made in a generation. In his defense of our greatest trust, the heir of that property summarized his argument in these words: "The American Beauty rose can be produced in its splendor and fragrance only by sacrificing the early buds which grow up around it." In his argument he shows us that the rose-bush has ten thousand blossoms. But the gardeners pinch back the 9,999 buds, and force all the rich growth into the one rose at the end of the bush. He tells us with great explicitness that the one rose is so fine as fully to justify the ruthless pinching of the 9,999. Here and now I make no comment upon the trust that he was defending. I judge no man, I make no criticism of this man, who thinks that he has justified it. Over against his statement, that it is worth while to pinch out the multitude of sweet blossoms, each with its own perfume, its own beauty, its own fragrance, for the bosom of bride or the bier of child, leaving them bare, that there may be one rose worn by one gardener, the man himself in his argument sets another statement, of the 9,999 men of lesser talent, who are to be pinched off, that all their life and work may feed toward one man. Now read his interpretation of the use of gifts and then read Christ's interpretation:

"The American Beauty rose can be produced in its splendor and fragrance only by sacrificing the early buds which grow up around it."

"For I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me. I was sick and ye visited me."

Again, make another contrast between this man's statement of the duties of the man of talent, gold, office, and honors, and Christ's statement.

"The American Beauty rose can be produced in its splendor and fragrance only by sacrificing the early buds which grow up around it."

"Bear ye one another's burdens and so fulfil the law of Christ." "We then, that are strong ought to bear the infirmities of the weak."

Now, with these contrasts in mind, recall this text: Give, and it shall be given unto you. This man gives the 9,999 men a brutal statement, that they must be pinched out to produce the one man, that every man is to get all he can, and keep all he can, and the devil take the 9,999 hindmost—and so receives hatred in return. Is this reckless railing at the sacred property rights of the 9,999 conservative of the institutions of the republic? Do you wonder that, having given this brutal disregard of them, that the 9,999 give in return no gratitude for a gift that is proffered them? Do you ask why men are criticized for generosity in gold? Well, these words will explain it. "The American Beauty rose can be produced in its splendor and fragrance only by sacrificing the early buds that grow up around it." And then by letter, speech, editorial, the 9,999 gave protest and refusal in return. They gave good measure, pressed down, shaken together and running over of what had been given to them.

Deeper still comes the law of personal surrender. "My son, give me thine heart." Oh, all ye young lives, listen to His appeal, and give without reserve that freely you may receive. Give Him your body, in obedience to His sacred laws, and God will give you health and beauty. Give your memory to His eternal Word, and God will give you treasure beyond gold. Give your speech to the defense of His little ones, and God will give you their love. Give Him your sins, and at Christ's cross, and in the hour of penitence God will wash your sins away. Bring your sorrows to Him, and His hand of pity will wipe away your tears. Give Christ your



burdens, and He will give you strength to bear them. Give Him the yoke of daily work, and He will give you that which will make it light. Give Him your home in love and prayer, and He will make it a haven for those who are homeless. Give Him your gold, and He will make it shine. Do not be content with a little influence and give sparingly, but surrender all to Him, that God

may give Himself to you. Oh, the infinite treasures of God's heart! Give yourself as the seed gives itself to sun and soil, that God and His dear Son may give themselves to you. Give also in service to Christ's little ones, and for the bread you give you shall receive the ambrosial bread of God, and for the cup of cold water you shall have the river of the water of life.

### THE WORLD'S CRITICISM OF CHRIST\*

BY WILLIAM HUNTINGTON, D.D., L.H.D., EPISCOPALIAN, NEW YORK CITY.

*Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.—Luke ix. 44.*

IN what lies between the day of Palms and the day of Resurrection all the phases of the soul's life and love are seen; every faculty is brought into exercise, every quality is illustrated, every passion felt. Literally and in very truth the thoughts of many hearts are here revealed. Pride mingled with hatred dominates the minds of the priests; pride mingled with contempt the mind of the Roman governor; the disciples alternating between fervid enthusiasm and panic fears. Peter, we are told, was ready at one moment to give his life rather than that Christ should suffer, and equally ready a little later to say "I do not know the man." Judas, a traitor at heart long before he became a traitor in act, ate the Passover with Christ, and then went out into the dark that he might fulfil unrighteousness. There among them all stands Jesus, the shepherd whose flock has been scattered and whom the wild beasts confront: Jesus the embodiment of love, a love which suffereth long and is kindly; a love that vaunteth not itself, which beareth all things, believeth all things, endureth all things; a love which for us men and for our salvation was ready to be crucified. Such is the group that stands gathered about the cross; such is He whom the cross now claims for its own.

The words of the text were spoken in anticipation of this dire event. "Let these sayings sink into your ears, for the Son of man shall be delivered into the hands of men." But they understood not this saying, and it was hidden from them, and they perceived it not; and they feared to ask Him of that say-

ing. Now if they failed to understand the significance of the saying, so, possibly, we may fail to do justice to it. Why was it that the approaching betrayal into the hands of men made Christ so anxious that His sayings should sink down into the ears of those that heard them? That some sort of calamity was impending was in their minds, but in what manner did it link itself to so urgent an entreaty not to forget the sayings is not so clear, and I doubt if we with the accumulated wisdom of the intervening centuries shall understand it unless we attach to the phrase "delivered into the hands of men" a more extended meaning. Is it not true in a sense and in a deep sense that Jesus has been delivered into the hands of men ever since He bade farewell to the world and went up on the right hand of Majesty on high? The narrative (Matt. xxvi.-xxvii.) acquaints us with the way in which He was delivered for trial and execution to Annas and then to Caiphas and afterward to Pilate. Every step in the cruel process and every detail of the morning after is given. But there is, if you will, another sense in which the Son of Man has been delivered into the hands of men; and was it not with this long trial time in view that Jesus said so earnestly, "Let this saying sink down into your ears," with such solicitude that His words—His spoken sentence—be not forgotten? Not indeed that He foresaw the unspeakable value that was destined to attach to them during the long-continued silence on His part, and the talkativeness on ours which was to follow. The Son of Man has been delivered into the hands of men not merely to be crucified but to be criticized, and this, His subsequent humiliation, has been going on for many a long day and is going on still.

\* Stenographically reported for THE HOMILETIC REVIEW.

At the bar of human judgment Christ even yet stands arraigned, and now as then there are not lacking either prosecutors or witnesses who seek to prove defective His claims to the throne of the kingdom of truth. Still are there those who testify to His having prophesied things that He is powerless to fulfil; still are there those who bring against Him the railing accusation that he is Cæsar's rival, not Cæsar's friend. What results to the disciples of Jesus Christ under these circumstances, with so much false witness, and how are they to keep their standing in court? Simply, I answer, by falling back on those sayings which their master urged them to remember. "Let these sayings," He said, "sink down into your ears: for the Son of man shall be delivered into the hands of men." And now we are, as I think, in a position to realize how much He meant by it.

It is certainly a most suggestive fact that from the thirty-fifth year of the first century of our era we have had no oracular word spoken to us by the Lord Jesus Christ. I do not for one moment forget Christ's promise that after His departure the Spirit should guide the church into the fuller and fuller knowledge of the truth, and doubtless that promise has all along been fulfilled even to to-day, but that is a different form of revelation. This present-day ministry of the Holy Ghost reaches us through thousands of unobserved or only half-observed channels. There is no living prophet among all our contemporaries to whom we can give the absolute assent that we give to Jesus Christ. Many there are who help us, many there are who give us life, many there are who instruct us as superior spiritual guides, but no one is there, no visible oracle is there, to which we can turn for instruction with the same feeling of absolute assent as those did who were face to face with Him. Rome tells us that she has such an oracle, but she has only been officially aware of it for a period between thirty and forty years—since 1870. We speak in technical phrase of the closing of the New-Testament canon, as if that had been an occurrence of merely literary interest; but really the closing of the canon had a tremendous consequence. The Seventy-second Psalm closes with the sentence: "The prayers of David, the son of Jesse, are ended." Imagine a similar ending to the book of the Four Gospels: "The words of Jesus Christ, the son of David, are ended."

Yes, we are living to-day spiritually and religiously upon the treasured words of Christ. They are the sustenance of the soul. Without them we should be bankrupt in hope, prisoners in despair.

This may seem to some of us very strange. You question whether the momentous interests of modern life ought to be represented as hanging on so slender a thread of tradition as that along which the sayings of the Son of man have come down to us; but I bid you observe that I am speaking only in the same tone and with the same confidence with which Christ Himself spoke upon this point. Think of the immeasurable self-assurance, if self-assurance it were, of Christ when He said: "Heaven and earth shall pass away, but my words shall not pass away." "The words that I say unto you, they are spirit and they are life." He tells the people who are ashamed of His words that in the last day the Son of man will be ashamed of them. He likens the listener who regards His sayings to the wise man who builds his house upon the rock; He likens the man who disregards them to the fool who builds his house upon the sand. Words of which such things can be said are not ordinary words. To treat them as if they were literature merely is practically to deny that they are what they profess to be, for they profess to be much more than literature; they profess to be authoritative announcements of truth. Such truth is not otherwise to be had. They profess to effect disclosures and to convey revelation. He tells us what by ourselves we would not know.

In the nineteenth chapter of the Gospel according to St. John you will find the last sayings of Christ which you will do well to study. Among them are words which we think have affected the course of this world's affairs. Poets, philosophers, historians, have spoken many other words that are remembered, and they deserve to be remembered always, but of this Teacher sent from God, who was never represented as writing anything except once when He stooped down and wrote on the ground—of this Teacher it is recorded that His words were immortal. So significant are the words of Jesus Christ as He draws near the cross that it is perhaps not too much to say that if the Christian religion were to be lost, it might be reconstructed with these sentences alone. For instance, what momentous consequences have followed upon the words, "Do this in remembrance of me"! More than

half of the history of Christian worship and almost one-half of the history of Christian theology are directly or indirectly associated with that simple yet imperishable commandment: "Render unto Cæsar the things that are Cæsar's, and unto God the things which are God's." They are part of the long conflict between church and state beginning in the Roman Empire and continuing through the Middle Ages to the times of the Reformation and destined perhaps to be finally settled when He comes to us again.

Again, consider those seven ejaculations known as the seven last words. Among the various and remembered sayings of dying men, who ever spoke so powerfully and with such lasting effect on his death-bed as Jesus Christ spoke upon the bitter cross: "Father, forgive them!" While the world lasts that prayer will continue to influence men's thoughts as to God's attitude toward sin, and it stands as one of the buttresses of that article of the creed against which the implacable forces of nature appear to make continual war: "I believe in the forgiveness of sins."

"To-day shall thou be with me in paradise."

These are instances taken almost at random. You may go through the gospels and find many more of equal significance, and I say that they fully warrant the earnest entreaty of Jesus Christ: "Let these sayings sink down into your ears, for the Son of man is delivered into the hands of men." You may if you please call the interpretation a fanciful one, which insists that as Christ was delivered into the hands of men when brought before the high priest and Pilate's judgment-seat, so He has also been delivered into the hands of men from that day to this. Certainly it is still possible to defame and deride Christ, to mock Him, to spit upon Him, to crucify Him afresh. These things are done in all parts with entire immunity. No thunder-bolt strikes dead the man who insults the Savior of the world. No fire falls from heaven to consume the rebel ranks in which that holy name is blasphemed. Jesus Christ is in the hands of men still for a season. All the more reason that we should let His words sink down into our ears.

### THE ETHICS OF HOLIDAYS: A SUMMER SERMON

BY CHARLES F. AXED, D.D., BAPTIST, LIVERPOOL, ENGLAND.

*Come ye yourselves apart into a desert place and rest a while.*—Mark vi. 31.

THERE were many coming and going, and they had no leisure so much as to eat. The apostles had returned from the missionary journey on which their Lord had sent them. They were flushed and excited by their success. The fame of the great Preacher and of His friends had spread through the land. Multitudes from all the cities thronged to see and hear. Then it was that Jesus said to His disciples: "Come ye yourselves apart, and rest a while."

There has been no day in the history of the world when such counsel was more needed than to-day. There are no people on the face of the whole earth who have more cause to heed it, and profit by it, than we of the strenuous Anglo-Saxon breed. Our cities are too vast and too crowded. Man, like all other animals, was meant for the fresh air and the open fields, for the storms, the snows, and the sunshine. But he claps a stone box down over his head, sets it in the midst of a hundred thousand other stone boxes as ugly as

his own, stretching away in bewildering squares and parallelograms, shutting out God's air and light, until he is ready to faint on a warm day and freeze on a cold one, and die of pneumonia or of terror if the east wind blows on him. This crowded, rushing, pushing, crushing city life gets on our nerves. We live too fast. We live faster than men ever lived before. We live more than twenty-four hours in the day and more than seven days in the week. We burn the candle at both ends; and then, for fear our neighbor should get ahead of us, we light it in the middle, too. We are consumed by the fever of living. We exhaust our vital energies in unending stress and strain.

We have no time to think. It is as much as we can be expected to do if we earn bread and cheese and lay by a pound or two against a rainy day. The great majority of us are just as capable of flying as we are of thinking. Leisure for quiet contemplation of the world in which we live is denied us. There is no grass beneath our feet, no blue sky above our head. The world of trees and flowers and

singing birds is not for us. Art and poetry and gentle culture exist only in a world of dreams,—while, if we once gave ourselves pause to meditate upon the deep things of God and the soul, on time and its meaning, life and its mysteries, heaven and the glories which we thrust away, why—we might miss the next car. The injunction which insults me every time I travel by the underground is "Please hurry on for the lift." The "please" is in diamond type, and you need a microscope to see it. The "hurry" you can read a mile away. Hurry then, by all means, for we could not live if we did not kill ourselves to get somewhere else!

And yet, if we are determined to do it, even in the frenzied rush of our city life we can hear and heed the Savior's call, "Come ye yourselves apart, and rest a while." One fine and gracious opportunity is offered to us by our summer holidays. The happiness which they bring us is of the first importance in a healthy, holy, Christian life.

We pray God to forgive us our sins; we ought to pray to be forgiven our sadness. There is no virtue in misery. The melancholy person is not necessarily a superior person; and if he were, the superior person is generally detestable. A face as long as a fiddle, and a voice like that of an Alpine crow will not be imputed to us for righteousness. We shall not go to heaven for our tears, nor to hell for our smiles. Humor is a gift of God as well as pathos. In His presence is fulness of joy. We are all sinners, and sometimes we deserve to be miserable. But it has not yet been shown why on Sundays, Wednesdays, and Fridays we should call on God the Father, God the Son, and God the Holy Ghost and then on the holy, blessed, and glorious Trinity, three Persons in one God, to have mercy upon us, miserable sinners! One day Paxton Hood had to preach in a Yorkshire church, where it was the custom for one of the officials to announce the hymn. It was a glorious summer morning, like to-day, when God's mercies fall on waiting hearts like the gentle rain from heaven, and the earth smiles in the light of His countenance. And the good brother gave out:

"My thoughts on awful subjects roll,  
Damnation and the dead——"

when Paxton Hood leaped up and said: "Oh, no, they don't! My thoughts do not roll on anything so dreadful." Let us sing:

"Come let us join our cheerful songs  
With angels round the throne."

Let us have done with these solemn hypocrisies of conventional worship. Let us frankly claim our heritage of happiness in a world whose builder and maker is God. "When the Lord turned again the captivity of Zion, they were like unto them that dream. Then was their mouth filled with laughter, and their tongue with singing." And one day, when these laughing, singing ones, whose captivity the Lord had "turned," saw their work approaching completion, and Jerusalem promising to stand once again as a city that is compact together, the assembled thousands, as one man lifted up their voice and wept. But Nehemiah, the governor, and Ezra, the priest, reproved their moanings and stopped their tears: "This day is holy unto the Lord your God: mourn not, nor weep. Go your way; eat the fat, drink the sweet, send portions unto him for whom nothing is prepared: for this day is holy unto our Lord; neither be ye grieved, for the joy of the Lord is your strength." It is not for nothing, surely, that the Apostle Paul speaks to us of the glorious gospel of the "blissful" God; nor that our Savior gives us the blessed assurance, "These things have I said unto you that your joy may be full."

In all ages religion has claimed certain days and freed them from labor for the happiness of men. A "festival" is, historically, a day set apart for religious observance. The history of feasts and festivals is the history of religion and of civilization. The religion of Israel was rich in such "feasts." Every seventh day was a Sabbath. Every seventh month was a sacred month. Every seventh year was a Sabbath year. And let us never forget that, altho Exodus dates back the Sabbath to the imagined rest which the Creator took on the seventh day after working on six, yet those deeper, truer interpreters of God whom we call the prophets allege a vastly different ground. Why do you always read the Ten Commandments from Exodus? Deuteronomy is a better book. It is the book which Jesus loved. Listen:

"Observe the Sabbath-day to keep it holy, as the Lord thy God commanded thee. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thy ass, nor any of thy

cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day."

That is divine because it is so human. And that Sabbath was only one of innumerable festivals, in all of which we trace the direct and conscious effort of religion to give men a breathing time, a time to feel and meditate, a time to escape the toil and drudgery of life, an anticipation of the Savior's invitation, "Come ye yourselves apart and rest a while."

One fact is too colossal and ubiquitous to be ignored. Religious festivals, the wide world over, have degenerated into license and sin. Every school boy reads this of the festivals of Greece and Rome. The Old-Testament pages are crowded with warnings, entreaties, and threats as the prophets see the festivals of the church become an occasion of vice. The carnival scenes of a thousand Roman Catholic towns witness to the same insensate law. Let us learn the lesson and heed the warning. How foolish many of our holidays are! And how harmful! We come back, worn out in body and mind, jaded, restless, disappointed. We have tried to see too much and do too much. We are not greatly wiser, after all, than Mrs. Poyser: "I'd sooner ha' brewin' day and washin' day together than one o' these pleasurin' days. There's no work so tirin' as danglin' about an starin', and not rightly knowin' what you're goin' to do next; and keepin' your face in smillin' order like a grocer o' market day for fear people should not think you civil enough. An' you've nothin' to show for it when it's done, if it isn't a yallow face wi' eatin' things as disagreee."

And other excesses there are which indicate that the holiday has served as an excuse for throwing off restraint, for the repudiation of the moral law, for an indulgence in mere brutish pleasures, from which, in our soberer hours, we should have disdainfully turned away. Let us listen again to the gracious invitation, "Come ye yourselves apart, and rest a while," for if it is in His company that we rest, every holiday will be a holy day.

I have spoken briefly, but I have said enough to show that from the point of view of any rational conception of religion the holi-

day is good in itself, that happiness may be accepted as God's good gift. And happiness may well be a minister of holiness. The genius of our language links together health and holiness. Heal and hale, whole and holy, are one in structure and in spirit.

Yet there is more than this. For in our holidays we may come quite wondrously within the deepest ministries of God to human hearts. In our holidays, as in all else, we must preserve a certain catholicity of temper nor attempt to prescribe in what form another man shall keep holiday. But for the most part we find our happiness in escape from the city to the country, to the mountains or the sea.

There we meet with God.

In the most impressionable years of my life I came under the influence of a teacher who was a philosopher, historian, and poet. Nature he loved with a deep and tender and passionate love, and nature never did betray the heart that loved her. She filled his life with blessings, but her richest was the love he bore her. Wordsworth was his master; but the great classical passages of nature-adoration from Byron and Matthew Arnold were also day by day upon his lips. "The Presence . . . whose dwelling is the light of setting suns," "the heaven which lies about us in our infancy" "the light which never was on sea or land," with all those magical lines from "Immortality," "Tintern Abbey," "The Excursion," "Childe Harold," and "Obermann," which, once heard, make melody in our hearts forever, grew more real, more full of meaning and power, when they were half-spoken, half-chanted, by his deep organ voice. And one summer Sunday night, when our work was done, and we were walking home, after quoting as he used to, not caring whether any one listened or not, some of these glorious lines, he said to me: "I am all my life trying to get at the reality which lies behind the illusion of God's richer, nearer presence, the illusion which made Wordsworth what he was, and which turns all our thoughts, yours and mine, to poetry to-night." As he spoke, I had no word to say. But I know now. I can hear him say: "There must be some reality. I wish I could tell what it is." And *I know what it is!* It is all reality. There is no illusion. It is God Himself who draws near to us, and lays His hand upon our hearts, and speaks to us, and makes us know Him and feel Him near.

The revelation of God in beauty is as real as any revelation of Himself which God has made and man received. I believe that the sense of beauty in art as well as in nature has laid hold on mortals and brought to them the realization of immortality. I have been told, and I believe, that God has come out of His eternal invisibility and touched men's lives to finer issue when the Hallelujah chorus has smitten with its passion on their hearts; when a Madonna of Raphael or Murillo has smiled her sadness or her sweetness into their souls; when the majesty of the great cathedral, Ely or Milan or Cologne, has hushed every sense and sublimed every faculty to worship. But I speak of that of which I am more confident when I say that God Himself is near me; I know that He is near, when the fields blaze with scarlet and gold at my feet and the mountains tower grim and grand above me, when the river laughs and sings in the sunshine, or the moonbeams chase each silver wave over the bosom of the unresting sea.

If I try to analyze this ministry of God, I find it to be first peace and then power.

It is peace with oneself. Under the calmly conscious stars, on the wide moor, among the eternal hills, or lulled by the multitudinous sea, passion dies. Fretfulness, repining, foolish ambitions, petulant disappointments, take unto themselves wings and fly away. We wonder how earth can be unhappy while heaven leaves us not merely youth, and love, but nature, ourselves and God.

It is peace with our fellow men. We have not analyzed man more carefully. We have not argued ourselves into a finer appreciation of the mind that looks before and after. We have not schooled ourselves to think no evil of our fellow mortals. No; but sweet and subtle influences have stolen into our souls, and suspicion, anger, contempt, combativeness droop and die. We are one with our kind.

And it is peace with God. It must be peace with Him, for we are one with Him. We are immortal, here and now. We are mind of His mind. We have yielded our will to His pure and perfect will. In Him we live and move and have our being.

And it is power. Our first feelings are of our insignificance. Later, we know that we are infinite. When we consider the heavens, the work of His fingers, the moon and the stars, which He has ordained, we cower

before the revelation of our littleness. But as we consider them, and yet again consider them, we find ourselves of ten thousand times more consequence than they and all the spheres of light. Then we rise to the knowledge of our majesty, for Thou, O Lord, hast crowned man with glory and honor, Thou hast made him but little lower than God! To us the prayer has been fulfilled, the prayer of him, surely the most religious of unbelievers!

"Ah, once more," I cried, "ye stars, ye waters  
On my heart your mighty charm renew;  
Still, still let me, as I gaze upon you,  
Feel my soul becoming vast like you!"

There is one consideration which we can not escape. What of the myriads of our brethren pent up in mean streets, prisoners of the counting-house and the shop, slaves of the mill and the mine, the poor and heavy laden of every nameless class, to whom these words are bitter mockery, for whom no changing seasons bring cessation from toil and weariness? What of them—in these days of summer suns and joy?

There should be none such—except the vicious. And Christianity can not rest while such mortals live disfranchised of their right to rest and happiness. The unaccomplished mission of our faith is the redress of every economic inequality. There is no gospel which is not a gospel of social service. We live to bring all mankind into the family of God, joint heirs with the most favored life on earth of the unspeakable riches of Christ. But, meanwhile, while such poverty remains, while such evil conditions sadden and appal us, what right have we to our holidays, to our happiness? Can we sit at our feast blindfold, or dare we open our eyes? What right have we to any feast while our brothers starve in sight of plenty? What right? None—if our lives are wrong. If we are living for ourselves, thinking, planning, tolling, accumulating, enjoying for ourselves—none. But if all life is to us a sacred trust; if happiness is only so much stored-up energy to be expended in divine, redemptive toil, then go keep the feast and share the festival, charge your blood and brain with health, and flood your soul with joy. And come back to our world of suffering and wrong to spend your new-found strength again in the blessing of mankind.

But, for the present, go away and forget! It is a counsel of perfection, and you would

not follow it, else I would say to you: Go where you can have no letters, no newspapers, no telegrams, where the ring of the telephone bell is never heard, and where even Marconi can not come! But at least do your best to forget! Forget your business. Forget your debts! And forget your debtors! Forget that in this world is suffering, sickness, or sin. Only remember that the sun

shines for you; the moonlight and the starbeams are for you; the tides ebb and flow for you; the gorse upon the hillside, the purple heather, and the fields which stand dressed in living green are all for you. The earth and the air and the sky are yours, and Christ is yours, and God is yours, and all this God is all your own, your Father and your Friend!

### ROOTING AND FRUITING

BY CLELAND B. McAFEE, D.D., PRESBYTERIAN, BROOKLYN.

*And the remnant that is escaped out of the house of Judah shall again take root downward and bear fruit upward.—Isa. xxxvii. 81.*

THIS is a promise for the encouragement of a downcast people. It is a prophet's way of looking over the heads of enemies and seeing the victory a little beyond. It is the seer's way of looking through the clouds and finding the sunshine. Judah had stood like a splendid tree, with roots deep and branches wide. The hurricane had struck it, and it was plucked up by the roots, and was being torn by every wild beast that passed, the sport of the elements and the victim of pitiless forces. The kings of Assyria had swept down on the people of God like a very besom of destruction. Their cry to God brought back the assurance that His hand was still on the kings of Assyria and that He had a large hope to offer Judah, the hope that the remnant should grow again, taking root downward and bearing fruit upward. It does not take a large start to come to large growth. Your great trees that stretch protecting arms over many feet of earth and make meeting-places for swarming bird life—these great trees, a tiny child could once have borne about in his play, so slight were they. But taking root downward and bearing fruit upward they have come into the larger life. Rooting for the sake of fruiting—that is not a play on words; it is the law of the whole circle of life put into a phrase.

Rooting for the sake of fruiting—it is a familiar and favorite scriptural thought. "He shall be like a tree planted by the rivers of water, which bringeth forth his fruit in his season." In the parable, the seed that grew so quickly withered away because it had no root. Fruitage was denied it because it

would not submit to rooting. The fig-tree which bore no fruit was dried up from the very root. And so on, probably twenty times in Scripture, where rooting and fruiting are connected.

Of course you observe the simple naturalness of it. That is what we are accustomed to everywhere else. That is what we are to expect in the spiritual life. It is a step worth the taking that brings us into sight of the naturalness of the spiritual forces. Drummond was sorry before his death that he had called his book "Natural Law in the Spiritual World," because it seemed to imply in its title that the spiritual world and the natural world are the same thing, that, for example, the attraction of gravitation in the natural world which pulls a stone down, once you let it go, is the same law that pulls a soul down once it is let go. He meant to point out, not the identity of the two worlds, but their analogy; that, passing over from the natural world to the spiritual world, you are in no strange and mysterious territory, and the laws of the two are of the same family. You are constantly finding illustrations of the working of the spiritual laws in the workings of the natural laws. In each is a law of degeneration, of reversion to type, and also a law of evolution and growth. Trees and plants take root downward and bear fruit upward. So do souls; each in its appropriate soil and each in its appropriate fruit, but by processes that are as natural in one case as in the other. You can not explain the process in either case without God; you need Him at the start of it, and in the progress of it, and at the end of it. And you find Him working through the laws He has made. The spiritual life is not an exception to the rest of the round of life; it is the same natural life, has its laws as native

to it as the natural laws are native to the rest of life.

Then you observe how the rooting is unseen, underground, unthought of, and the fruiting is above ground, in evidence, out in the light. Here is a laying bare of the necessity of the inner life and the outer life as well. Neither is indifferent to the other. You do not want roots for their own sake, and you can not have fruit without them. If you are going to improve the quality of the fruit, you must often start in a better care of the root. The two are different, yet they are the same. It depends on your point of view which you will call the more important. But one is unseen, like the inner life; the other is seen, like the outer life. And the root is of no value without the fruit, as a merely good inner life is not valuable unless it be a resultful life; and the fruit is impossible unless there be a substantial growing root, as an outer life and power is not possible if there be not an inner life of growth and vigor.

In that fact lies one of the puzzles of history and of human life. It is not difficult to find when the fruit began to appear, but the root is always baffling. So it is difficult to find the influence of the fruit already borne on the fruit that is riper and richer. Take two illustrations of that. In the sphere of education, first. It is not difficult to find when the first school that might fairly be called a public school appeared; but it is quite impossible to find when first originated the idea of which it is the fruit—the idea of the equality of the mental rights of men. It is quite certain that there was a time when that idea was not fruit-bearing, if it existed. And it is evident, too, that the fruit borne through the years of the schools has reacted on the root idea, enlarging it and making it better. We have better schools now because we have a better root idea out of which to grow them. Educationally we are taking root downward, deeper and deeper, broader and broader, hardly knowing ourselves where and what the growth is, but sure of it, knowing it by the better fruit which we are bearing upward. And when the root began to be, which so continues to grow, we can not tell.

Let the other illustration be from the purely spiritual sphere. It is only two years since Newman Hall died. He was the pastor of a great London church, famous the world around for the authorship of a little tract

which was called "Come to Jesus." It has been translated into forty languages, and more than three million copies have been circulated. Out of it have come many conversions. Newman Hall used to say that he did not know when the tract originated, tho he knew well when it was written. There came a day when the fruit appeared, when he sat at his desk and wrote the words. That date could be known; but when the root of which it was the fruit began to grow, or when it grew strong enough to bear such fruit, he did not know. Perhaps, he would say, it was in the days of his first reading lesson, which was not from the usual books, nor from the papers. When the letters were safely learned, and he knew their form, his mother took him beside her and had him spell out first of all, and read first of all, the familiar golden text of the gospel, the verse of God's so loving the world, and perhaps there the root of his deep spiritual life began to grow. Or it may have been when he took a review of the world as it stretched before him and deliberately chose the gospel ministry, not for its emoluments or its rewards, but because there he felt the powers God had given him would have fullest sway and come to largest use. The rooting was unseen that the fruiting might be seen and known.

And so we come to a word about the two parts of our personal lives—this unseen root-life we are living, and the seen fruit-life we are meant to live. There is always peril that one may be neglected in the care of the other. On the one hand there are many who are seeking to develop the inner life, as tho for its own sake, seeking to gain new inner beauty and grace and assurance, without letting that inner life assert itself in outer seen life. On the other, there are some who are caring well for the outer life, doing much for the Master, active in every good work, but caring little for the inner life, the root-life, out of which must grow the seen life if it be a secure life. Both are to be commended for what they do; each is to be warned for what he does not do. The life that is hid with Christ in God is meant to be seen of men for the glory of Christ. We are indeed commanded not to do our alms before men to be seen of them; there is to be the accent of privacy in our religious life. But we are also commanded to let our light shine before men that they may see our good works and glorify our Father in heaven. Letting our good works appear before men



for our sakes, or that we may have glory—that is, beyond discussion, bad; but hiding those good works means letting the glory of God be less real to men. There is to be, do you not see, a measure of concealment and a measure of publicity, a certain hiding of life and a certain revealing of life, a degree of secrecy and a degree of openness. The men whom you most admire, I suspect, are men who always seem to have a measure of reserve power, they never quite let themselves out, their hearts never get out into full view, but they are not men who live behind barriers, whom you never approach with any sense of companionship. They have an inner life, a taking root downward, out of your sight, and you do not forget it in your dealing with them; but they have also an outer, assertive life, the fruit of that inner life.

Carry it just a little farther in the personal life into the fundamentals of religion. Every man of us carries about with him a certain bundle of convictions, a certain set of creed-articles, which are his personal and inviolable property. They may be like or unlike anybody else's bundle. He may have received them from some one else, or he may be entirely unique in them; but they are his. There are some of us whose possessions in this way are very small, and we tend to think that creeds and doctrines are not important; we go in for action, for conduct. We say that the world does not judge you by what you believe, but by what you do. And there is a measure of truth in it, of course. But are we so ignorant as not to know the power of a mighty conviction? Do we not realize the tremendous energy of a fruit-yielding root of belief? Where is the energizing conduct that is creedless? Where is the world-conquerer who set forth without an unseen, hidden conviction? There will never be world-mastering movements that set forth from mere love for right conduct, if there be not also a clear-cut and strong conviction of a faith that lies at the root of right conduct. It is not enough, therefore, that we say we do this or that that is good. That is bearing fruit upward; but the power to bear fruit and the quality of the fruit, its power to feed and refresh the world, will be limited, be sure of it, by the amount of strength the roots of the life have gathered. They must go deep and far or the branches will soon be stunted and starved.

This same principle of root and fruit applies to the church of Christ. There have

been times of a mistaken accent on either of the two phases of life. Sometimes the church has seemed to exist for its own sake, caring for itself, counting its task ended when it had done so, and careless of that true fruit-bearing which is meant to be its glory. Then there have been times when, in the joy of fruit-bearing the inner strength of the church has been neglected. I have been told that it would be better to have a church of fifty members who hold a creed alike, and agree on it, than a church of five hundred who hold only the simple truths of the Christian faith. That is a strong accent on the root of the church, its creed, its inner life. On the other hand, who has not observed the weakness of the mere gathering together of people around no particular standard? That is one extreme. There are not a few churches which touch the other extreme. The preaching is faithful and truthful, the people are well indoctrinated in the faith, they hold the great truths of the gospel without wavering, but they make no successful onslaught on the world. They set up before the door of the church article after article of creed, each of which is true, and each an article which they accept; but they will not receive others into their fellowship without acceptance of those articles, forgetting that they are the outcome of faith and not the beginning of it.

And the same need and the same danger are not only in the pulpit, but also in the pew. I suppose there are few churches whose people are not called to constant care in maintaining the balance between the demands of their own church, which is root-work, and the demands of the kingdom at large, which is fruit-work. It appears markedly in the matter of benevolence. It is difficult to bring any church to agreement as to its duty in the matter of giving. There are always a few to whom it is almost positive pain to see money going away from the church. Some resent all that goes to foreign missions; some all that goes out anywhere. The multiplying of appeals is a distress to many; they would tend without selfishness to concentrate work about a center, to do for their own church. They rejoice far more in a large gift for local expenses than they do in a large gift for charity or missions. On the other hand, there are some who neglect the demands of the home church, chafe under calls for it, are attracted by the outgoing thing, see no romance or attractiveness about the prosaic demands for coal and light

and other every-day expenses of a church. And there are some who will not take their place in a church at all because they can not adjust their income to what they think are the demands of the church. Now, of course, I have not described the rank and file of any church in these extremes, but I have stated the two broad lines of peril to which a church is subject. For each is a peril. One is a magnifying of the root and a stunting of the fruit; the other is a magnifying of the fruit and a neglect of the root.

But you can not express the essential fact of rooting and fruit-bearing in terms of money. It yields to no terms except that of life. Leaving the church as an organization, let your mind turn again to yourself as a living Christian, meant to take root downward and bear fruit upward. The Word makes plain what the rooting soil of the Christian must be. "That ye, being rooted and grounded in love, may grow up into him in all things." Of the early Christians it was said, "See how they love one another." And from the earliest time until now, it has been the mark of the Christian life and power—a love that passes emotion and sentiment and

that sweeps mankind into its circle as the love of God does. The strength of the church in history has been the intimate fellowship that has bound its people together and made them one body. Its inner power has been in large part in its being rooted in love.

But not in that alone. The Word again bids us be rooted and built up in Christ Himself. Therein lies real power, the sending of the life root down deeper and deeper into Him, until the nourishment of life comes from Him. We have seen numberless enterprises start in the name of religion, flourish as did the seed of the parable and presently wither away, their root not running down into feeding soil. And what has thus appeared in a large way appears in many a life in the small way. Men individually also are striving to bear fruit without rooting in Christ, without drawing the very life sap of their beings from Him. Men are striving to get light on the world and its problems without the aid of Him who is the Light of the World. God save us from any more such folly. God keep His church true to its soil, rooting it in love, rooting it in Him who is the very life of God revealed to us men for our salvation.

### THE SECRET OF LIFE

BY CHARLES EDWARD LOCKE, D.D., METHODIST EPISCOPAL, BROOKLYN.

*What wilt thou have me to do?—Acts ix. 6.*

ON its divine side Christianity is Christ and His truth; on its human side Christianity is love for Christ and obedience to His commands.

It is told in fascinating and familiar legend that long ago the cruel Sphinx assailed the frightened inhabitants of Thebes with a puzzling riddle, and visited immediate destruction upon all who failed to give a correct answer. After much havoc and bloodshed, a noble and valiant prince came forward and solved the problem. The Sphinx immediately destroyed herself, and a thankful multitude joyfully enthroned Oedipus as King of Thebes. Life presents to each of us its difficult riddles. What is life? If our answer be wrong, and we enter upon life with a false conception of the purpose of our being, certain and often speedy destruction awaits us; if we are able to solve the riddle of life, the fatal Nemesis disappears, and, like Oedipus of old, as princes we may wear the crowns of achievement and power.

The riddle is propounded, What is life? Is it power? No; not power, or why did Rome decline, why are the palaces of the Cæsars in ruins and the massive Coliseum the abode of the owls and the bats? If life be power, then Nero would be immortalized and Henry VIII. would be enshrined in the grateful memory of men.

Is life force? Ask Napoleon, as, with melancholy stride, an exile on a lonely isle, he deplores that, with Cæsar and Alexander and Charlemagne, he had undertaken to establish a kingdom by force, but Jesus Christ had founded a perpetual empire upon love. No, life is not force; it is the meek and not the mighty who are to inherit the earth.

Is life fame? The wail of Cardinal Wolsey is not forgotten; and the Grecian historian has recorded that Themistocles was robbed of his sleep as, with consuming envy, he heard of Miltiades' victory at Marathon. No, life is not fame, for, with a succeeding sun, the fickle thing often takes wings, leaving the poor astonished soul in denser obscurity and

we than if transitory glory had never been his portion.

Is life fortune? It can not be fortune, if it be true that one of our fellow-citizens, in the midst of luxurious surroundings, had his last hours tormented with the fear that he would be reduced to poverty because he would not be able, when he recovered, to earn his living. Oh, the deceitfulness of riches! No, this can not be the correct solution of the problem.

Is life frivolity and dissipation? No, for these carry with them the seeds of decay and death. Carthage, a superb republic five hundred years before Cæsar was born, was precipitated into ruin and almost oblivion more by the unbridled dissipations of its citizens than by the victorious depredations of the Roman legions. A great life must be a sober, serious life. There is a large place for laughter and joy and festivity in a noble life, but frivolity and dissipation are deceitful traitors when admitted within the citadel.

Is life education? No, for if education were life then Athens would have continued until this day, and a Western civilization would not have been a possibility. In the same country lived Miltiades, Pericles, Euripides, Æschylus, Socrates, Plato, Sophocles, and Phidias. If culture and art are the secret of life the Parthenon would not be in ruins nor the Areopagus forsaken. Angelo's disappointed shriek at his marble statue, "Why don't you speak to me?" is the impatient cry of all who seek for the riddle's answer in mental achievement only.

No, life is not any one of these elements, nor indeed all of them combined. They may make up much of one's life; but if the secret is really found, they will occupy a subordinate place. What, then, is life?

Seven centuries before the Christian era, a voice was heard among the wandering Israelites chiding the people in rhythmical cadences for their forgetfulness of duty. The weird prophet in authoritative tones inquired, "What doth the Lord require of thee?" His own answer to his question contains the solution of the riddle of life: "Do justly, love mercy, and walk humbly with thy God." Jesus said, "Not every one that saith 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father." He said whoever heard and did was like a wise man who built his house upon a rock.

Do justly! Justice for the living; justice

for the dead; justice to God; justice to man; justice to self. "This, above all: to thine own self be true, and it must follow as the night the day thou canst not then be false to any man." The Temple of Justice is sacred as the Temple of Truth. The end can not justify unrighteous methods. It is never right to do wrong that good may come; it is a vicious Jesuitical fallacy.

Love mercy! The law of kindness is a law of life. It is getting heaven into earth! Oh, the earthly hells of sorrow and loneliness and woe and poverty! If you would gain an eternal heaven, get all the precious lives in your power out of an earthly hell! The world is dying for sympathy and tenderness. Good Samaritans and not perfunctory Levites are needed now as when Jesus Christ taught on the shores of Galilee. A poet sings, "They who forgive most shall be most forgiven."

Walk humbly with thy God! The possibility of companionship with the Infinite presses us into the dust. He that humbleth himself shall be exalted. Greatness consists not in original talents, but it will be found according as our heavenly Father is permitted to control and operate through our lives. Mary Lyon used to say to her students: "If you want to serve your generation, go where no one else will go and do what no one else will do." It is the God-purpose which makes chapters of history. It is the God-thought which is the nucleus of individual glory and renown. The evolution of the good goes steadily forward. If any man would have a part in this great process of the world's redemption, he must be good—and this he will come to be if he strives to "walk humbly with his God." This, then, is Christianity. The world is needing to-day the powerful argument of lives throbbing with the truths of Christ. Unbelief wavers and retreats before humble and consistent Christian living. A fisherman's daughter sat in her cottage by the northern shore of Scotland, awaiting the coming of her father. All night she watched in vain. At dawn, a half mile along the coast, she found his lifeless form. With sad heart she returned to her cottage, and that night she lighted a candle and placed it in her window. For fifty years, night after night, she kept it burning, sitting beside the candle and snuffing the wick, that its light might warn the sailors away from the dangerous rocks. That was Christianity. "Let your light so shine!"

## FOR CHILDREN'S SUNDAY

CHILDREN'S Day will bring forcibly to our minds one fact of supreme importance to the church, that is the growing recognition of the place of children in the church. Two things might here be mentioned as indicating the real growth of that idea: 1st. The common observance of "Children's Day" throughout the country compared with a few years ago. 2d. In all of our new church edifices the location of the Sunday-school is not as formerly, in the basement, but is given a place worthy of the little ones.

The following may be of help in promoting the exercises in connection with Children's Day.

**"Consider the Lilies"**

BY THE REV. FRANK STANLEY VAN EPS,  
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*Consider the lilies of the field, how they grow: they do not toil, and they do not spin; yet I say unto you, that Solomon in all his glory did not array himself as one of these.—Matt. vi. 29 (literal translation).*

THIS is one of the sweetest of all the sayings of Jesus. "Consider the lilies," "learn well the lilies," think about them and learn what they can teach. But some little boy or little girl may ask: "How can the lilies be our teachers? They can not talk." No; they can not talk as we do, but they can make us think what they would say if they could talk as we do. But how do you know that they can not talk in their own way? Did you ever see ants when they meet? They have a way of stopping and touching their hands, or what seem like hands, and they may have a way of talking, telling one another where they have been or where to go for food. So, it may be that flowers have their own way of talking. At any rate, we can learn from them by watching what they do. They teach us by their example. We all know how easy it is to learn how to do things by watching others do them. That is what we are now to do, as we think about these beautiful flowers. There is a whole lot that we can learn when we think about the lilies.

Let us now give heed to what these little teachers have for us to learn, and learn thoroughly the lilies, as Jesus says.

The lesson that He first asks us to learn is *how they grow*. We say that the lilies grow because the life in them makes them do so. But no one knows just what life is. We may say that it is God's power in them, and that is about all that we need to know just now. What does the lily do to make itself grow? Nothing at all! It could not do that if it should try. All it does is to trust God and let Him make it grow. So the lily is much like ourselves in this, for we can not make ourselves older or younger by our trying or

our struggling. It stands where God wants it to stand, and it never says to Him, "You are making me too pretty!" or anything else like that. It never complains because He makes it white or any other color. Now, this is what it teaches us: that we are not to try to grow, but to let God make us grow; if He wishes us to be tall or beautiful or whatever else He may wish, then we are to let Him have His own way with us. This is what we mean when we say, "Thy will be done on earth as it is done in heaven." And He wishes to make us loving and kind, and like Jesus when He was a little boy. You can not grow like Him unless you keep close to God as He did, and obey God's will or wish. This is what we must all learn: just to let God make us good and true, as Jesus was, while we, like the lilies, do not hinder Him. Do you not know how you have sometimes hindered mamma by getting in her way, even when you wanted to help her? That is the way we may sometimes get in God's way when we try to do what He only can do. And I have never seen a lily that was not pretty, have you? Let God have His way with you, and you will see how happy you will be.

Then I notice that a *lily is bright*. It blossoms out in the sunshine, and seems to be so white and clean that it almost shines with its brightness. I wonder if this is not partly because it does not let anything make it cross? Now, it stands out in the rain and gets wet, and its face is washed by the rain and the dew, but how it seems to be happy right in all this! Then have you never noticed that, when a little boy or girl is good-natured and smiles, the face looks bright; but if he or she is cross about anything, the face looks dark and is not pretty at all? Just think of the lilies and be like them, bright and cheerful, because you do not let anything make you cross.

A lily is always *gentle*; it is never rough and unkind. Anyhow, I have never heard of any of that kind. And until we find a lily that is not gentle, we will try to be like those

lilies that we have known, as gentle as we can to every one. Our playmates, and even those boys and girls whom we do not know, we will treat as if we knew them well. That is a good way to get acquainted with them and to make new friends. Just try this way and see if I am not right.

The lilies *grow in peace with each other*. I never have heard of lilies having a quarrel, have you? I do not think that they ever do, or that one tries to get ahead of another. They never seem to make trouble or to get into trouble. I think that this is a good lesson for us to learn from them. How can we do this? Often, if we will just keep still, as the lilies do, and not say those hard words that come up to our mouth and want to be spoken. So we shall find how we can keep out of a lot of trouble. Then, too, we can keep from going too near to any one who may seem to want to make trouble. Stand where you are and keep still. I tell you I have found this a good way to keep out of trouble, and I want you to try it with me and see how well it works. When some other little boy or girl says to you what you do not like, just say to yourself: "The lily does not talk back, and so I am going to try its way. I will not say anything, but will keep still."

The lilies are pretty and have pretty clothes, and yet they *are never proud or vain*. There is a good lesson here for us all—grown-up folks as well as children. They do not seem to think that they must work hard to get pretty clothes. They do not worry about them. Solomon was king of Israel, over in Jerusalem, where Jesus was, only many, many years before, and he was very rich, so that a queen came a very long way to see him and his beautiful house and all his gold and silver and other pretty things. He had wonderful robes which he put on, all worked with gold and jewels. He must have looked very fine when he was dressed up in this way, do you not think so? And yet Jesus says that in all his glory, in all his fine clothes, and with all his riches, he did not array or dress himself as wonderfully as one of these lilies. He went to a great deal of trouble to dress as she did, and lots of people worked hard to make his clothes. But the lily just stands still and lets God clothe it in such beautiful form. And however many may see it and talk about its beauty, it never is proud, but is the same quiet and contented lily, always

trusting God for all that it needs, and to take care of it—and He does.

Did you ever hear a lily say its prayer? No, you may not; but the lily prays silently, if not aloud. How do I know? You look and see for yourselves, and I am sure that you will find that when the lily holds out its leaves and its petals to the sky and the sun, it is asking God for the warm and bright sunshine. See how dark and healthy the green leaves are. If it had been standing in a cellar for some days in a dark place, these leaves would have been pale, and no doubt it would not have felt so well and strong as it does. Then it needs rain, so that it may have plenty of water to drink. Plants need lots of water to drink. You know how we have to give them water in the garden and in the pots where we have them growing, or they can not live. So when they hold up their leaves, they show how they need and are expecting air and rain and sunshine. That is one way to pray. Men used to hold up their hands when they prayed. I wonder whether they learned this way from the flowers. The plants just point out their needs, and God never forgets them and what they must have.

#### A Visit to the Boy Jesus

BY REV. WILLIAM BYRON FORBUSH, Ph.D.

LET us go together to-day on a visit to the home of the boy Jesus. We want to know just how He lived when He was with men as a child.

We are on a hilltop looking down into His village home. This hillside town clings to the slope like a white wasp's nest. Which of the white, one-story huts is Jesus's home? It has a flat roof and not more than one or two rooms. There is no chimney, and the light comes in mostly from the open door. Look in. The box which contains the dishes is the table. The lamp stands on an upturned basket. Those thick pads rolled up on the shelf are the beds. The food is cooked on a little camp-fire outside. Joseph is working with his tools in the shelter of the vine-covered porch in the doorway. Mary by his side is feeding her chickens and doves. Jesus is helping Joseph.

Just inside the door is a large earthen water-pot. When the day gets cool Mary will take this empty jar and lay it sideways upon the top of her head and go down with Jesus to the one fountain in the village where all the women

are gathering. Here the children play together or listen to the stories of olden days told them by the elders of the village.

And where is Jesus's school? Somewhere near the fountain is a plain stone building with a pot of manna carved on its capstone. It is a church as well as a school, and the village rabbi or minister is the teacher. The scholars all study out loud, and their school-book is the Old Testament. School-days are over at thirteen, but Jesus probably comes in later and borrows of his old teacher a chance to read out of the great roll on which God's law is written.

It is a little town, but it is not a lonely one. Foreign traders often stop at the village fountain with news. Roman soldiers occasionally march across yonder plain and down that old caravan road long strings of camels move from Asia to Egypt.

There is much to see. From this hilltop or from the housetop where Jesus often sleeps on summer nights He can see shepherds and vinedressers and farmers, all of whom come to His father's door for a stout staff, a sharpened sickle, or a wooden plow. He knows the ways of the homeless street dog, the filthy swine, the wild wolf, and the shrewd fox. On the slope of this very hill grow all kinds of bright-colored flowers. Here He learns to foretell the weather and loves to look upon the mountains and the distant sea.

Here, too, He can see many places where brave deeds have been done. From yonder cone Barak rushed down to defeat Sisera in this valley; farther away Gideon won his plucky fight, and near by Jonathan and Saul died and David came to mourn. To the west Elijah destroyed the prophets of Baal, and across this valley Naaman drove to Elisha to be healed.

Far off to the south he traces the road that leads to Jerusalem, the city of God. Thither He goes to keep the Passover, and there in the holy place He tells His mother that He has decided to be about His heavenly Father's business.

What Jesus was as a boy each child may be (see Luke ii. 40).

1. "He grew." Much outdoor life, hearty play, willing work.

2. He "waxed strong in spirit"; that is, He had a firm will and a brave heart. He faced storms, cold, poverty, difficulties nobly.

3. He became "filled with wisdom": from study, conversation, nature, history.

4. "The grace of God was upon him." This child of love gave His thankful life to God in His own home and there served God in obedience and loving duty.

### Christ with Children

*Whom shall receive one such little child in my name receiveth me.*—Matt. xviii. 5.

SPECIAL assurance that Christ is with the children.

### A Boy's Trophy

*And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, is here wrapped in a cloth: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that: give it me.*—1 Sam. xxi. 9.

DAVID was not born a king. He won kingdom. This sword was the trophy of his first exploit. He little thought when he laid it away here that it would have to do with later victories. Compare with King Arthur's winning of Excalibur.

I. The Trophies a Boy Can Win.—1. Good health and constitution (David's outdoor boyhood; the lion and the bear). 2. The power to think, to study, to concentrate. 3. The improvement of one's special, the small, talent (David's sling and harp). 4. The power to conquer obstacles ("I am the founder of my own family," said Napoleon). 5. The putting into practise of at least one great resolution.

II. The Results.—1. It is some such early victory that wins the confidence of others (see chap. xxii.). 2. Early victories mean stored strength. The Sandwich Islander ate his enemy's heart so as to secrete courage. 3. Early victories mean usable power. Out of the museum of boyish trophies comes the victorious sword for some great emergency. 4. It is the sword laid on the altar, as in medieval knighthood, that serves valor.

### Playing "Grown Up"

*They are like children. . . . calling to one another and saying: We have piped unto you and ye have not danced; we have mourned to you and ye have not wept.*—Luke vii. 32.

THEY were playing "Wedding" and "Funeral." Imitating grown-ups. So do children now.

I. Foolish Ways.—1. Imitating elders, follies. Smoking, drinking, dress, extravagance. 2. Trying to be grown up too soon. Showing off; "making love."

II. Wise Ways.—1. Be a child as long as you can. Be about your Father's business in a child's way. The glory of a chance to be a boy. 2. Follow the best leaders. Don't "put on" mannishness. Grow unto manhood. See Luke ii. 40, 52. Play you are the best man you know, until you become what you play.

### The Child the Father of the Man

FROM A SERMON BY THE LATE J. H.

BARROWS, D.D.

*And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.*—1 Sam. iii. 19.

SAMUEL may be the best example of a child early given to God, and whose whole life was set to do God's will.

I. He had a Good Start.—1. He had a good father and mother. 2. His mother consecrated him in prayer. 3. She rejoiced to give him up to the service of God.

II. His Childhood was in the Midst of Holy Surroundings.—1. He was still held by his mother's love and care. 2. His heart clung to his birthplace, so that after the Tabernacle was overthrown he went back there to live. 3. He learned the meaning of the story of Israel. 4. His heart grew ready to hear the call of God.

III. God may Come to Children.—1. He has spoken to many in life's morning. 2. To us His voice may be in more stillness even than to Samuel. 3. We need to hush common noises to hear Him. 4. The best time to hear Him is in childhood.

### Standard Citizenship in the Kingdom

BY THE REV CLAUDE R. SHAVER.

*Of such is the kingdom of God.*—Luke xviii. 16.

HERE is mention of a kingdom whose citizenship is not described in the political literature of the nations. Yet its standard was most vividly portrayed that day when Jesus pointed to the little children, saying, "Suffer little children to come." As we look upon

that standard set up by the Founder of the Kingdom, we note the following childlike characteristics:

I. Recognition of heavenly Parent. As the elder brother in the Temple, at the age of twelve, came to a simple, conscious recognition of the unseen Father, so all His followers must come to the same conviction. Necessary in order that they may say "Our Father."

II. Simpler trustfulness. Not a scientific belief or a rational understanding, but an implicit confidence in the divine love.

"Keep thou my feet; I do not ask to see  
The distant scene—one step enough for me."

III. Childlike purity.

"If there is anything that will endure  
The eye of God, because it still is pure,  
It is the spirit of a little child,  
Fresh from His hand and therefore undefiled."

IV. Childlike humility—the ideal democracy. A son of the President says: "My papa tells me that there are only short boys and tall boys; good boys and bad boys."

Thus is the constitution of the kingdom of heaven written in a language that all may read; and, reading, may be encouraged to attain.

### Not Hinder but Help

*Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*—Matt. xviii. 6.

CHRIST's work and ours is not to catch children in fault, nor to make them stumble, but rather to make straight paths for their feet.

### The Best Home

FROM A SERMON BY BENJAMIN D.

THOMAS, D.D.

*Be thou my strong habitation, whereunto I may continually resort.*—Psalm lxxi. 3.

THE home I speak of is not in heaven, but here. Enter through the door, which is Jesus Christ, and you are there at home in God's palace—in God's heart. God is a home. Here is no dread of God's watchful eye, but continual delight to please Him.

I. Home is a place of shelter and security. A little boy is afraid of big rough boys in the street, but on his own doorstep he is no more

afraid. In the Middle Ages men were safe in their strong castle. A traveler in a prairie snow-storm is safe when he finds a settler's cabin. God is mercy, help, deliverance.

II. Home is a place of supply. Some homes are poor, but God is a rich, satisfying

abode. He can do everything for us, and will. There is a continual feast.

III. Home is a place of love. There are gardens without flowers, and temples in ruins, and homes without love. But love is the true center of home; and God is love.

## INDEPENDENCE DAY SUGGESTIONS

BY EDWARD M. DEEMS, D.D.

### An Exalted Nation

*Righteousness exalteth a nation; but sin is a reproach to any people.*—Prov. xiv. 34.

SOLOMON had in mind his own nation, and as in his mind he reviewed its story, he was inspired to write the words of the text which are the summing up and moral of the history of the Jewish nation.

The "righteousness" which the writer had in mind was "the righteousness of the law," but the principle involved warrants us in understanding it to mean the "righteousness which is of faith," or, in other words, the Christian religion.

I. Christianity brings peace to a nation. Its head is the Prince of peace. The most peaceable nations in the world are the most exalted.

II. Christianity exalts a nation by purging it of unchastity and intemperance.

III. The righteousness of Christian faith exalts a nation by introducing and maintaining justice.

The best laws best administered are not found in Asia and Africa, but in Europe and America, in Christendom. Independence Day should be used to magnify the importance of America's having just laws justly administered.

IV. The Christian religion exalts a nation by instilling into its citizens the purest and most practical morality.

Righteousness tears out of a nation the liar, the thief, the slanderer, the grafter, the gambler, and the libertine, and puts in their places the man of truth, honesty, purity, and charity.

V. Righteousness exalts a nation by binding together its citizens with a chain of a common love for Jesus Christ and God His Father. That makes a nation of brothers, to whom the Psalmist's words fitly apply: "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. cxxxiii. 1).

VI. True liberty is given to a nation by Christianity, and thus is that nation exalted.

VII. Righteousness which is of faith in Christ exalts a nation by making it holy.

Without holiness no nation shall see God. It is the summing up and result of all the exalting qualities of peace, justice, chastity, temperance, morality, unity, and liberty.

If America ever has that righteousness which exalteth a nation, it must be through her citizens. Hence personal dedication to Christ, on the part of each citizen, is the best way in which to celebrate Independence Day.

### Our National Perpetuity

*Happy is that people whose God is the Lord.*—Psalm cxliv. 15.

JULY 4th, Independence Day, is the happiest of our national holidays. Why is this true? Because it reminds us that we are citizens of the greatest republic of the ages, and directs our gaze toward a dazzling future. But if the bright prophecy of our nation's future is to be realized we must recognize, cling to, and cultivate the essentials of the republic's perpetuity.

I. *National Unity.* The union has been cemented by our best blood. It still must be guarded and preserved with sleepless vigilance.

II. *Universal Education.* Horace Mann says: "A human being is not in any proper sense a human being till he is educated." We must stand by the common schools. Nor must we despise higher education.

III. *Recognition of the Dignity and Nobility of Labor.* A. S. Hardy: "Work is a great blessing; after evil came into the world, it was given as an antidote, not as a punishment."

IV. *Philanthropy.* Julia Ward Howe: "As He died to make men holy, let us die to make men free."



V. *Toleration of All Sects and Beliefs and Parties that are not Anarchistic.* Such countries as Russia and Spain have tried intolerance, and—failed. Gamaliel's advice holds good to-day (Acts v. 38-39).

VI. *National Righteousness.* Nothing can take its place. No constitution, form of government, wealth, or military strength can serve as its substitute. The proof of this is written all over the pages of the history of nations.

Sacred are our trusts and bright the vision of our country's future.

#### Texts for Sermons

ISA. xlix. 6 (A. R.): "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth."

Ps. cxliv. 15: "Happy is that people whose God is the Lord" (cf. Ps. xxiii. 12).

Ps. xlviii.: The Song of the Patriot.

Ps. xi. 8: "If the foundations be destroyed, what can the righteous do?"

Also Ps. xlviii. 11-18; 2 Sam. x. 12; Deut. xxiv. 5; Deut. iii. 21-22; 1 Kings xiii. 6-10; Gen. xxx. 25; Ex. xxxii. 31; Ex. iv. 18.

#### EXAMPLES OF BIBLE PATRIOTS

Samuel (1 Sam. viii.); Eli (1 Sam. iv. 18); David (Ps. xxxiii. 12); Nehemiah (Neh. i. 3, 4); Solomon (1 Kings iii. 9); Elisha (2 Kings xiii. 17); the Lord Jesus Christ (Matt. xxiii. 37, 38).

#### GENUINE PATRIOTISM.

"He prophesied that Jesus should die for that nation and not for that nation only" (John xi. 51-52).

Do you know how much money Washington received for his services as commander-in-chief of the army in the time of the American Revolution? Not one farthing. His successors in the army have received their \$17,000 or \$19,000 salary a year. But for Valley Forge, and Monmouth, and the Delaware crossing, and all the other horrors of the Revolution, Washington received not a farthing.

What but pure love of country inspired Governor Nelson, of Virginia, during the Revolutionary War, when, at the siege of Yorktown, Lafayette asked him to what point the cannon had better be directed, and

Governor Nelson answered, "Point to that house; it is mine, and the best house in the town, and Lord Cornwallis will surely be occupying that as his headquarters." What but patriotism led Bismarck, when at one time he was threatened with death because of his effort to get Germany away from the Austrian clutches, to cry out, "What care I if they hang me, provided the rope by which I am hanged binds this new Germany firmly to the Prussian throne?"—*Talmage.*

#### Thoughts upon National Life

FROM JOSEPH PARKER.

*The Making of a Christian Nation.*—Is it worthy of Christ that He should subdue the nations, take out their military temper, their thirst for human blood, and make men brothers the world over? Is this a miracle worthy of His majesty? This miracle, great as it is, can not take place in the nation until it has taken place in the individual. Herein the work of Christ is specific, and is defined with critical limitation. We can not have a Christian nation until we have Christian men.

*Our Country Should be a Commonwealth, not a Gigantic Betting-House.*—We must not turn the country into a stupendous money-making machine for our own use and furtherance. There is a legitimate and Christian socialism. The country shall be a commonwealth. The danger is that all the countries now become gigantic betting-houses. . . . Blessed be the nation that loves to till its ground, to sow honest seed honestly, and to reap a good harvest thankfully. That is the way of life that will stand when all other ways have been proved to be rotten and unrighteous.

*A Judgment Day to Nations.*—Empires are dependent upon character for their existence. Where are the testimonials? What is their record? It is all written. There will come a point—call it, if you will, Day of Judgment; it is a solemn, grand term—when empires must put down their record and stand or fall by what they have done.

*The Bible the Nation's Statute.*—Give any nation the Bible, and let that nation make the Bible its statute book, and every class in the community will have justice: masters will be just to their servants; servants will be just to their masters; family peace will be protected; social relations will be purified; common progress will be guaranteed. This spirit of justice is the social strength of the Bible.

## SUGGESTIVE OUTLINES

## The Other Little Ships

FROM A SERMON BY DONALD SAGE  
MACKAY, D.D.

*And there were also with him other little ships.*  
—Mark iv. 36.

WHEN Christ stilled the sea that night the other little ships also benefited by the calm. These other little ships bring two reminders.

I. The unseen comradeship of life. Neither you nor I is alone in our grief and suffering. Out yonder on the ocean of life other men and women are going through the same experience, bearing the same burdens, facing the same kind of loss, passing through the same sort of sorrow; and if we could but remember their unseen presence around us, their courage and patience, would we not, many a time, take fresh heart, believing that some day the calm must come, and we shall see again the lights of home upon shore?

II. They remind us of the unseen and too often unappreciated blessings which come to us in life.

1. You, for example, are to-day what you are, possess what you have, through influences which you can not explain. You are like one of the other little ships. You have shared the blessings of some other soul which have overflowed into your life. Away back in your past there was a praying father or mother, and the answers to their prayers have repeated themselves in your experience.

2. Look at the history of Christianity. What is the record of the church in the history of these nineteen centuries but a repetition writ large of the story of the other little ships? More wonderful even than the progress of the church itself is the multitude of things which through Christ's influence have been indirectly blessed. 3. That makes a man's personal decision for Christ a solemn thing. He never knows the other souls who through that decision of his are brought into the wake of Christian living. It is not only that his own home life, his wife and children, feel the blessing of his stand for righteousness, but out yonder in the world, where the tumult of life is beating, among his business associates, among many whom perhaps he never supposed thought of such things, his spiritual decision becomes a silent influence for good, and in ways he can not tell he brings with him into

the harbor of Christ's love these other little ships that have shaped their course by his.

## Victory Over the World

FROM A SERMON BY ALEXANDER  
MCLAREN, D.D.

THREE questions are suggested:

I. What is a victorious life? The world conquers us when we let it hinder us from doing our duty and living Christ-like and God-pleasing lives; when it fills our affection and constitutes our aim; when it lets down its painted phantasms between us and the true realities, the things unseen, and eternal, and universal. We conquer the world when nothing in it will turn our feet one inch from the straight path, when all that is in it will exercise our muscles and build up our character, and when like some Jacob's ladder with its foot upon the earth we climb by its gradual rounds until we reach at last the summit and gaze into the face that is above it, the face of our God. The one is to be beaten by the world; the other is to beat it. And when you put your foot on the animal that is in you, refuse to be deceived by the world's false promises or caught by its glittering baits, will not let its siren voices seduce you into ignoble contempt with its trivialities and transparencies, then you have conquered.

II. Was there ever such a life? Not only in reference to His own past life, and His immediate death upon the cross, but in reference to the ultimate results of that Passion—results which the world's history ever since more and more has been showing, are being wrought out, and will be completely accomplished yet, Jesus Christ triumphantly declared, "I have overcome the world"; and answered for us all the question, Was ever such a life lived?

III. If such a life has been lived what does it matter to me? 1. There are two spheres, in both of which the Christian man dwells—in the world and in Christ—the one full of affictions and trials and temptations; the other like some sequestered dale in the midst of an island in the raging sea, where the wind never blows, and all is peace. In Christ peace; in the world tribulation; and if we overcome the world it must be because Christ is more for us than an example, because

through His death on the cross we have communion with Him; His Spirit of life flows into our spirit, and we in Him, as well as by Him, are conquerors. 2. The answer to this final question, What does it matter to me? is still further supplied by the words of the evangelist himself. "This is the victory that overcometh the world, even our faith."

### How do We Know that the Bible is the Word of God?

FROM A SERMON BY JAMES STALKER, D.D.

- I. On the authority of tradition.
- II. By the excellence of the Book itself.
- III. By the testimony of the Holy Spirit.

#### Foursquare Citizenship

BY THE REV. CLAUDE R. SHAVER.

*The city lieth foursquare; and the length thereof is as great as the breadth.*—Rev. xxi. 16.

MODERN minds are not as much concerned about the literal interpretation of these words as they are about their spiritual application. Whatever or wherever the future city may

be is not so important as the *citizenship* which is to be found therein. Such citizenship depends upon:

I. Foursquare cities. This is admitted by every thoughtful prospective resident who looks for a home—in a community of broad opportunities—opening in at least four directions: favorable for business or profession; congenial home life; thorough educational advantages; impartial in religion. Not a Monte Carlo, but a realized Utopia. How broad is your home city to you?

II. Foursquare education. This will help answer the foregoing question. A broad education would enable a citizen to utilize the extended scope of a foursquare city. Not commerce alone, nor culture, nor religion, but the best of all these.

III. Foursquare homes. Even education is likely to become narrow unless the correct bearings are given the youthful voyager at the fireside.

"Each man's chimney is his golden milestone; Is the central point, from which he measures every distance Thro' the gateways of the world around him."

### SUGGESTIVE THEMES AND TEXTS

**Upheavals of Faith.** "And when they found them not they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also."—Acts xvii. 6.

**Upheavals of Unfaith.** "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"—Isa. xxix. 16.

**The Sword, the Scepter and the Pen, or Triple Forces in National Supremacy.** "Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer."—Judges v. 14.

**The Divine Idea of Fasting.** "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."—Isa. lviii. 6.

**The Gladdening River.** "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."—Psalms xli. 4.

**A Contrast in Seed-sowings and in Harvests.** "For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—Gal. vi. 8.

**The Unseen Friend.** "Whom having not seen, ye love."—1 Peter i. 8. William R. Huntington, D.D., L.H.D., New York.

**The Mission of Good Humor.** "A merry heart doeth good like a medicine."—Prov. xvii. 22. C. E. Locks, D.D., Brooklyn.

**A Christian Monopoly.** "All things are yours."—1 Cor. iii. 22. Nehemiah Boynton, D.D., Brooklyn.

**Grace for the Kitchen.** "Martha, Martha, thou art careful and troubled about many things; but one thing is needful."—Luke x., 41, 42. W. H. G. Temple, D.D., Cleveland, Ohio.

**Unconscious Influence.** "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them."—Acts v. 15. Edward W. McClusky, D.D., St. Louis.

**Christ's Influence Over Great Men.** "Have any of the rulers or of the Pharisees believed on him?"—John vii. 48. John L. Brandt, D.D., St. Louis.

**Christian Optimism.** "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh."—Luke xxi. 28. J. Howard B. Masterman, M.A., Birmingham, England.

**Inadequate Plans for Life.** "The bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it."—Isa. xxviii. 30. L. H. Dorchester, D.D., St. Louis.

## PRAYER-MEETING SERVICE

BY WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

## The Fruit of the Spirit

JUNE 4-10.

*But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Gal. v. 22, 23.*

THINK of the function of the Holy Spirit. The Holy Spirit is He who bridges the distance between the Christ upon the cross and these days of ours; who gives that Christ steadily increasing empire; who makes living the otherwise dead letter of the Scripture; who changes Christianity from a history to a force; who is, through the instrumentality of the truth whose statement and record is the Scripture, sublimating ideals, imparting holy energy, increasing the volume of righteousness, ennobling motive, girding wills working in human hearts the mighty moral miracle of regeneration.

Think of the method of the Holy Spirit. It is a method vital, from within outward. It is the heart the Holy Spirit strikes, for as a man thinketh in his heart so is he. The Holy Spirit is God immanent in the utmost meaning. This immanent, divine working must result in fruit.

The fruit of the Spirit, the result of His specific action in the specific human heart is easily resolvable, as our Scripture catalogues them, into three fruit-clusters.

I. The cluster of the fruit of the Spirit as toward God. 1. Love. This is the eminent truth of the natural human heart—it does not naturally grow the fruit of love Godward. But the Holy Spirit, regenerately, implants such love. 2. Joy. Its root meaning is of a spring upwelling. It is, like a spring, independent both of floods and droughts. The joy of the heart in God does not hang upon external circumstance. John Bunyan had this joy in Bedford jail. 3. Peace. Its root meaning is joining. When the soul, dislocated from God by sin, is joined to Him by the consciousness of forgiveness and sonship, then the soul is sweetly tranquil.

II. The cluster of the fruit of the Spirit which has to do with the relation of the self toward others. 1. Long-suffering. Patient endurance under injuries from others—a passive grace. 2. Kindness or gentleness. A

genuinely loving feeling toward others. 3. Goodness. An active going forth in beneficence toward others. There is inspired statement of the method and result of such fruit as this in Rom. xii. 19-21.

III. The cluster of the fruit of the Spirit which has to do *specially with the self*. 1. Faithfulness; that is, trustworthiness; truth to trusts. 2. Meekness; freedom within the self from a petulant impatience and irritability, issuing in readiness for even lowliest service—e.g., Christ washing the disciples' feet (John xiii. 8). Temperance; that is, self-control as toward various appetites; keeping things under one's feet (Ps. viii. 6-8).

Why does not more of such gracious, wonderful fruit appear in ourselves? Because we so little have entire openness of heart toward the Holy Spirit.

## The Tragedy of a Soul

JUNE 11-17.

*And he went his way.—Luke xxii. 4.*

IT is of Judas this is said.

I. This betrayer was one of the especially chosen twelve. "If it be asked why our Lord chose him, the answer is nowhere given to us; but we may reverently conjecture that Judas Iscariot, like all human beings, had in him germs of good which *might* have ripened into holiness if he had resisted his besetting sin, and not flung away the battle of his life" (Farrar). The fact of this choice of the betrayer is significant of much practical teaching. 1. His companionship with Jesus was of great personal *advantage* to the betrayer. But have we not been chosen, in this Christian land and time, to great personal advantage? Why? No one can tell. 2. But being chosen to great personal advantage does *not preclude final fall*. It did not in the case of the betrayer. It does not in yours or mine.

II. The chief trouble with the betrayer was that his own supreme, preponderating choice was wrong. "He went *his way*"—not Christ's way. Nothing is more fundamental and masterful than one's chief, supreme, ultimate choice.

"Search thou the master-passion; there alone  
The wild are constant, and the cunning  
known."

We must choose somewhat. "But while we are thus necessitated to choose, and to choose an object of supreme affection, the choice itself is free. There is always an alternative" (President Mark Hopkins). What is your really supreme choice?

III. There are always helps downward, if the supreme choice be downward. 1. Satan is such a help downward. 2. Various aiders are such downward helps. "And he went his way and communed with the chief priests and captains." 3. The man's besetting sin is a help downward. 4. Bad engagements become such helps downward. "And he promised and sought opportunity to betray him."

IV. What would have saved the betrayer; what would have prevented the tragedy of a soul? Had Judas supremely chosen Christ, that would have saved him; there had been no such tragedy of a soul.

#### An Entrancing Hope

JUNE 18-24.

*For we through the spirit wait for the hope of righteousness by faith.*—Gal. v. 5.

BUT the arrangement of words in the Revised Version is better: "But we through the Spirit by faith wait for the hope of righteousness."

I. Righteousness is right-being. 1. As related to our surroundings. Think of Jesus in serene adjustment with circumstance, making even Gethsemane tolerable with the submissive prayer: "Father, not my will, but thine be done." 2. Toward others. It is the exemplification of St. Paul's great hymn of love in 1 Cor. xiii. 3. Within the self. How the kingdom of the self is apt to be a clashing of the lower nature against the higher; a chaos instead of cosmos. 4. *Toward God.* And this is the seminal principle of all other right-being; perfectly right with God, we shall be right in every other quarter.

II. But our Scripture speaks of the *hope* of righteousness. Tho we may be saved and justified, it does not follow that there has been wrought in us a complete right-being toward circumstances, others, within the self, toward God. We are Christians, but not yet perfect Christians. But nothing less than perfection is God's ideal for us. "Be ye therefore perfect, even as your Father in heaven is perfect." And we passionately long for this. We exclaim, with the apostle: "Not as tho I had already attained; either were already perfect; but I

follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

III. And we "wait for" this hope. But this means waiting for assiduously, patiently, expectantly. There are two kinds of waiting—the waiting of listlessness, and the waiting of alertness. It is this last waiting of a tense and struggling alertness which is here meant.

IV. The means by which this entrancing hope of righteousness shall be obtained. 1. The Holy Spirit is such means. 2. Faith is a means. For faith is assent of intellect and consent of heart to God and the things of God.

#### Where to Look for Light on Some Great Questions

JUNE 25—JULY 1.

*For in him dwelleth all the fulness of the Godhead bodily.*—Col. ii. 9.

SAID a young man to me: "I am more and more getting to see that, after all, Jesus Christ is the only true Guide for me; is the best answerer of my questionings." That young man was making the greatest possible discovery. For who is Jesus Christ? Our Scripture tells. "In him dwelleth all the fulness of the Godhead bodily." That is the distinction between the religion of Jesus Christ and all other religions. All other religions are the attempts of men, strainingly and wearily, to find out God. The religion of Jesus Christ is the religion of the descent and disclosure of God to men.

Jesus Christ is man. He is in human nature. He has body. He came by birth from a human mother. But Jesus Christ is also God. In Him dwells all the fulness of the Godhead. From Him rays out the light of divine disclosure. Therefore Jesus Christ is He to whom to look for light upon great questions.

I. Jesus Christ is light upon the question of the worth and dignity of our human nature. How worthful and noble must that nature essentially be when Deity was willing to assume it.

II. Upon the question of the forgiveness of sins.

III. Upon the question of a particularizing Providence (Matt. v. 28-31).

IV. Upon the question of the worth and method of prayer.

V. Upon the question of a right life.

VI. Upon the question of another life.

## ILLUSTRATIONS FOR PULPIT USE

ation.—The doctrine of the perseverance of the saints is only a way of stating a frequently observed fact that wandering never do break all the cords that hold early religious experiences, and by netimes they are drawn back to God. Identical from *The Church Times*, London, is this fact:

is one pretty story of the [Limerick] al. It has a remarkably sweet peal of bells they were made by a young Italian, and the profits which he gained from the sale of the little villa, within of the convent which had bought it there he comforted himself with of listening to his bells so long as he live. But misfortunes came upon him, he lost his all, and went forth a wanderer without home or friends. The convent, pulled down, and the bells were sold at the Limerick Cathedral. The poor maker of the bells, limbs and heart alike weary; and consolation he suddenly resolved to sail where his bells were, that he might hear them once more. He arrived in a boat, and, in the still evening, the bells rang forth. The old man lay down, folded in rapture, and a smile of perfect peace on his face as he slept. He awoke. But the smile was still there, however, when the rowers landed and woke him."

wanderer's heart we may hope that it faintly echoes the sound of bells long for him when his heart was pure, and this will some day bring him back to us.

ence.—The Scriptures speak of a faithful man that is made to praise God. If all our ills have somewhere a face to them, *The Church Times*, London, an old story of history dating back to the year 1840 illustrates how a disorderly practise is made of a useful structure:

George Cavendish was much, and naturally, disgusted because the Bond Street man threw oyster shells and other refuse over the wall into the gardens of Bond House. Remonstrance was ineffective, so he took his own remedy. He cleared a portion of the gardens 'for the recreation of the public,' as he expressed it, 'and to give employment to industrious men.' In short, he constructed the Bond Street Arcade, as we know it, the covered promenade between Cork Street and Bond Street, for a double line of shops for the sale of other fancy goods, whereby he shocked the Bond Street folks by block-

ing up their view over the garden, and also conferred a boon upon the West Enders in general."

Faith Cures.—The fame of "brown-bread pills" is world wide. Cures that are set down as remarkable or miraculous have often been wrought as simply as those about which a writer in *Leslie's Magazine* discourses:

"Perhaps the most remarkable illustrations of what can be done with simple means are furnished by the famous Mattei remedies, which made an extraordinary impression on the London public a little more than ten years ago, and obtained so distinguished a champion as Mr. W. T. Stead, who visited Count Mattei in the romantic Italian castle where he was supposed to guard his secrets. Three of his preparations, *Elettricità Bianca* (white electricity), *Elettricità Verde* (green electricity), and *Elettricità Rossa* (red electricity) were sent to a chemist for analysis. He suspended them in glass tubes to see if they were magnetic, made electrical experiments, tried them with litmus paper, took their specific gravity, used a microscope, applied every known test, but nothing happened. 'There is but one substance which possesses all the above qualities,' he finally reported. 'That is water. None of these fluids differ at all from water in any of their properties.' The remedies which essayed to cure nearly every ill that flesh is heir to, and which hundreds of honest people were sure had benefited them, were, so far as the chemist could find out, only water—water, soft at \$1.20 an ounce."

Yet there are people who put faith in these kinds of remedies who cavil at the New-Testament account of the cures wrought by Jesus!

Sorrow.—I have recently patented a tremulo attachment for a guitar. It is a little device so arranged as to serve as a hand rest while picking at the strings, and by a tremulous pressure a most pathetic and sympathetic vibration is produced, melting the musical heart with its tremulous tones. But it is only when God lays His hand heavily upon the human harp and plucks the heart-strings with sorrow that in its new-found harmony—mingled voices of joy and pain—it really begins to carry in its song the power to comfort and heal the suffering world.—*Contributed by the Rev. J. A. Burchitt, Springfield, Ill.*

Over-Strict Religion.—Moncure D. Conway, who revolted from his early religious training and became a "free thinker," de-

scribes in his recent "Autobiography" the practical working of the stern theology of that day in the affairs and lives of children:

"My parents, well read in Methodist theology, held strong views against fatalism, but there is a fatality also in the 'free-will' faith; it involves being constantly looked after. The Presbyterian children, whose conduct and destiny were already fixed, enjoyed more freedom than we who were every moment determining our eternal weal or woe. We were under a rigid régime: two sermons every Sunday besides Sunday-school; and only strictly religious reading permitted on that day—even the fourth page of *The Christian Advocate* being prohibited because it was literary and scientific. Our small affairs, actions, words, were ascribed everlasting importance, and we lived under the suspended sword of Judgment Day."

It would not be easy to say how much of the irreligion of men is due to strict early training, but there are very few who have any desire to get back to that kind of religion.

**Manhood.**—The high qualities of the emancipated and redeemed man are expressed by Mary J. Elmendorf in the following lofty lines:

"Sweeter than twilight music winging  
thought to heights  
Unseen; serenest than the summer sea in  
nights  
Of silver splendor; loftier than the peaks  
that part  
The freighted rain-clouds; brighter than the  
diamond's heart  
Where captive lightning flashes; changeless  
as the pine  
Whose green boughs greet alike the cen-  
turies' storm and shine;  
Firmer than rocks that rib the wrinkled hills;  
yet mild  
And white and songful as the pure mind of  
a child  
Is one against whose breast in vain Sin hurls  
his spears,  
Whose armor mightier is than that at Thetis's  
prayer  
By Vulcan forged. The strong, true man,  
priest at the shrine  
Of Truth, triumphant over doubt and pain  
and tears,  
Heir of the morning, lord of earth and sea  
and air,  
God's masterpiece, unveils his lineage di-  
vine."

**Asceticism.**—In *Scribner's* for April Richard Harding Davis, writing on "Kits and Outfits," ridicules the traveler who scorns to make himself as comfortable as he can:

"If there is transport at hand, a man is foolish not to avail himself of it. He is always foolish if he does not make things as

easy for himself as possible. The tenderest will not agree with this. With him there is no idea so fixed, and no idea so erroneous, as that to be comfortable is to be effeminate. He believes that 'roughing it' is synonymous with hardship, and in season and out of season he plays the Spartan. Any man who suffers discomforts he can avoid because he fears his comrades will think he can not suffer hardships is an idiot. You often hear it said of a man that 'he can rough it with the best of them.' Any one can do that. The man I want for a 'bunkie' is the one who can be comfortable while the best of them are roughing it. The old soldier knows that it is his duty to keep himself fit, so that he can perform his work, whether his work is scouting for forage or scouting for men, but you will often hear the volunteer captain say: 'Now, boys, don't forget we're roughing it; and don't expect to be comfortable.' As a rule, the only reason his men are uncomfortable is because he does not know how to make them otherwise; or because he thinks, on a campaign, to endure unnecessary hardship is the mark of a soldier."

This is a lesson applicable to the Christian soldier. Hardship and self-denial are to be borne in the course of duty, but never invited for their own sake.

**Wicked Waste.**—Cleveland Moffett in *Success* writes scathingly of the costly follies of New York's society women. He represents one of them reckoning up her charities for the year, which as she said, "if she had given to all that had applied would amount to \$3,000:

"The price of a pet dog," said I.

"Nonsense," said she.

"There are pet dogs in New York, I insisted, worth \$5,000. There are St. Bernards worth \$7,000. There are women in New York who spend a thousand dollars a year on clothes for their poodles."

"On clothes for their poodles?"

"Certainly; on house-coats, walking-coats, dusters, sweaters, coats lined with ermine at \$300 each, automobile coats with hoods and goggles, and each coat fitted with a pocket for the poodle's handkerchief of fine linen lace."

"I never heard of such a thing."

"It is absolutely true. Furthermore, these women buy for their pet dogs boots of different colored leathers to match the coat; house-boots, street-boots, etc., that lace nearly up to the knee, and cost from \$5 to \$8 a pair. They buy half a dozen pairs at a time, and they buy collars, set with rubies, pearls, or diamonds, at several hundred dollars each. A man who makes a specialty of such collars told me of a woman who imported from Paris a complete outfit for the poodle costing \$3,000, and one lady had a house built for her dog, the exact model of a Queen Anne cottage, with rooms papered and carpeted and

the window hung with lace curtains. Every morning a woman calls—a sort of dog governess—to bathe and comb and curl and perfume the little darling, and then take him out for a walk. He eats and drinks from silver dishes, and if he gets a stomach-ache a specialist is promptly summoned.

"What—a dog specialist?"

"Precisely. New York has its fashionable dog doctors who get \$10 a visit and sleep with a telephone at their bedside for night calls, like regular practitioners. One lady whom I know summoned a specialist from New York to Newport and kept him there for a week, at a hundred dollars a day, because her poodle was ailing."

And yet this class of people are shocked that workingmen on \$3 a day should organize and institute strikes. Perhaps the gospel most needed just now is some plain preaching to "high society."

**Counterfeits.**—It seems to be the tendency of many to reject the confidence of their fellow beings because they have at some time been deceived. The same argument is used by those who are opposed to the church, who say, that because a few counterfeits are found in its ranks the church as a whole must be rejected. Would such persons be willing to follow this kind of logic in all their relations with men? Not long ago the chief of the United States secret service bureau made an investigation to ascertain, as nearly as possible, the proportion of counterfeit money in circulation; as a result he found that to every one hundred thousand dollars of currency in circulation one dollar may be put down as spurious, and to every one hundred thousand of silver in circulation three will probably be counterfeit. I have as yet failed to find the man who has renounced his confidence in legal tender simply because of the few spurious intruders that turn up occasionally.—*Contributed by the Rev. E. K. Masterson, Waverly, Ill.*

**Affinity.**—I once went into a great machine shop where they were making steam-engines and all kinds of machinery. Great drills, planes, lathes, trip-hammers, furnaces were on every side. To me it was a revelation. For thirty years I had lived in the great world of men; but how little I knew of the steelworkers' craft.

So if a great revelation had come to us from God the Father, that in the life that is to come only those who were machinists could feel at home, where would I have been? I had been lost to the life that is to come. And

this revelation has come to us from God the Father, that only those who know God can be at home in the other life. You may know four languages and comprehend all the mysteries of science; but if you do not know God you will be as a stranger among the scenes of the life which is to come.—*Contributed by the Rev. A. J. Archibald, Digby, Nova Scotia.*

**Corporal Punishment.**—The most advanced educators admit that the rod is sometimes necessary to school discipline, but the majority of them have come to share the opinion of the horse of which the Middletown (Conn.) *Tribune* tells the following:

"J. E. Bacon, the Main Street butcher, has a horse which exhibited a peculiar knowledge of the proper place for a whip yesterday. The animal was standing in front of the store and just ahead of him was a wagon in which sat a lady. She was surprised to notice the horse reach his head forward, seize the whip which was in her wagon and drop it on the sidewalk. The whip was replaced in the socket, whereupon the horse repeated the action, depositing the whip again on the sidewalk. Did he have an aversion to corporal punishment, born of experience?"

Nevertheless, it was a very wise man who gave us the proverb, "Spare the rod and spoil the child."

**Progress.**—"The world do move." Here is a paragraph from *The Missionary Review of the World* about a country much of which, within the memory of men in middle life, was an unknown wilderness:

"The Cape to Cairo railway, of which Cecil Rhodes dreamed, is fast passing from vision to fact. The Rhodesian Railways Company, Limited, is now in operation from Cape Town to Victoria Falls, on the Zambesi River, 1,644 miles. It is five days' journey in trains with all modern equipments, first-class sleeping- and dining-cars, smoking- and writing-rooms, over a steel track and steel bridges; fare for the distance, \$90. The company has issued a folder that is described as being as handsome as anything of the kind ever printed, having forty half-tone and six colored pictures and two maps, presenting glimpses of scenery, views of towns, fine bridges, elegant stations and hotels, and 'also a grain field where white men are harvesting with a self-binding reaper—all in Matabeleland and Mashonaland, of which Selous, Kerr, and many others were writing sixteen years ago that Europeans could enter these countries only at the peril of their lives.'"

Thus slowly is man working out the prophetic vision of the new redeemed earth. Railroads are a part of the program.



## FOR BLUE MONDAY

[A full Russian bound, \$25 Standard Dictionary will be sent as a Christmas present to the clergyman who, between now and December 1st, will send to us the most laughable original "Preacher Story" for publication on this page. Any others deemed good enough to be published will be reserved for that purpose.]

**A Historic Minority.**—At a legislative committee hearing on the equal suffrage bill a few seasons ago Dr. Lyman Abbott resorted to that time-honored argument of safety in numbers. He closed his address with these words: "I can not but believe that the instinct of the majority of women is a safer guide than the reasoning minority. If there were no other obstacle than this it would be a sufficient one. The majority of women do not want suffrage—the majority is likely to be in the right." Dr. Abbott had no sooner finished than Mrs. Howe, with her ever ready, incisive wit, interposed this shattering question: "But, my dear sir, Jesus Christ and the twelve disciples were a minority, were they not?"—*Boston Herald*.

**Tu Quoque.**—It is related that when Gen. Horace Porter once went down to the dock to bid Mark Twain farewell on the occasion of one of the humorist's trips abroad, the General warmly shook his friend by the hand and exclaimed with some fervor: "God be with you, Clemens; God be with you always." Whereupon Mark, in his inimitable drawl, replied: "Thanks, thanks. I hope He will. Incidentally, I hope, too, that he may find some leisure—to—er—take care of—you!"—*Harper's Weekly*.

**A Base Libel.**—"How does it come," I inquired of my lanky Kentucky friend, "that the people in this State are so bibulous?"

"They hain't," asserted the mountaineer. "Somebody's been a-stringin' of you-all, suh. I don't reckon, now, ter tell th' truth, that the fifteen Bibles in the whole State!"—*Cleveland Leader*.

**It Thinned Out.**—A self-conscious and egotistical young clergyman was "supplying" the pulpit of a country church. After the service he asked of the deacon, a grizzled, plain-spoken man, what he thought of "this morning's effort." "Waal," answered the old man slowly, "it reminded me of Sim Peck's first deer hunt, when he was green. He followed the deer's tracks all right, but he followed 'em all day in the wrong direction."—*The Sunday Magazine*.

**De Gustibus.**—A well-known Episcopal bishop of high-church tendencies was giving a dinner to a number of his clergy not long ago. In arranging for it with his English butler he was surprised to have the man ask, "Is they 'igh or low church, sir?" "Why, what possible difference does that make?" the bishop inquired. "A great deal of difference, sir," the man replied. "The low church they eats the most, and the 'igh church they drinks the most, sir!"—*Lippincott's Magazine*.

**Hurry Up!**—Papa was assisting at the ceremony of small Velma's prayers. Instead of mamma's short form of conclusion, "God, bless papa and mamma and all the grandpas and grandmas and uncles and aunts," papa began to enumerate the beneficiaries singly. "God, bless Grandpa and Grandma Hollway," he said, "and Grandpa and Grandma Ebner; God, bless Uncle Harry and Aunt Katie and Uncle Charles," when Velma interrupted impatiently: "O papa, for pity's sake, hurry!

God hasn't time to hear us drag in the whole family."—*Harper's Bazar*.

**Home Sweet Home.**—Judge: "With what instrument or article did your wife inflict these wounds on your face and head?"

Micky: "Wid a motty, yer Anner."

Judge: "A what?"

Micky: "A motty—wan o' those frames wid 'God bliss our home' in it."

**The Pup Didn't Mind.**—"Want ter buy a bull-pup?" "No, sir. I am a clergyman." "Wot av'st! Bull-pups don't care who owns 'em."—*Judge*.

**He Now Uses a Crutch.**—A correspondent sends us the following extract from the pious petition of a good old colored brother in a Georgia settlement:

"Lawd, we wants a blessin' fer ever' one, 'cept one; en dat one is a yaller nigger, what boarded de railroad train, en runned off wid de whole collection, what was took up ter pay my salary wid! Lawd, please make de train jump de track—don't hurt de yuther passengers, but take off one leg fum dat nigger!"—*Atlanta Constitution*.

**Fresh!**—Joaquin Miller, the poet is fond of children. In Los Angeles one day Mr. Miller said to the little girl on his knee: "I suppose you say your prayers regularly?" "Yes," said the little girl. "I say them every night and every morning." Then she wrinkled her brow in thought, and there was silence for a moment. Finally she said: "Why wouldn't it do to pray for our bread once a week, or once a month, or even once a year? Why is it that we must ask every day for our daily bread?" "In order to have it fresh, you little goose," replied the poet.

**Better Ax Moses.**—In his "Comic School Tales," E. J. Barker gives these amusing answers by children in an examination on scriptural work: "With what weapon did Samuel slay the thousand Philistines?" One girl jumbling her Old- and New-Testament knowledge, replied: "With the ax of the apostles." A woman teacher had been explaining the story of the casting aside of the infant Moses. "Now, why was it, do you think, that the good mother daubed the little ark boat so carefully with slime and pitch?"

"Oh, ma'am," said one little five-year-old girl, "to make the baby stick inside."

**A Pertinent Query.**—Rev. Henry C. McCook, pastor emeritus of one of the oldest and most fashionable churches in Philadelphia, tells of a Scotchman who left the Presbyterian Church and became an Independent. The deserter was taken to task by the Presbyterian minister.

"Sandy," began the minister, "I'm sorry to find that you have changed your religious inclinations. A refining stone gathers no moss, Sandy."

"Ay, minister, I ken," responded Sandy, "but caw ye tell me what guid th' moss is to th' stane?"—*Harper's Weekly*.

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JANUARY TO JUNE, 1905

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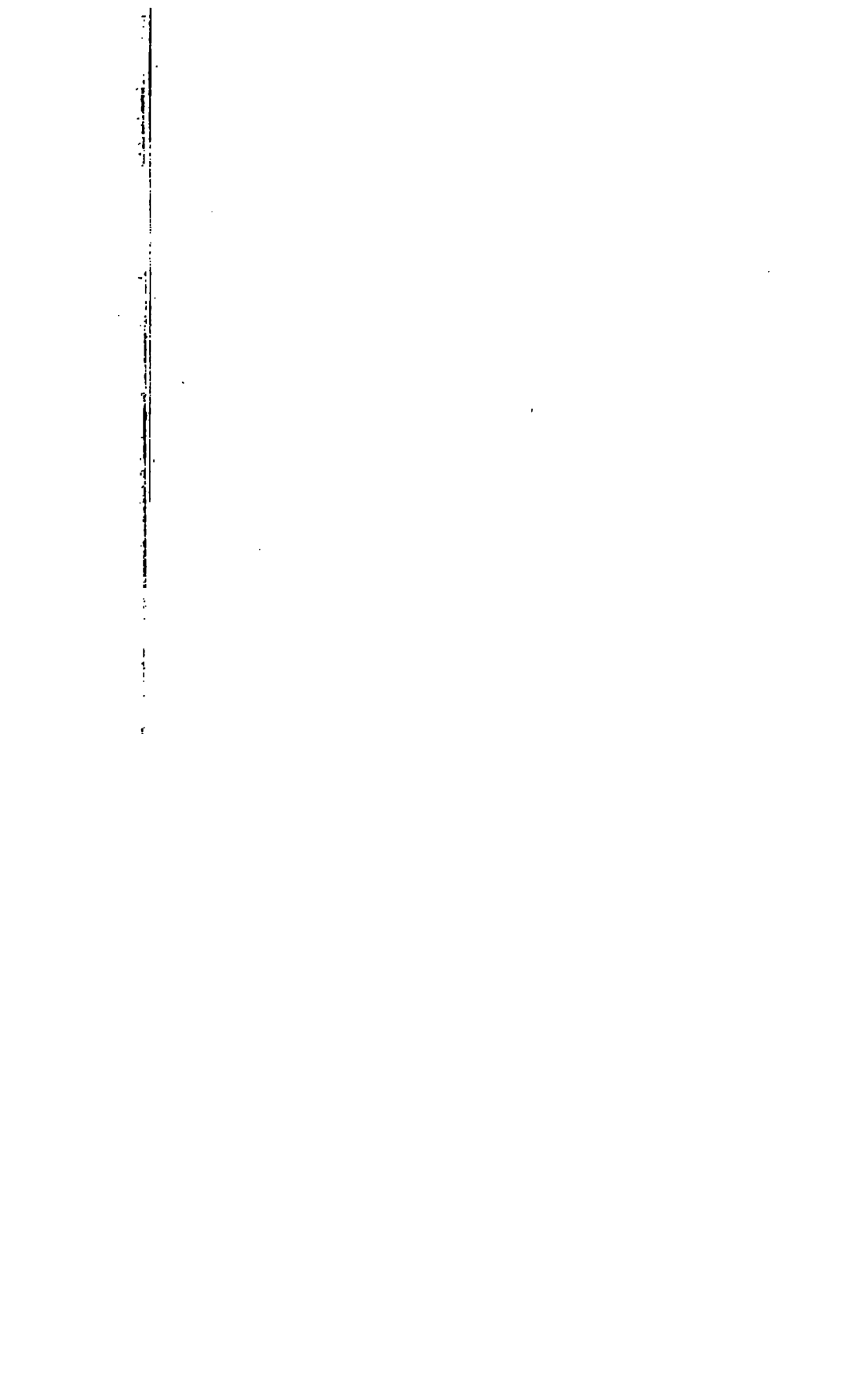
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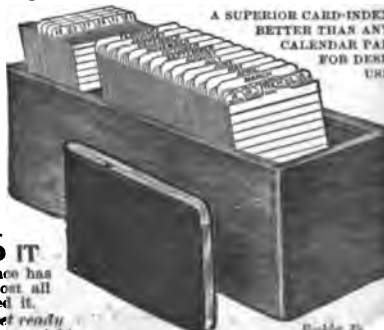
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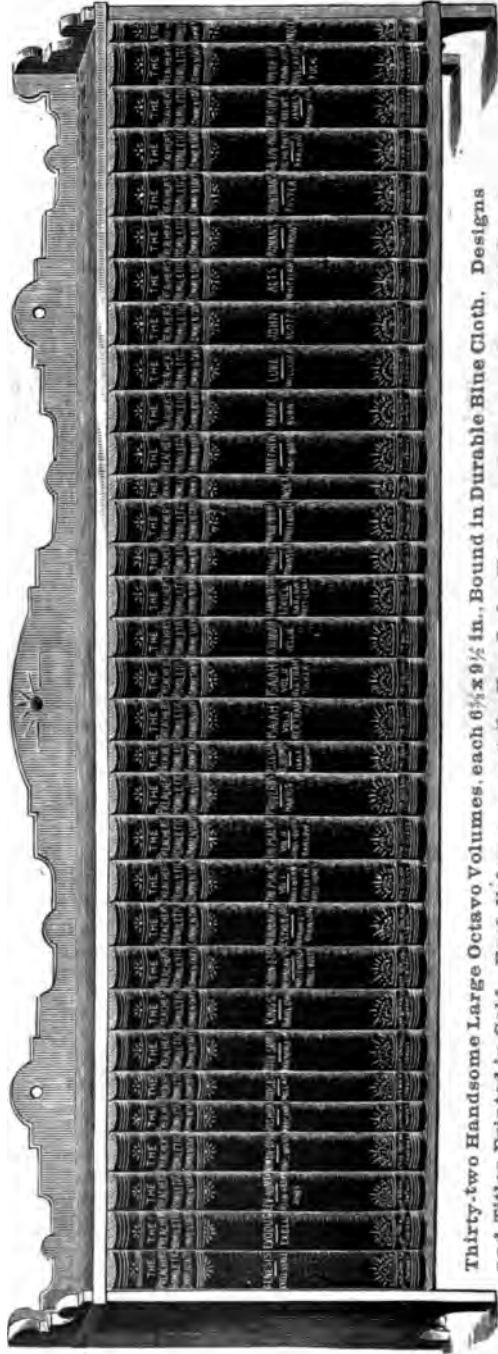
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to decide questions concerning the correct Funk & Wagnalls Standard Dictionary.

rk.—"Is the following sentence correct 1904. On the 6th inst. I have given a creator."

ot correct. The date of the letter being action referred to having taken place ates time past and not an action just at tense, and not the present perfect, e used, and the sentence should read: "I gave a message to your operator." "for "I have given."

do Springs, Colo.—"Your parsing of session 'a friend of mine,' is interesting. s also in the objective case in the sent of John's?"

"That is a hat of John's," the word sessive case, possessing a noun under an exact parallel of the phrase "a or mine can not here be said to possess because mine is never so used to pre-grammarians Smart says: "Mine, thine, rs are always used substantively," and w in mind that we so parsed the word tend of mine." Cooper, Webster, and ns of note, say that mine, thine, hers, rs are pronouns of the nominative or other authority says: "Mine, thine, rs are usually considered as [being of] s. But the first [two] are either attri-h nouns, or they are substitutes." The ammar," p. 35, says: "That "mine, constitute a possessive case is demon-e constantly used as the nominatives to jectives after verbs and prepositions, as sage: 'Therefore leave your forest of 'brutes, called men.'" Davis, Felch, Jaudon, and others also hold that sessives are uniformly used as nomi-s." "Wells's School Grammar, p. 71, etc., are often parsed as pronouns in . . . Thus in the sentence 'This book mine is said to possess book. That the not understood is obvious from the fact plied the phrase becomes not 'mine ok,' the pronoun being changed from t we are made, by this practice, to parse a word understood before which it can sed." In opposition to the views of old Brown says ("Grammar of English : "Respecting the possessive case of nouns there appears among our gram-diversity of sentiment," and he holds s., are possessive pronouns agreeing in l gender with the nouns for which they

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are substitutes, giving many authorities in favor of this decision and also citing many opposed thereto.

"M. D. J.," Tombstone, Ariz.—(1) "Richard Le Gallienne writes in the October *Smart Set*, p. 114, 'No one shall look inside this box but you and I.' Is this correct? (2) In Mrs. Heman's poem 'Casablanca' I find the following line, 'The boy stood on the burning deck, when all but *he* had fled.' Is 'he' correct in this line?"

(1) Shakespeare also used this form (see "The Merchant of Venice," act 3, sc. 2, line 321), and so did Vanbrugh, Thomas Hughes, and others. Altho this form was very frequent at the end of the sixteenth century and during the seventeenth, it is now generally considered ungrammatical, but is commonly to be found in the poetry of the past century. (2) Poetic license often permits constructions that are open to question. "He" for "him" or "himself" was in use in prose and poetry from the sixteenth century.

"W. S. K.," Oakland, Cal.—"Will you determine for me the grammatical regularity of the following sentence: 'This is the largest ironing I have had to do for a year'?"

As the sentence stands it is colloquial English; the insertion of the relative "that" is required by best usage.

"J. H. P.," Julietta, Ind.—"I have consulted my dictionary and can not find 'cheat,' as grain, given or even referred to. I wish to learn (1) whether or not 'wheat' turns to 'cheat,' and (2) the origin of 'cheat.'"

"Cheat" is coarse wheat bread as distinguished from "manchet," fine white bread. "Cheat" is made from flour that has been passed through a coarser sifter than is used for manchet. The term is rare and its derivation uncertain.

"D. K.," New York City.—(1) "What is the origin and meaning of 'cheroness'?" (2) How is it pronounced? (3) Should it be written with a capital initial letter?"

(1) It is derived from the Latin *cheronensis* through the Greek *cherasos*, land, and *nessos*, island, and means peninsula. (2) It is pronounced kur'so-nees or kur'so-nays. (3) It should not be written with a capital initial letter.

"C. W.," Washington, D. C.—"Kindly explain with illustrative examples the meaning of the terms 'preterit' and 'aorist.'"

The "preterit" is that simple form of a verb which denotes time passed; as "I explained." The "aorist" is a tense that expresses a completed action. It corresponds to the simple past tense in English, but in the Authorized Version of the Bible the Greek aorist is often represented by the English perfect. "He died" is an example of the aorist.

"P. B. P.," Newark, N. J.—(1) "Which is correct, subjunctive 'mode' or 'mood'?" (2) Does it only refer to future contingencies, as stated by Lockwood in "Lessons in English" p. 133? (3) Does it take a plural verb? (4) In the following sentence should not the verb be 'were' instead of 'was': 'If President Roosevelt's formal letter of acceptance was a masterly example'?"

(1) Either is correct. (2) The subjunctive mode in English is used to express doubtful or conditional assertion. It is introduced by conjunctions of doubt, contingency, concession, etc., such as "if," "tho," "whether." "Be" and "were" are almost the only surviving English subjunctive forms. (3) Not always. (4) As the sentence you give is incomplete we can not tell.

"F. P.," New York.—"Which of the following sentences is correct: 'A train of eight cars *was* wrecked' or 'A train of eight cars *were* wrecked'?"

The subject of this sentence being in the singular requires its verb to agree with it. "Therefore a train of eight cars *was* wrecked" is correct.

"A. M. B.," New York.—"I do not find in my dictionary words ending in '-er' and '-est,' the comparative and superlative degrees, so that I am often in doubt whether to use 'more' and 'most' or add '-er' and '-est.' Is there no rule governing this subject? There ought to be some way of determining it."

It is not the practise of any dictionary to record the comparative and superlative degrees of adjectives or the plurals of nouns when these are formed regularly according to the simplest rules of grammar. In the same manner no dic-

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the tense and participial forms of verbs when used regularly. Where the comparative and degrees of adjectives are formed irregularly, be found immediately after the word entry in *try*. For example, take the word "lovely," "lovelier," superlative "loveliest." These are in the vocabulary entry. For further elucidation see the explanatory notes facing the first page of the vocabulary.

... Allentown, Pa.—(1) "Is it correct to say well as double L.D.?" (2) What is 'vicereine,' and the term to be found in the Standard Dic-

is no such combination in the English alphabet." In reading a title one should not read it, but the title in full, "Doctor of Laws" "LL.D." or "double L.D." (2) "Vicereine" for "vice-queen," a woman who acts as vice-wife of a viceroys. The word is to be found in column 1.

... Wolfville, Nova Scotia.—(1) "Kindly give definition and meaning of the word 'tonneau.'" (2) words 'Kings' and 'Queens,' when used as anties, to be written with or without the sign 'sive case'?"

ord is pronounced ton'no', the first "o" having of "o" in "not" and the second of "o" in "nean" is French and means literally "barrel." automobiles it designates a type of machine like body. (2) This is a matter of custom. are often written without the apostrophe.

... Pottersville, Mass.—"What is a 'centimo'?" and tell me in what country the word is used?"

Spanish name for "centime," a French coin used in the towns on the Spanish border.

... Melbourne, Australia.—"(1) On what is the basis of your dictionary established? (2) How are the typical colors given in the color-plate and images in the table of colors to order textile abroad? (4) I want to make absolutely sure shades I order. Can you suggest any plan how? (5) Is there any other standard of color where can I obtain it?"

ble of colors in the Standard Dictionary is usage of persons who have most to do with those who supply the markets with colored

... result of a comparison of hundreds of sampled silk threads, ribbons, and other silk goods, paints, etc. These samples were submitted to the Department of Physics of Columbia University, giving the colors of the solar spectrum as a basis, and compared all the available samples of various particular color, and after determining intensity, saturation, and wave-lengths by scattering with the solar spectrum as a guide, and by use of color disks, obtained an average upon which the color wheel of the Department was based.

... colors in the table can be identically reproduced respectively of climatic conditions, by combining primary colors. This is done by means of seven disks, of the primary colors, using as many of them as called for by the definition-formula. These disks are perforated at the center for the axis and so a color-wheel or top, and all from center to periphery permit of the interposition of one color over another at a sector of each disk is visible. Then, by turning the larger outer disk, which is graduated on its outside to hundredths, are obtained the relative proportions of the primary colors required (as given in the table) to produce any particular shade. These are firmly fixed on the color-wheel or top in such a way that the disks will not slip, set the wheel or top and the shade required will be produced by the combination of the component colors, due to rapid rotation. Enabling one to reproduce the colors on the color wheel in the table.



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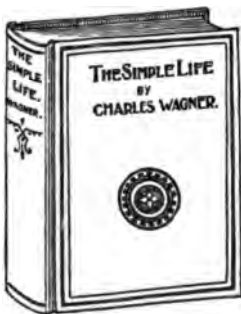
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(4) This system has now been in use for ten years, and the editor of *Painting and Decorating* states that "the most interesting and important features of the Standard Dictionary, so far as the decorator is concerned, is the article under the word 'spectrum.' This is, without doubt, the most valuable contribution to the literature of color nomenclature that has appeared for a long time, because it recognizes the fact that commercial necessity and other exigencies demand the arbitrary and often fanciful naming of colors, and in a comprehensive table the dictionary accurately and definitely defines each particular color-name in such a manner that the exact shade or tint can be produced at any time without the aid of pigments."

### THE ENCYCLOPEDIA OF MISSIONS.

We have just published THE ENCYCLOPEDIA OF MISSIONS. Descriptive, Historical, Biographical, Statistical. Edited, under the auspices of the Bureau of Missions, by Henry Otis Dwight, LL.D., Rev. Allen H. Tupper, Jr., D.D., LL.D., and Rev. Edwin Munsell Bliss, D.D.

For fourteen years the first edition of this work has been the best encyclopedia in any language. The present volume is so altered by excisions, abridgment, additions, and revision as to be practically a new work. In its present form it not only excels the first edition, but it is still *facile princeps* among missionary volumes of general reference.

The intrinsic excellence of the new edition can only be realized after constant use. Such use will prove that it satisfies, to an unusual degree, the severe criteria which apply not only to it, but to other encyclopedic works as well.

(1) Durability. The constant handling of a one-volume reference work, especially if it is heavy and large, calls for binding, sewing, back, etc., of unusual strength. Like the two volumes of the first edition, this one could be greatly improved upon in these respects.

(2) A second criterion, that of convenience, is met more satisfactorily than in most brief encyclopedias. Its single volume, printed in clear and sufficiently large type, at first sight seems to meet all the demands of convenience, if one excepts its inconvenient weight, 6 pounds. Further examination and use will, however, disclose a most serious weakness. All self-evident headings are easily referred to, but fully one-fourth of its valuable material can not be found by the average reader because of its meager use of cross-references and its entire lack of an Index to show where information may be found as to men and events not having a specific place in the alphabetical arrangement of topics. In this particular it is greatly inferior to this first edition.

(3) Its scope is exceedingly broad, if one looks beyond the alphabetical titles to the varied contents of the leading articles. A fortnight's use and examination of the new encyclopedia only increases the reviewer's satisfaction with the labors of the broad-minded editors. He has discovered very little absent which the friend of missions is likely to want—with the exception of the details of the lives of living workers—that can not be found here, tho often it is buried beyond the reach of the ordinary reader because of the already-mentioned lack of an Index or abundant cross-references.

(4) Proportion and perspective are matters affected by the personal equation. For the average friend of missions the editors have quite truly sensed the need, tho perhaps they will be criticized because they have granted space to so many unimportant mission stations and have omitted others—such as Duncan's Metlakatla—altogether. We sometimes wish that more space had been given to the biography and the characteristics and life of non-Christian peoples.

(5) When one considers the length of time required to prepare such a work, and the further fact that missionary information requires a long time to come from distant fields and be put into print, the work is remarkably up to date. A possible exception is found in certain long articles on mission fields, which might better have been more largely rewritten.

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(6) Clearness characterizes most of the work the typographical aids in this direction differ greatly in the various articles, showing that the editors followed no definite principles of arrangement. Maps and illustrations, which add so much to clearness, are wholly lacking. The reason for the omission of the former is perhaps sufficiently explained in the second Preface. While profuse illustration was doubtless impractical, a few pictures could have been used to great advantage.

(7) Accuracy, the most important criterion of any encyclopedia, can be claimed for this work to an unusual degree. German missionary critics will delight to point out errors, and every student of missions will find occasional mistakes. When one recalls, however, what a *terra incognita* mission lands are, and the vast range of topics included in this volume, we can not but wonder that errors have been reduced to so small a minimum. In spite of these spots on the sun, the new encyclopedia will give light to the whole world.

### A PROPHET WITHOUT HONOR.

Louisiana Purchase Exposition, St. Louis, Oct. 31.—Two ladies visited the booth of Funk & Wagnalls Company in the Palace of Liberal Arts to-day. The younger one consulted the Standard Dictionary eagerly. "It is not in it," she said, apparently much disappointed.

"Not in it, not in the Standard," said the genial exhibitor, and went to her assistance. "May I ask which word you were looking for? How do you spell it, Madam?"

"C-o-l-b-y; it is a name."

"We shall find it in the list of Proper Names, I presume," she was told, and sure enough—on page 2233 of that famous reference book they found "Colby, Thomas (1784-1832), Eng. engineer; superintendent Ordnance Survey."

"No," exclaimed the young lady, "That's not him; why, he runs a grocery store in St. Louis!"

### DISRAELI ON SELF-GOVERNMENT OF DISTANT COLONIES.

The discussion of our policy with regard to the Philippines lends a special interest to the following extract from one of Lord Beaconsfield's speeches as quoted in Walter Sichel's new book, "Disraeli, a Study in Personality and Ideas":

I can not conceive how our distant colonies can have their affairs administered except by self-government. But self-government, in my opinion, ought to have been conceded as part of a great policy of imperial consolidation. It ought to have been accompanied by an imperial tariff, by securities for the people of England for the enjoyment of the unappropriated lands which belong to the sovereign as their trustee, and by military code which should have previously defined the means and the responsibilities by which the colonies should be defended, and by which, if necessary, the country should call for aid from the colonies themselves. It ought further to have been accompanied by the institution of some representative council in the metropolis which would have brought the colonies into constant and continuous relations with the home government. All this, however, was omitted because those who advised that policy—and I believe their convictions were sincere—looked upon the colonies of England, looked even upon our connection with India, as a burden upon this country, viewing everything in a financial aspect, and totally passing by those moral and political considerations which make nations great, and by the influence of which alone men are distinguished from animals.

"Our greatest passions can be traced to our meanest instincts, and the fine names we have invented for successful selfishness means no more in reality than the base ones which we contemptuously bestow on the selfishness which fails."—John Oliver Hobbes, in "Love and the Soul Builders."

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## Chat of the Library and Book Shop.

The old and familiar salmon-pink cover of *The Literary Digest* has at last been discarded by the publishers for a new and artistic design printed in buff and black on super-calendered paper. This new cover contains two open panels which will be changed each week, one containing the Contents, the other a portrait in half-tone of the man most conspicuously before the public during the current week.

If the name of woman is vanity, that of man is conceit. He imagines himself the whole show, the only pea in the pod, and grows hilarious at woman's expense, as in "A Mere Man's" book "The Domestic Blunders of Women"; but it is still true that if "man holds the reins, it is a woman who shows the way to drive." Will not some "mere woman" now write a book on "The Domestic Blunders of Men"?

Dr. Emil Hirsch, the leading rabbi of Chicago, Professor of Rabbinical Literature at Chicago University, and Editor of the Department of The Bible, in the Jewish Encyclopedia, tho an American citizen, was recently refused permission to enter Russia. When on the frontier, he told the Russian officials that he was a Jew. They told him he could not cross the boundary and politely requested him to "move on."

The public schools are having trouble with the Funk & Wagnalls Standard Dictionary, the very fact of which constitutes the highest possible tribute to its excellence. R. S. Garwood, Superintendent of Public Schools, Marshall, Mich., wrote to the publishers: "There is just one serious fault with the Standard Dictionary. It is consulted so much that it *will* wear out. It ought to be printed on aluminum and bound in wrought iron."

A new 25-cent paper edition of Sir Edwin Arnold's poetical masterpiece, "The Light of Asia," is on the press of Funk & Wagnalls Company. It tells of the life and teaching of Gautama, Prince of India and founder of Buddhism. Oliver Wendell Holmes was among the most ardent admirers of this work, proclaiming its "great beauty" and "intense interest" and asserting that "its tone is so lofty that there is nothing with which to compare it but the New Testament."

Henry M. Hyde, whose vigorous novel, "The Buccaneers, a Story of the Black Flag in Business," has just been published by Funk & Wagnalls Company, is writing a series of weekly humorous letters for some fifteen prominent newspapers throughout the country as well as a new serial story for the *Saturday Evening Post*. "The Buccaneers" originally appeared in the latter periodical, but has been entirely reconstructed and much enlarged for publication in book form.

Speaker Cannon while on his stumping tour during the past campaign made a great hit with his audience by comparing a certain political candidate to "Tittlebat Titmouse" and his campaign managers to Messrs. Quirk, Gammon, and Snap. The speaker first described the characters in Dr. Samuel Warren's famous novel, and then applied the alleged parallel point by point to the great amusement of his hearers, many of whom had read Dr. Cyrus Townsend Brady's new edition of Dr. Warren's novel.

A special cable dispatch to *The New York Times* from London, says: Pope Pius X. is said to be enriching the famous library of the Vatican with an extensive selection of modern works of Biblical reference. The London publishers of the monumental Jewish Encyclopedia (published in New York by Messrs. Funk & Wagnalls Company) have received an order for a copy of their work, the eighth volume of which will soon be published, and the remaining four during the year.

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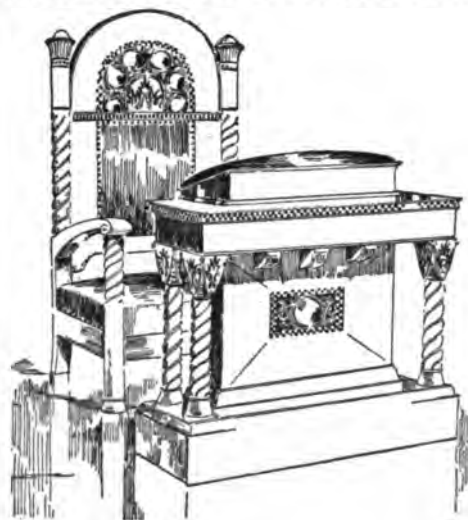
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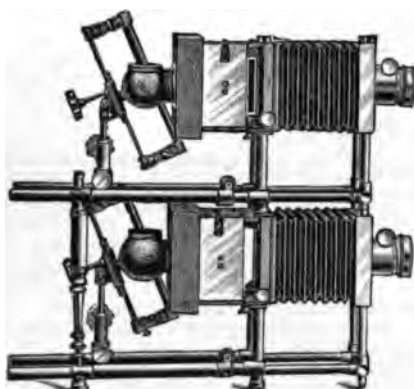
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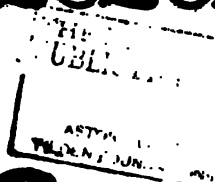
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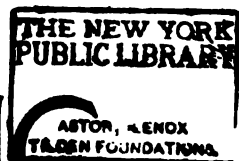


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THOUGHT · SERMONIC · LITERATURE  
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NEW YORK . . . LONDON

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# THE HOMILETIC REVIEW

## JUNE, 1905

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### A Contrast.

By AMOS R. WELLS,

Editor of "The Christian Endeavor World."

We have before us two books.

One, we picked up for ten cents in an old book stall last week. It is "The Missionary Gazetteer," by Rev. Walter Chapin, and it was published in 1825—eighty years ago.

The other is the newly revised "Encyclopedia of Missions," edited by Dr. Henry O. Dwight, Dr. H. Allen Tupper, and Dr. E. M. Bliss, and published by Funk & Wagnalls Company, New York.

The first, a wonder of its day, contains about 160,000 words. The second, which condenses into one the two volumes of the first edition, contains about one million words.

In the first—to take a single illustration—the main account of Africa is comprised in two hundred words. The people are profoundly divided into "Africans and Arabians or Whites and Blacks." Africaner has just died, but the kraal is the chief mission station, to which the splendid gift of 100 Bibles and 100 Testaments has lately been made. We have a bare mention of "Mr. Robert Moffat."

The second records, in articles almost innumerable, the operations in the Dark Continent of 71 different societies supporting 2,572 missionaries and 15,436 native workers with 6,061 places for regular worship, 3,812 schools, higher institutions of learning, 85 hospitals and dispensaries, and 31 publishing plants.

The first ventures upon a list of all missionaries to the heathen up to that time, together with all native preachers. This list occupies 32 small pages. Among those living that year we note Carey, Flak, Goodell, Griffiths, Hough, Judson, Marshman, Medhurst, Moffat, Morrisson, Price, Thurston, and Williams. What a glorious company!

Merely to enumerate the 17,000 missionaries now living, their 76,000 native helpers, and the 6,000 stations and 23,000 out-stations, would require a volume twice as large as the "Missionary Gazetteer" of 1825.

Indeed, if any one wants a book to confound the skeptics, and to make the hearts of all Christians leap with joy, let him get this great New Encyclopedia of Missions. Much of the work has been rewritten. Many new and valuable articles have been added, including 3,000 words on Christian Endeavor societies in mission fields. The whole has been corrected, revised, and brought down to date. No missionary student can afford not to have it. And every Christian should be a missionary student.

### The Troubles of Youth.

It is often held that it is better to have trouble in one's youth than in one's middle age; the fresh heart, it is thought, is stronger to bear grief. But this is not the case. A fresh heart is also an immature one; it is tender, impressionable, unseasoned, altogether too delicate for heavy blows. No sorrow is so bitter, because it is so little expected, or so unmitigated, because it is so little understood as the sorrow in a young mind.—John Oliver Hobbes, "Love and the Soul Hunters."

### One Way to Prevent Railway Disasters

(From "Sauce Piquante.")

The present appalling epidemic of fatal accidents on American railroads is arousing a vigorous agitation by the press and demanding the serious consideration of remedial measures by the Interstate Commerce Commission. Official figures for the latest fiscal year ended June 30th, 1904, show the unprecedented record of 55,180 casualties, 3,700 killed, and 51,343 injured on the various railway systems of the United States, an increase of 64 per cent. in the number of fatal accidents. These figures are exclusive of accidents at crossings, to trespassers, etc., which would increase the above totals by thousands. Almost every day witnesses some new slaughter.

(Continued on following page.)





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#### (One Way to Prevent Railway Disasters—Continued.)

All railway managers realize that beyond mechanical and other safeguards there always remains the "human factor" upon which perfect safety is more or less dependent. *The Evening Post*, New York, stated recently that the most prolific cause of accident is negligence of employees. This negligence is due, in the majority of cases, to an imperfect memory. As *The Evening Post* editorially remarks:

"The potential causes of railway accidents are constant. The engineer *forgets* an order to meet another train at a certain station, though the fact is in writing and is presumably pinned up before his eyes in the engine cab. The conductor has a copy of the same order, but he *forgets* it, or is unable to prevent the engineer's error."

In a recent accident on the Southern Railway in Tennessee, the engineer had precise orders to pass the train, into which he ran, at a certain station, which he even named in reply to a question from a hackman as he left the dispatcher's office. Yet he afterward forgot his orders and overran the passing point, the order-sheet being found in his pocket after the disaster.

In the bulletin of the Interstate Commerce Commission a list is given of the causes of some recent important train accidents. Among those cited the failure of memory is the conspicuous cause, as, for instance, in the following:

Collision between freight and work trains; work train pushing car ahead of engine; dispatcher (twenty-seven years' experience) *forgot* eastbound extra when giving orders to westbound.

Conductor and engine man of extra train *forgot* the fact that the time of regular train had been changed by new time table issued that day.

Operator *forgot* to deliver meeting order.

Conductor and engine man (experienced) *forgot* meeting order.

It is clear that there should be a memory test as well as a color test for prospective railway employees. The men should prepare themselves by studying a good memory system such as Professor Loibette's celebrated "Assimilative Memory," which has been known to give almost infallible accuracy and precision to the poorest memories.

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## "Way in de Woods, an' Nobody Dah."

"De ole owl libs in a lonely place—

'Way in de woods, an' nobody dah!

Eyes lak sunflowers in his face—

'Way in de woods, an' nobody dah.

Sets an' broods alone, alone—

Set an' sigh an' moan an' moan,

When de silvah moon goes down—

'Way in de woods, an' nobody dah.

"O heah de lonely whip-po'-will!—

'Way in de woods, an' nobody dah—

Complainin' when de night am still—

'Way in de woods, an' nobody dah!

Dah de wand'rin' night winds stray,

Dah de groanin' branches away,

Ghosts an' witches lose dey way.

'Way in de woods, an' nobody dah.

'Way down in ma Southern home—

'Way in de woods, an' nobody dah—

Dah's de place I long to roam—

'Way in de woods, an' nobody dah.

O ma lub wid eyes ob coal,

Listen 'tel ma story's tole:

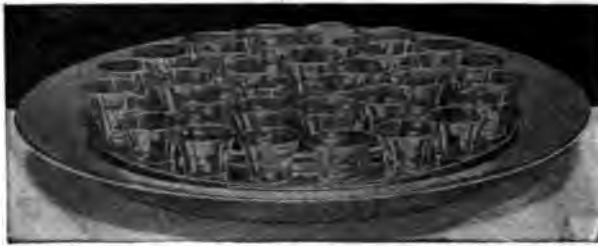
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## To Dance or Not To Dance.

No question is settled until it is settled rightly, we are often told. The question whether dancing is good or bad for the morals and for the health is as much alive as ever. At a physical education convention in New York in April Dr. E. H. Arnold, director of the New Haven Normal School of Gymnastics, said:

"Dancing is very much more valuable scientifically for women than for men, as strengthening the weakest parts of their frame. Square dances should be brought in again, as representing the 'love play,' the only dance with a meaning understood by people in these practical days. I approve the dancing of the sexes together. It is the properly regulated expression of a natural instinct." Dr. Arnold declared that the present social etiquette for women made them trip with mincing steps, and forbade them to run and jump, thereby impeding the circulation of the blood in the lower limbs. Let them dance gymnastically, he said, and indulge in large leg movements, and it will be better for them. He reiterated that the hopping dance was the thing, while the social dance, with its glide or walk, was useless hygienically. He said a good word for the two step, however. It was so simple, he said, that it needed no thought, and, if inane, was most recreative.

On the other hand, Professor William Cleaver Wilkison, of the University of Chicago, in his little book, "The Dance of Modern Society," which is the strongest presentation ever made of the other side of the question, says: "There is no other social usage whatever that is directly or indirectly chargeable with producing more of the ill-health, which, destroying the life-long comfort of our wives, our sisters, and our mothers, is steadily diluting and corrupting at its source the blood of our civilization. . . . It (the dance) has prescribed midnight hours, tight lacing, paper-soled shoes—in short a good number of those hurtful usages which distort the development of modern society. For whatever will serve to heighten the illusion and seductiveness of the dance . . . no matter what it be—fashion decrees it and women adopt it."



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brought out when it is required for use, and when it has  
served its turn it is folded up and put away in its proper  
place. This is also their habit with decorations. When  
a guest is expected the walls are hung with pictures;  
when tea is served trays and stools are brought in, and  
you find the house decorated with bronzes, ivories, and  
flowers. If a guest were unexpectedly to return half an  
hour after his departure, he would find that the pictures  
had been rolled up and put away, and, indeed, that the  
gaily-decorated room was perfectly bare.

Now, I do not go so far as to say that you should  
strictly follow out these methods of those clean and tidy  
little people, tho they are all instinctively imbued  
with perfect taste and are the greatest decorative artists  
the world has ever known. But I do say that you might  
go a long way in imitating them with great advantage to  
art and cleanliness. If a man of sense and taste were to  
go round his house and note and price all the hideous  
and superfluous articles that a woman strews round a  
house, he would be simply horrified. We have all a  
great deal too much furniture, even when it is of the  
very best, and our walls are overcrowded with every-  
thing which can be stood against them or hung upon  
them. To turn your walls into the semblance of a bric-  
a-brac shop or an exhibition of pictures is in the worst  
of taste, and to make your rooms into a sort of furniture  
warehouse, is to make your house uncomfortable at the  
expense of art. But when the pictures, vases, clocks,  
chandeliers, candlesticks, and other so-called chimney  
ornaments, are of the most crude manufacture and in  
the most detestable taste, a husband who respects him-  
self and his wife ought to send away his family to the  
seaside, and go out and pawn all the "china" and glass,  
and Parian marble figures he can lay hands on, and lose  
the ticket and all memory of where he has disposed  
of them. He should then buy a box of matches, and  
having gone all over the house, and gathered together all  
the antimacassars, mats, balrashes, art muslin, bamboo  
work, carved Swiss brackets, reed curtains, Birmingham  
Japanese fans and other eyesores and dust traps he can  
lay hands on, he should make a bonfire in his back yard.  
Foolish men, who repeat the nonsense they hear, are in  
the habit of saying, "It is easy to discern a feminine  
hand about a room." *It is* and if I had my way no  
woman should have a hand in such mischief as is found  
"for idle hands to do."—From "The Domestic Blunders  
of Women," by A Mere Man.

## Two Ways of Loving.

There are two ways of loving—one is joyous, active,  
sane, without questionings and without bitterness—the  
young and beautiful love which makes life charming  
and is its recompense. The other sardonic, agitated,  
complaining, more full of tears than laughter, makes its  
victims idle, cowardly, cruel, and capricious.—John  
Oliver Hobbes, in "Love and the Soul Hunters."

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## A "Tittlebat Titmouse" in Congress

The following extract from a recent Washington letter by Milt Saul in *The Atlanta Journal* will interest all who have read Samuel Warren's famous novel, "Tittlebat Titmouse," an illustrated edition of which, edited by Cyrus Townsend Brady, was published not long ago by Funk & Wagnalls Company:

"The United States has a living, breathing reproduction of 'Tittlebat Titmouse' enrolled in the membership of its national legislature. Representative Baker, of Brooklyn, New York, is the modern Tittlebat, and he follows so closely the political lines of Warren's celebrated hero of the British parliament that a close observer is amazed to note there is not a stronger personal resemblance between the two.

"Titmouse, it will be remembered, introduced in the British parliament on his election to that assembly an 'Act for Giving Everybody Everything.' Baker has introduced in Congress an act to give everybody everything the human heart could wish for in the way of public comforts and private luxuries. He would have the government run public trains, public hotels, public baths, public cigar factories, and all other institutions calculated to increase the happiness of the dear people to whose cause he has devoted his earthly life and eternal salvation.

"Baker in action is altogether another person from Baker in repose. Let but one word be spoken on the floor of the house in relation to passes, taxes, railroads, or corporations and instantly there springs from the center of the jungle, so to speak, a quivering, coiling, writhing and roaring tiger of opposition. The refusal of other members to yield the floor, the shouts and hoots of his colleagues, and even the pounding of the speaker's gavel can not stop him. His red hair gets redder. All the blood in his body seems to rush to his head. He waves his long arms, clinches his lean fists, jumps up and down and sideways in the aisles, shrieks defiance at imaginary plutocrats, pauses, yells, runs towards the speaker's desk, retreats back to his seat, hurls thunders of abuse upon the laughing members about him and then suddenly plumps down and out of sight behind his desk. This is Baker, of Brooklyn, in action. And after he has occupied the time of the house in this fashion for any length of time it is quite impossible to determine just what he has been driving at. He doubtless knows what he wants to say, but refuses to let the representatives of the plutocrats and corporations into his confidence on that subject.

"The other day this human Niagara (for such he is in action, altho he is a placid brook in repose) heard someone mention the Southern Railway's subsidy for fast mail for the south. Instantly he broke loose and surpassed all his previous efforts in what was generally presumed to be an attack on southern Democrats. Shortly afterwards one southern member asked another why he did not reply to Baker.

"'Reply to Baker!' exclaimed the member addressed. 'My friend, there are too many of the Crumpacker kind attacking the south to allow any of us any time to waste on the Titmouse kind.'

"The allusion was not without force and it soon became known that Baker was regarded as the Tittlebat Titmouse of the fifty-eighth congress. The discovery of his bill to give everything to everybody clinched the title upon him and he will doubtless go down in history as the modern replica of Warren's celebrated creation."

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## KULOSKAP AS A TRUST BUSTER.

How Akilibimo, the Great Bullfrog, "Cornered" the Drinking Water.

[From Sauce Piquante.]

The beef trust, the oil trust, the coal trust, the gas trust, and all the rest are only copies of the old Indian water trust. It would seem. Among the many Indian legends and animal stories in Charles Godfrey Leland's and John Dyneley Prince's book "Kuloskap, the Master" (Funk & Wagnalls Company), is one which tells of an early American "corner" in a "necessity of life." A brief outline of the story is as follows:

"Far away in the mountains an Indian village stood, its water supply obtained from a brook. After a time the brook ran dry as a dead bone in the ashes of a fire. Up in the hills was another village, whose chief, Akilibimo, the giant bullfrog, had built a huge dam in which he stored up all the water. Now the Indians in the lower village raged with thirst, which is indeed 'worse than waiting for dinner when we have no dinner to wait for.' The Lord Kuloskap, ever merciful in heart, came down to the relief of these honest Indians. Journeying to the upper village he demanded a drink of water, at which Akilibimo, the Sagamore, bellowed: 'Begone and find thy water where thou canst.' Then the Master thrust his spear into the beast's belly, and lo! there gushed forth a mighty stream of all the water which should have been in the brook. Kuloskap, rising high as any giant pine, crumpled the monster's back in his hand, and ever since then the bullfrog's back has borne the wrinkles of that awful squeeze. All this while the thirsty Indians had been wishing like boys at play: one to live ever in the soft, smooth mud; another to dive in the deep cool, stream; a third to live at will on land or in the water; and the fourth to forever swim in the water. It chanced that all these things were said in the hour when, while it passes over the world, all wishes are granted. So it was with these Indians. The river came rushing down, and they all went headlong into the endless ocean to be swept into many lands; the first wisher becoming a leech, the second a frog, the third a crab, and the fourth a fish, forever and evermore."

### The Inception of a Great Story.

Miss Lily Dougall, author of the new mystery story, "The Summit House Mystery," which is rapidly passing from one edition to another, tells some interesting facts concerning its conception. She says, "A story which contained some of the main incidents here depicted was once told me by a venerable lawyer in one of the American cities of the Atlantic seaboard. Afterwards I made a four months' stay in those regions of wonderful beauty described in this book, and, wanting a plot which would work in with those alternating moods of nature—the gloom, the awesomeness, the sylvan delight, and above all, the aspects of victorious calm—that distinguish mountain scenery from that of our everyday levels, the legal problem, which had taken strong hold upon my imagination, seemed to suggest a drama suited to the stage and scenery. The story, except its ending, was accordingly written. My final difficulty was that I could not find a solution to tally with my characters, and it was some years later that I woke up one morning among the Welsh mountains with the discovery of the last chapters clearly in my mind." She adds that "no one need think himself dull if he does not guess a conclusion which it took me half a dozen years to discover."

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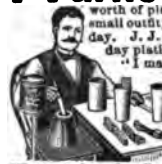
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## Plain Words on Old, Revised, and New Encyclopedias and Dictionaries

(From an article in the "Los Angeles Times.")

"The making of an encyclopedia is a tremendous undertaking. No work is subjected to more critical examination, and no work must of necessity offer the critic greater scope for unfavorable comment. Of our general encyclopedias we need make little mention at present. They are, to employ a term which is so often unjustly employed by publishers, monumental works indeed. The worst of them have their advantages, and the best have their disadvantages. But the general encyclopedia in this age of specializing and particularizing is not sufficient. The general encyclopedic work will answer for the seeker after superficial information, but the reader who would come into possession of minute and detailed information must look elsewhere. This need has given rise to encyclopedic works upon many branches of learning, religious, philosophical, scientific, historical, literary, and others. Now, a word as to a revised encyclopedia. As a rule we are seriously opposed to them. An encyclopedia must be timely. If its timeliness is passing and the publishers attempt to brush it up with an addition here and a correction there, the expense of such work and the temptation to perform but partly the task operate seriously against the work. There have been reference works and dictionaries upon the market for the past twenty, thirty, and forty years which had far better been destroyed long ago. The old plates of a perfectly useless work are bought up by new publishers, and a new edition of the work is brought forth. This is wrong from several standpoints, and yet it is a custom that will necessarily be hard to overcome. As in the case of the Webster Dictionary: The original publishers felt that the work was becoming too antiquated to be longer issued by them. The right thing to have done would have been to destroy the plates. Instead, they were sold to another publisher who used them for a season, and then the same process was again gone through. The fact is that to-day there are still being issued old dictionaries that represent the outlay of but a few dollars for plates, but which try to compete with modern works that are produced at very great expense. The publishers do not lose but the readers do. First, the limited sale of the more modern works necessitates the publisher to ask for them a very high price, therefore the reader who insists upon having the best works must pay extra. The publishers of the antiquated works can offer them at a very low price, and the deluded reader, thinking he is getting a bargain, is persuaded to buy."

In connection with the above it is important to bear in mind that the Funk & Wagnall Standard Dictionary is new from cover to cover and that the great new Funk & Wagnall Standard Encyclopedia just begun will be absolutely new and original throughout, and as it will be the work of the most eminent specialists in every department of information it will possess all the superior advantages found in special encyclopedias on particular subjects.

### CHAT IN LIBRARY AND BOOK SHOP

Dr. Smith Ely Jelliffe has decided to adopt the title "Psychic Treatment of Nervous Disorders" for his translation from the French of Dr. Dubois's work which was first announced under the title "Psychoneurosis and Its Moral Treatment."

According to the "New Encyclopedia of Misions" the Bible, or portions of it, has been translated into upwards of 400 different languages. This immense number would seem almost incredible were it not supported by a complete list of the various tongues.

[(Continued on 2d page following.)]

## Summer Resorts

Full information concerning the resorts advertising in this column can be had by addressing the Information Bureau, Homiletic Review.

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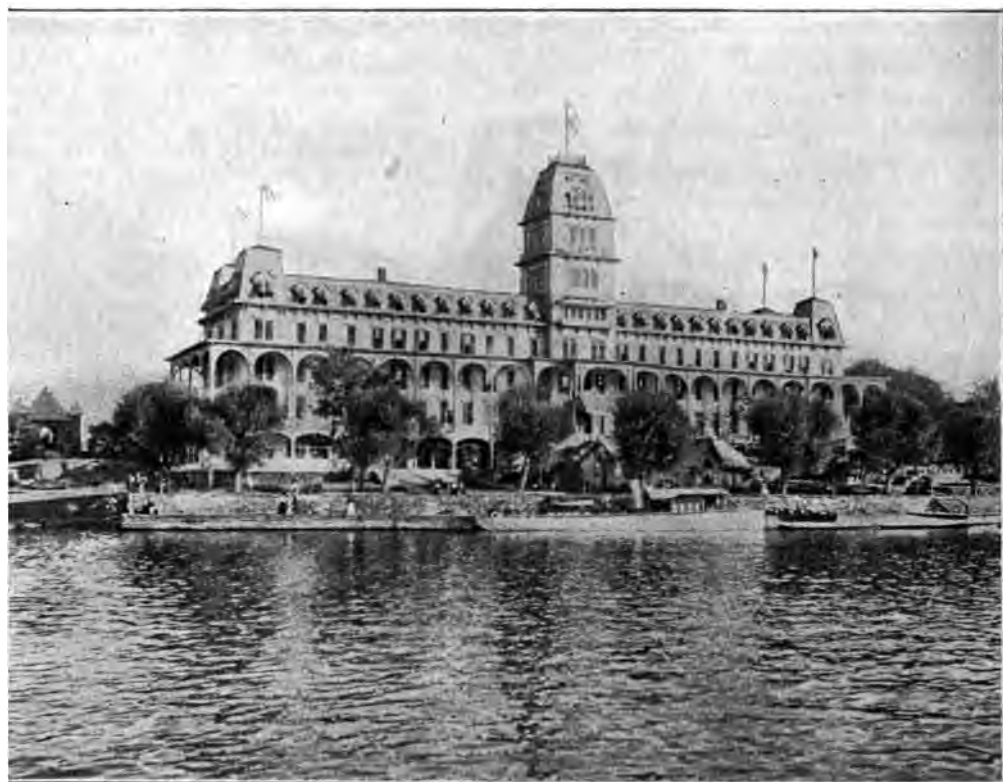
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(Chat in Library and Book Shop—Continued.)

Miss L. Dougall, author of "The Summit House Mystery," is a daughter of the late John Dougall, of the *Montreal Witness*. She was born in Montreal in 1881. Her first book, "Beggars All," was not published until 1891. She was educated at Edinburgh University and has lived much abroad, but lately has spent part of each year in Montreal. The scene of her latest and most successful novel is laid in the mountains of Georgia.

Funk & Wagnalls Company have added another important publication to their already long list of encyclopedic works of reference. They have just completed the purchase of all rights in the Pulpit Commentary from Messrs. Kegan Paul, Trubner, Trench & Company, London, and now control this large work throughout the world. In the production of this Commentary seventeen years were consumed, and an expenditure of \$350,000 was involved. The editors included eminent theologians of nearly every denomination, the aim being to present every shade of evangelical religious thought in the treatment of the different passages in the Old and New Testaments. The work comprises 51 royal octavo volumes.

*The Literary Digest* has a new sculptural cover designed and executed by Finn Haakon Frolich, the well known Norwegian Sculptor. Mr. Frolich has made statuary for all the great world's fairs for the past twelve years. At the World's Columbian Exposition in Chicago, he had charge, among other notable works, of putting up the famous 85 feet high statue of Columbia. During 1897-8 he was engaged on statuary for the Congressional Library in Washington. In 1900 his "Lain" took the silver medal offered by the French Government at the Paris Salon of the World's Fair there. At the St. Louis World's Fair, his better statues of President Roosevelt became very popular. Mr. Frolich also made the sailor and the blacksmith figures for the Dewey Naval arch. His beautiful conception for *The Literary Digest* cover is attracting much attention.

Dr. A. Conan Doyle wrote not long ago, "It has become quite a joke with us that we can not trip up the Standard Dictionary. We have several times been sure that we would, but have always failed." He might have added that the man who takes the Standard Dictionary as his guide can not be tripped, but that the one who tries to do without it is pretty sure to find pitfalls among such words as plaguy, mortgagor, tranquillity (the Treasury Department some time ago played "1" with this word), deleble, tendinous, tessellated, camelopard, violoncello, mattresses, villify, fusillade. There was once a man who tried to dispense altogether with the Standard Dictionary, and he made twelve mistakes in spelling "coffee," for in rendering it "kauphy" he left out the six right letters and put in six wrong ones.

The works of Leo Tolstoy have been translated into thirty-eight languages, often appearing under fake titles and in fragmentary form. Frequently whole pages have been interpolated which he never wrote, while in other instances sections of his work have been cut out. The edition of his complete works in 26 volumes now in course of publication by Funk & Wagnalls Company has Tolstoy's entire approval. He has cooperated with the translators, Louise and Aymer Maude, and has highly commended their work. With reference to his work "What Is Art?" the omissions and alterations made by the Russian censor so incensed the author that he wrote in the preface of Mr. Maude's translation: "The book appears now for the first time in its true form. More than one edition has already been issued in Russia, but in each case it has been so mutilated by the censor that I request all who are interested in my view on art only to judge of them by the work in its present shape."

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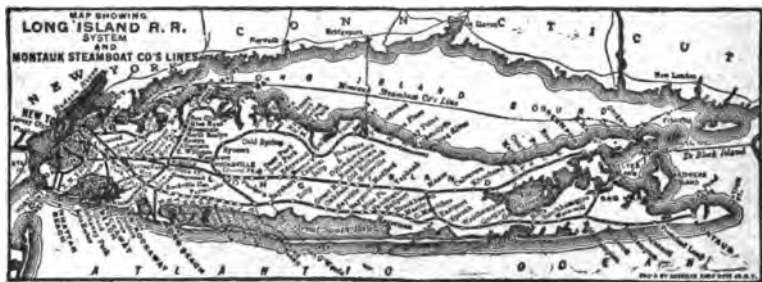
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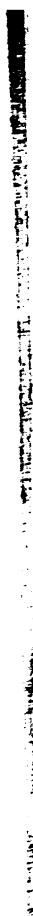
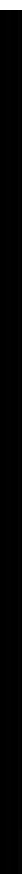












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